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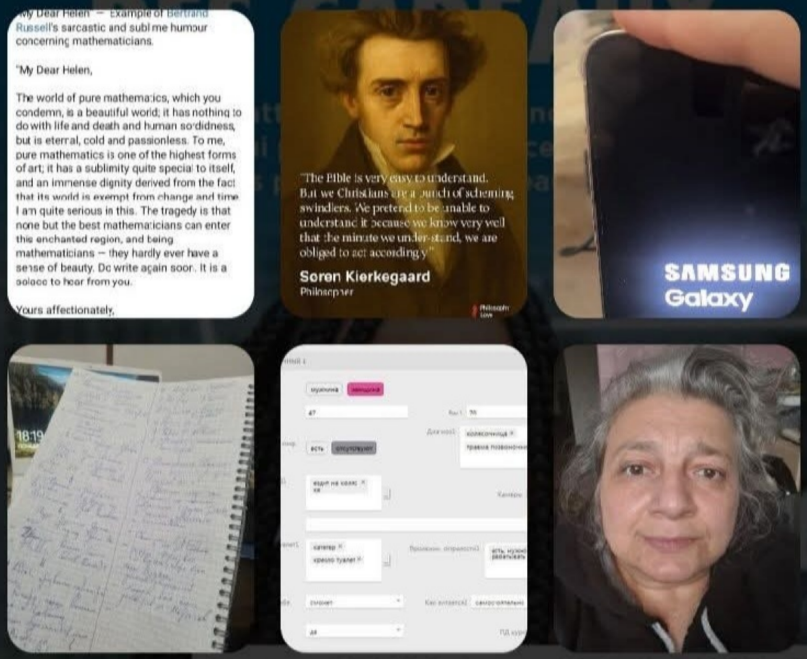
Russell's sarcastic and sublime humour
concerning mathematicians.
"My Dear Helen,
The world of pure mathematics, which you
condemn, is a beautiful world; it has nothing to
do with life and death and human soridness,
but is eternal, cold and passionless. To me,
pure mathematics is one of the highest forms
of art; it has a sublimity quite special to itself,
and an immense dignity derived from the fact
that its world is exempt from change and time.
I am quite serious in this. The tragedy is that
none but the best mathematicians can enter
this enchanted region, and being
mathematicians – they hardly ever have a
sense of beauty. Do write again soon. It is a
solace to hear from you.
Yours affectionately,
"The Bible is very easy to understand.
But we Christians are a bunch of scheming
swindlers. We pretend to be unable to
understand it because we know very well
that the minute we understand, we are
obliged to act according."
Søren Kierkegaard
Philosopher
SAMSUNG
Galaxy
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Тесла Лейла Хугаева Тиникашвили

Another Five Books on Scientific Revolution Energetics in English

2025

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BOOK ONE DISCOVERY OF PSYCHIC ENERGY IN DEBATES BETWEEN CHESTERTON, RUSSELL AND WELLS

Chesterton, Russell, Wells, Eternal Revolution, new Type revolution, Revolution in Education, Scientific Revolution, original sin, the Fall, manly honest controversy, natural law, normative law, physical control, scientific control, orthodoxy, material energy of mind, energy of spirit of mind, Superior Ego-protection, Inferior Ego-protection, petrifaction of Pride, putrefaction of Pride, Satan-Ego, Hubris-Ego, emotional gravitations, cyclic homeostasis, Cyclic-Ego, narcissism and inlovesickness, western collectivism, eastern collectivism, Leviathan, Civitas Dei, Republic by Plato, schizoid mentality, magic mentality, magic authority and rational authority, catholic church, church of fathers, church of renascence, discovery of psychic energy, Pope Francis, Chekhov, Tolstoy, Gogol, Merezhkovsky, Renan, Nietzsche, Toynbee, Maslow, Fromm, Norwich

PART I

CHAPTER 1. PHILOSOPHY OF CHESTERTON AND DISCOVERY OF PSYCHIC ENERGY

1) Chesterton and his Friends — Heretics
2) Philosophy of Chesterton

1) CHESTERTON AND HIS FRIENDS — HERETICS

I owe to Chesterton brilliant definition of friendship as impersonal, honest controversy in pursuit of truth. Though he attributed this capacity and this sort of entertainment mainly to men the fact remains the fact: this is indeed what humans as pieces of Intellect have been designed for: the friendship in pursuit of truth.

Chesterton, «What is wrong with the world»:

> «I say God is One,» and «I say God is One but also Three,» that is the beginning of a good quarrelsome, manly friendship. But our age would turn these creeds into tendencies. It is exactly the same with politics. Our political vagueness divides men, it does not fuse them. Men will walk along the edge of a chasm in clear weather, but they will edge miles away from it in a fog.
> ...But the difference between the two mental methods is marked and unmistakable. The essential of the difference is this: that prejudices are divergent, whereas creeds are always in collision. Believers bump into each other; whereas bigots keep out of each other's way. A creed is a collective thing, and even its sins are sociable. A prejudice is a private thing, and even its tolerance is misanthropic. So it is with our existing divisions. They keep out of each other's way; the Tory paper and the Radical paper do not answer each other; they ignore each other. Genuine controversy, fair cut and thrust before a common audience, has become in our special epoch very rare. For the sincere

> controversialist is above all things a good listener. The really burning enthusiast never interrupts; he listens to the enemy's arguments as eagerly as a spy would listen to the enemy's arrangements. But if you attempt an actual argument with a modern paper of opposite politics, you will find that no medium is admitted between violence and evasion. You will have no answer except slanging or silence. A modern editor must not have that eager ear that goes with the honest tongue. He may be deaf and silent; and that is called dignity. Or he may be deaf and noisy; and that is called slashing journalism. In neither case is there any controversy; for the whole object of modern party combatants is to charge out of earshot».

Those of his friends, whom he loves and admires inspire of sharp controversy burning between them — Bernard Shaw, Gerbert Wells, — he loves and admires because all of them differs in opinions in pursuit of truth. Bertrand Russell mentioned in his Autobiography G. Wells as someone whose outlook he considered most near to his own, and a few letters from Bernard Shaw. Wells and Shaw, both from Fabian Socialist society, both sjcialists like Russell himself. Chesterton was not socialist though he keeps underscoring in his writings that he was revolutionary and admirer of Ideals of French Revolution. He speaks of Shaw as of man of complete honesty, though «wrong» in his understanding of truth. He says the same of his friend Wells with his famous wit taunting skeptic in Wells: «One may lie awake in night and hear Wells grow». This is on tendency changing his mind as every skeptic and agnostic do. Yet, he preserves all his admiration and love for his friends because he knows that they are not those from Benda's «Treason of Intellectuals», — they might be wrong and still they are honest in their pursuit of truth. The thing which can be most justly be applied to his opponent Bertrand Russell. Strangely enough, the subject of debates on radio between Russell and Chesterton still be found in internet concerns education. Chesterton insisted on home and parents and Russell — on nursery and hired nurses. People took the side of Chesterton disapproving of Russell's argument. Many years later, Russell's daughter Katerine Tait will confirm righteousness

of every word of Chesterton in her memoirs «My father Bertrand Russell».

My point here is to emphasis the fact that it was not divergence in opinion which formed Chesterton's attitude towards his opponents. He kept loving those of them whose honest position he never doubted. It was vile habit of turning the honest controversy into weapons to champion convenient one's lie which he attack's as evil of his time. The lost of honest controversy in violence and evasion of false science which is responsible for dissolution of firm standards of truth and morals.

Chesterton, «Heretics»:

> «NOTHING more strangely indicates an enormous and silent evil of modern
> society than the extraordinary use which is made nowadays of the word
> «orthodox.» In former days the heretic was proud of not being a heretic. It
> was the kingdoms of the world and the police and the judges who were
> heretics. He was orthodox. He had no pride in having rebelled against them; they had rebelled against him. The armies with their cruel security,
> the kings with their cold faces, the decorous processes of State, the
> reasonable processes of law — all these like sheep had gone astray. The
> man was proud of being orthodox, was proud of being right. If he stood
> alone in a howling wilderness he was more than a man; he was a church.
> He was the center of the universe; it was round him that the stars swung.
> All the tortures torn out of forgotten hells could not make him admit that
> he was heretical. But a few modern phrases have made him boast of it. He
> says, with a conscious laugh, «I suppose I am very heretical,» and looks round for applause. The word «heresy» not only means no longer being wrong; it practically means being clear-headed and courageous. The word

> «orthodoxy» not only no longer means being right; it practically means being wrong. All this can mean one thing, and one thing only. It means that
> people care less for whether they are philosophically right. For obviously
> a man ought to confess himself crazy before he confesses himself heretical»
> …
>
> «But there is one thing that is infinitely more absurd and unpractical than burning a man for his philosophy. This is the habit of saying that his philosophy does not matter, and this is done universally in the twentieth century, in the decadence of the great revolutionary period. General theories are everywhere contemned; the doctrine of the Rights of Man is dismissed with the doctrine of the Fall of Man. Atheism itself is too theological for us to-day. Revolution itself is too much of a system; liberty itself is too much of a restraint. We will have no generalizations. Mr. Bernard Shaw has put the view in a perfect epigram: „The golden rule is that there is no golden rule." We are more and more to discuss details in art, politics, literature. A man's opinion on tramcars matters; his opinion on Botticelli matters; his opinion on all things does not matter. He may turn over and explore a million objects, but he must not find that strange object, the universe; for if he does he will have a religion, and be lost. Everything matters — except everything. Examples are scarcely needed of this total levity on the subject of cosmic philosophy»

2) PHILOSOPHY OF CHESTERTON

Chesterton as man of colossal genius (B. Shaw) has summarized in his Apologetics set the outline of Discovery of Psychic Energy in concert with all those great thinkers I mentioned in Discovery.

Moreover, he was one of a few writers of his time to caution mankind on gross mistake of Darwinian paradigm as a false social science and its catastrophic consequences for civilization.

I can numerate only several authors who set the alert bells going with emergence of danger of Darwinian paradigm:

1. «Treason of Intellectuals» by J. Benda

2. «Rebel» by A. Camus
3. «Decay and restoration of civilization» by A. Schweitzer
4. «Study of history» by A. Toynbee
5. «New order of the world» by G. Wells
6. Alain Finkielkraut's «The Undoing of Thought»
7. «1984» by G. Orwell
8. «The impact of science on society» by B/ Russell
9. «What is wrong with the world» and Apologetics set by Chesterton

Chesterton's second chapter of Orthodoxy is called «Suicide of the Thought» — and this is exactly the theme of books by Benda, Camus, Finkelkraut, Scweitzer: the collapse of Rational philosophy, or of Metaphysics of Intellect.

We can briefly arrange philosophy of Chesterton under a few general heads:

1. Mind precedes Matter (not other way around, like in Marxism!).

Chesterton, «Orthodoxy»:

> «If we want to uproot inherent cruelties or lift up lost populations we cannot do it with the scientific theory that matter precedes mind; we can do it with the supernatural theory that mind precedes matter».

2. Person is primarily «Psychic» and only secondly biological. He is «image of God» which explains his towering eccentricities among brutes. Because man also has Mind, the essence of intellectuals settings of the Universe

Chesterton, «Orthodoxy»:

> «I am left saying, „Give me an explanation, first, of the towering eccentricity of man among the brutes; ….One explanation, at any rate, covers all three: the theory that twice was the natural order interrupted by some explosion or revelation such as people now call" psychic.» Once Heaven came upon the earth with a power or seal called the image of God, whereby man took command of Nature; and once again (when in empire after empire men had been found wanting) Heaven

> came to save mankind in the awful shape of a man. This would explain why the mass of men always look backwards; and why the only corner where they in any sense look forwards is the little continent where Christ has His Church.
> ….There is an answer: it is an answer to say that the energy is truly from outside the world; that it is psychic, or at least one of the results of a real psychical disturbance. The highest gratitude and respect are due to the great human civilisations such as the old Egyptian or the existing Chinese. Nevertheless it is no injustice for them to say that only modern Europe has exhibited incessantly a power of selfrenewal recurring often at the shortest intervals and descending to the smallest facts of building or costume, AH other societies die finally and
> with dignity. We die daily. We are always being born again with almost indecent obstetrics. It is hardly an exaggeration to say that there is in historic Christendom a sort of unnatural life: it could be explained as a supernatural life. It could be explained as an awful galvanic life working in what would have been a corpse.
> For our civilisation ought to have died, by all parallels, by all sociological probability, in the Ragnorak of the end of Rome. That is the weird inspiration of our estate: you and I have no business to be here at all. We are all revenants; all living Christians are dead pagans walking about».

3. Being part of Cosmic Mind, of God, Person remains image of God in his capacity «to take command of Nature». Chesterton calls this capacity of intellect of mankind — limited creativity in «What is wrong with world». For only God has absolute creativity while men continue to exist under His laws.

Chesterton, «What is wrong with the world»:

> «Now if we take this house or home as a test, we may very generally lay the simple spiritual foundations of the idea. God is that which can make something out of nothing. Man (it may truly be said) is that which can make something out of anything. In other words, while the joy of God be unlimited creation, the special joy of man is limited creation, the combination of creation with limits. Man's pleasure, therefore, is to possess conditions, but also to be partly possessed by them; to be half-controlled by the flute he plays or by the field he digs. The excitement is to get the utmost out of given conditions; the conditions will stretch, but not indefinitely. …For the mass of men the idea of artistic creation can only be expressed by an idea unpopular in present discussions — the idea of property. The average man cannot

> cut clay into the shape of a man; but he can cut earth into the shape of a garden; and though he arranges it with red geraniums and blue potatoes in alternate straight lines, he is still an artist; because he has chosen. The average man cannot paint the sunset whose colors be admires; but he can paint his own house with what color he chooses, and though he paints it pea green with pink spots, he is still an artist; because that is his choice. Property is merely the art of the democracy. It means that every man should have something that he can shape in his own image, as he is shaped in the image of heaven. But because he is not God, but only a graven image of God, his self-expression must deal with limits; properly with limits that are strict and even small».

4. Mind is God; Mind precedes Matter; Mankind is part of Mind. That is why Chesterton describes Person as «an animal which makes dogmas». He says in this respect: «Human brain is a machine for coming to conclusions». This is his way to give definition to Scientific Control of Field of Intellect of Energy of Spirit.

Chesterton, «Heretics»:

> «Man can hardly be defined, after the fashion of Carlyle, as an animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable, becoming more and more human.
> When he drops one doctrine after another in a refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded».

5. He is agreed with theory of «Axial Age» by C. Jaspers on Divine Revelations through Jewish Prophets, Greek philosophy, and ultimately through Christ. His conception of Revelation thus comes as salvation of mankind through handing them over all necessary knowledge of Universe and person in it within precise doctrines

(«extreme convictions»). This is «mystical, supernatural, magic» way of mankind to contact with Essential Cosmic Mind with human mind, the small part of Cosmic Mind

Chesterton, «Orthodoxy»:

> «The whole secret of mysticism is this: that man can understand everything by the help of what he does not understand. The morbid logician seeks to make everything lucid, and succeeds in making everything mysterious. The mystic allows one thing to be mysterious, and everything else becomes lucid. The determinist makes the theory of causation quite clear, and then finds that he cannot say» if you please» to the housemaid. The Christian permits free will to remain a sacred mystery; but because of this his relations with the housemaid become of a sparkling and crystal clearness. He puts the seed of dogma In a central darkness; but It branches forth in all directions with abounding natural health»

6. Person is Psychic, he is energy of Mind, energy of God's intellect. This is why his only normal, healthy and efficient way of existence can be fulfilled only in abiding those Dogmas, Doctrines of Revelations of Christian Church which remain the eternal wisdom of mankind

Destruction of precise knowledge implies destruction of psychic energy of person and therefore his degradation to unconscious animal. This is why modern philosophy of Skeptics and Agnostics has failed its great ambition to perform efficiency and success through merely practicality, which is destitute from general theories and ideals. Human race has power of scientific control up to the point of precise knowledge of doctrines and dogmas. And lost this Divine Power of Cosmic Mind exactly beyond the point of definite opinions.

Chesterton, «Heretics»:

> «Neither in the world of politics nor that of literature, then, has the rejection of general theories proved a success. It may be that there have been many moonstruck and misleading ideals that have from time to time
> perplexed mankind. But assuredly there has been no ideal in practice so moonstruck and misleading as the ideal of practicality. Nothing has

lost so many opportunities as the opportunism of Lord Rosebery. He is, indeed,

a standing symbol of this epoch — the man who is theoretically a practical man, and practically more unpractical than any theorist. Nothing in this universe is so unwise as that kind of worship of worldly wisdom. A man who is perpetually thinking of whether this race or that race is strong, of whether this cause or that cause is promising, is the man who will never believe in anything long enough to make it succeed. The opportunist politician is like a man who should abandon billiards because he was beaten at billiards, and abandon golf because he was beaten at golf. There is nothing which is so weak for working purposes as this enormous importance attached to immediate victory. There is nothing that fails like success.

And having discovered that opportunism does fail, I have been induced to look at it more largely, and in consequence to see that it must fail. For the Christian dogmatists were trying to establish a reign of holiness, and trying to get defined, first of all, what was really holy. But our modern educationists are trying to bring about a

religious liberty without attempting to settle what is religion or what is liberty. For these reasons, and for many more, I for one have come to believe in going back to fundamentals

….In practice, the habit of generalizing and idealizing did not by any means mean worldly weakness. The time of big theories was the time of big results. In the era of sentiment and fine words, at the end of the eighteenth century, men were really robust and effective. The sentimentalists conquered Napoleon. The cynics could not catch De Wet. A hundred years ago our affairs for good or evil were wielded triumphantly by rhetoricians. Now our affairs are hopelessly muddled by strong, silent men. And just as this repudiation of big words and big visions has brought forth a race of small men in politics, so it has brought forth a race of small men in the arts. Our modern politicians claim the colossal license of Caesar and the Superman, claim that they are too

practical to be pure and too patriotic to be moral; but the upshot of it all is that a mediocrity is Chancellor of the Exchequer. Our new artistic philosophers call for the same moral license, for a freedom to wreck heaven and earth with their energy; but the upshot of it all is that a mediocrity is Poet Laureate. I do not say that there are no stronger men than these; but will any one say that there are any men stronger than those men of old who were dominated by their philosophy and steeped in their religion? Whether bondage be better than freedom may be discussed. But

> that their bondage came to more than our freedom it will be difficult for any one to deny»

7. And here we come to the weak point of Chesterton's philosophy. What is his definition of «precise knowledge» which he suggests as tool to beat agnosticism of skeptics? Of definite opinions? Of extreme convictions?

Surprising as it may seem it is exactly the philosophy of David Hume — the father of world agnosticism and empiricism! Chesterton did not seem to be familiar with famous philosophy of his fellow Englishman and yet he gives the essentials of the «Hume's problem» even better then Hume himself. Thus denying laws of nature as only legitimate definition of «precise knowledge» and «extreme convictions». Therefore the only meaning of «definite opinions» of scientific control of human mind we can identify in his philosophy remains «dogmas and doctrines of supernatural revelation». This is his blunder which ruins all his honest attempts to advocate his Metaphysics of Intellect as rational theory and truth of facts of reality.

Chesterton, «Orthodoxy»:

> «We have always in our fairy tales kept this sharp distinction between the science of mental relations, in which there really are laws, and the science of physical facts, in which there are no laws, but only weird repetitions. We
> believe in bodily miracles, but not in mental impossibilities. We believe that a Bean-stalk climbed up to Heaven; but that does not at all confuse our convictions on the philosophical question of how many beans make five.
> But the scientific men do muddle their heads, until they imagine a necessary mental connection between an apple leaving the tree and an apple reaching the ground. They do really talk as if they had found not only a set of
> marvellous facts, but a truth connecting those facts. They do talk as if the connection of two strange things physically connected them philosophically. They feel that because one incomprehensible thing constantly follows another incomprehensible thing the two together somehow make up a comprehensible thing. Two black riddles make a white answer. In fairyland we avoid the word «law»; but in the land

> of science they are singularly fond of it. All the terms used in the science books, «law,» " necessity,» " order,» " tendency,» and so on, are really unintellectual, because they assume an inner synthesis which we do not possess. The only words that ever satisfied me as describing Nature are the terms used in the fairy books, «charm,» «spell,» «enchantment.»
> They express the arbitrariness of the fact and its mystery. A tree grows fruit because It is a magic tree. Water runs downhill because it is bewitched. The sun shines because it is bewitched».

This is exactly train of thought of famous Hume's problem, which troubled mankind with deniel of laws of nature — the essence of modern skepticism and agnosticism, Chesterton has made (rightly) the subject of his lamentations. Apparently that in assuming position of Hume (which he invented on his own) he forfeited any advantage against his friends-heretics position. On the contrary, he ruins his endeavors to introduce Mind as objective firm truth of laws of intellect. It was Kant, who had suggested first and wrong settlement of Hume's problem in divorcing laws of outer world as unintelligible knowledge and laws of thought as subjective knowledge of relative truth. Dividing in the manner of Kant laws of nature and laws of thought in two parallel worlds of different substances Chesterton thus regretfully replaces back in skepticism and agnosticism.

I titled this book on Chesterton «Discovery of Psychic Energy: Chesterton versus Wells an Russell». It may be said that Chesterton spent his entire life in honest controversy Wells and Bertrand Russell, both atheists and agnostics. Chesterton himself used to call such honest controversy «manly friendship» which as he held was «impersonal argument in pursuit of truth». I like his definition of friendship as honest controversy in pursuit of truth. I regret that he really thought women to be in main beyond this capacity. He entirely deserved that famous Bernard Shaw's opinion on Chesterton as of man of «colossal genius» to which world is not yet enough thankful.

Though in this concrete point of his philosophy his friends of impersonal controversy have successfully beaten him. Had he

been right in assertion with Hume absence of laws of nature as definition of firm unchangeable knowledge, his agnostics friends would have escape triumphant from this experience of manly friendship in pursuit of truth. Because it is obvious that with all reverence to the relative truth of sacred revelations its dogmas by no means can claim telling precise knowledge of «extreme convictions». Chesterton kept lamenting «vagueness» of pliable non-entity of skeptical empiricism destitute of any adamant verities and ideals. But Gospels consist testimony of first Christ's pupils complaining the vagueness of the language of parables. And it is the whole history of revelations of Sacred Scriptures. Spinoza in «Theology Politics Treatise» made it his subject the vagueness of Sacred Scriptures as product of getting revelations through imagination. Conception he advocates in the treatise dismisses old Scriptures as imperfect product of immature ancient mind. They are true revelations, Spinoza says, but imperfect in method and result. We need more exact knowledge and can obtain it not through imagination but only through reason.

Chesterton did not make this allowances in favor of reason to say the mankind the ultimate truth in scientific language. He rejected in concert with Hume laws of nature as definite knowledge and preserved dogmas of Scriptures of revelations as source of perpetual and final verities. Here his game against reputed agnostics was lost. Because dim language of old Scriptures is prone to urge magic mentality — the very different and alien to energy of Intellect thing. Therefore we shall lie sharp line of demarcation between magic and mataphysics which are by no way the same things.

3) DISCOVERY OF PSYCHIC ENERGY AND APOLOGETIC SET BY CHESTERTON

Chesterton's speaks of modern philosophy of skepticism and agnosticism as of breakdown of all ideals, general theories, of definite opinions and solid knowledge. He complaints of the lies

of agnostics who appeals to practicality to justify negligence of theories and ideals and eventually gains nothing in practice. Nor they succeeded in attaining free thought or any progress.

This emphasis on «definite vision», on possession of some solid mental forms, ideals or dogmas and doctrines is particularly peculiar for Chesterton's philosophy. It is his ambition to approve that modern materialists and skeptics have destructed not merely religion, morals and general theories but also sanity of people and with sanity any practical efficiency and any capacity to progress.

Chesterton, «Orthodoxy»:

> «This is the only really healthy way with the word evolution, to work for what you want, and to call that evolution. The only intelligible sense that progress or advance can have among men, is that we have a definite vision, and that we wish to make the whole world like that vision. If you like to put it so, the essence of the doctrine is that what we have around us is the mere method and preparation for something that we have to create.
>
> This is not a world, but rather the materials for a world. God has given us not so much the colours of a picture as the colours of a palette. But He has also given us a subject, a model, a fixed vision. We must be clear about what we want to paint. This adds a further principle to our previous list of principles. We have said we must be fond of this world, even in order to change it. We now add that we must be fond of another world (real or imaginary) in order to have something to change it to.
>
> We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds. Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road — very likely the wrong road. But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape.
>
> Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does
>
> mean (just now) that we are always changing the vision. It should mean that we are slow but sure in bringing justice and mercy among

> men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian sophist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier».

If we were to choose philosopher as model of skeptics repellent to Chesterton Bertrand Russell, the friend of his friends heretics Wells and Shaw, his opponent in debating, would be a perfect instance.

August Komte had divorced ethics and psychology, admitting ethics as ultimate science and rejecting psychology as science. B. Russell had done the same mistake rejecting ethics as science and asserting psychology in his numerous sociological books. What is psychology without ethics and what is ethics without psychology? I held in my books on Discovery that it was me who discovered Bertrand Russell as great psychologist and I still maintain this due to his contribution to discovery of laws of two energies of psyche. But I also share criticism of Chesterton against his friends agnostics and skeptics which is in full harmony with his daughters critics and experience.

Here is Bertrand Russell's skeptical philosophy on morals. He denies any possibility of existence of laws of morals as laws of nature. «I adopted David Hume's maxim — he says — that «Reason is, and ought only to be, the slave of the passions'. I am not satisfied with this, but it is the best that I can do». And this is frank concession of defeat in search for truth, admission of helplessness of empiricism, of philosophy of «matter precedes mind».

I agree with Chesterton, I repeat, that this wrong, fallacious philosophy of empiricism, gaining no scientific results and leading nowhere. And yet please bear in mind the emphasis he makes on his impartial service to science: this is why he remains in number of noble friends of «manly friendship» of Chesterton. One may make mistakes in so far as he remains in disposal of search of truth.

B. Russell, «Autobiography»:

> «I adopted as my guiding thought the principle that ethics is derived from
> passions and that there is no valid method of travelling from passion to what
> ought to be done. I adopted David Hume's maxim that «Reason is, and ought
> only to be, the slave of the passions'. I am not satisfied with this, but it is the
> best that I can do. Critics are fond of charging me with being wholly rational
> and this, at least, proves that I am not entirely so. The practical distinction
> among passions comes as regards their success: some passions lead to success
> in what is desired; others, to failure. If you pursue the former, you will be
> happy; if the latter, unhappy. Such, at least, will be the broad general rule.
> This may seem a poor and tawdry result of researches into such sublime
> concepts as «duty', «self-denial', «ought', and so forth, but I am persuaded that
> it is the total of the valid outcome, except in one particular: we feel that the
> man who brings widespread happiness at the expense of misery to himself is
> a better man than the man who brings unhappiness to others and happiness
> to himself. I do not know any rational ground for this view, or perhaps, for
> the somewhat more rational view that whatever the majority desires is preferable
> to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.
> All that I can find to say on this subject is that an ethical opinion can only be
> defended by an ethical axiom, but, if the axiom is not accepted, there is no
> way of reaching a rational conclusion».

B. Russell, «History of Western Philosophy»:

> «There remains, however, a vast field, traditionally included in philosophy, where scientific methods are inadequate. This field includes ultimate questions of value; science alone, for example, cannot prove that it is bad to enjoy the infliction of cruelty. Whatever can be known, can be known by means of science; but things which are legitimately matters of feeling lie outside its province.
> Philosophy, throughout its history, has consisted of two parts inharmoniously blended: on the onenhand a theory as to the nature of the world, on the other an ethical or political doctrine as to thenbest way of living. The failure to separate these two with sufficient clarity has been a source ofnmuch confused thinking. Philosophers, from Plato to William James, have allowed their opinionsnas to the constitution of the universe to be influenced by the desire for edification: knowing, asnthey supposed, what beliefs would make men virtuous, they have invented arguments, often very sophistical, to prove that these beliefs are true. For my part I reprobate this kind of bias, both on moral and on intellectual grounds. Morally, a philosopher who uses his professional competence for anything except a disinterested search for truth is guilty of a kind of treachery. And when he assumes, in advance of inquiry, that certain beliefs, whether true or false, are such as to promote good behaviour, he is so limiting the scope of philosophical speculation as to make philosophy trivial; the true philosopher is prepared to examine *all* preconceptions. When any limits are placed, consciously or unconsciously, upon the pursuit of truth, philosophy becomes paralysed by fear, and the ground is prepared for a government censorship punishing those who utter «dangerous thoughts» — in fact, the philosopher has already placed such a censorship over his own investigations».

It is Russell who is famous philosopher; it is Chesterton who never professed himself to be philosopher. And yet it is Chesterton's great impact in philosophy of Metaphysics of Intellect as fundamentals of human psyche.

At the time when entire world went mad and shouted for materialism and empiricism it was Chesterton whose books kept loyalty to General Theories, Ideals and definite Visions of World of Forms by Plato. He failed to approve metaphysics of intellect as scientific method and held it as supernatural mystics. But he did not fail to always insist that metaphysics of Intellect is every basis,

every resources of human energy of intellect, of sanity, of progress, of practical efficiency. And in this direction he contrived to approve mountains of things of colossal importance rejected by his contemporary philosophy of empiricism and skepticism.

He held altogether with Plato, Descartes, Leibnitz, Spinoza, Einstein, Tesla that Mind precedes Matter. What is supernatural about this theory? We certainly are able to conceive some Great Mind in foundation of intellectual frame of Universe. We cannot conceive what kind of mind it is and how far we fall short from that great Mind of Maker of laws of nature. We only know that we cannot make laws of nature — we can discover them! This is exactly what Chesterton calls our ability to create within limits: we can discover laws of natural energies and control the force of energies. Yet we are not Maker, we are not God — we cannot establish laws of nature.

Chesterton felt obliged to denounce determinism of laws of nature to secure «free will» of human energy. But it is laws of nature which gives us our free will. Laws of Nature — formulas of Divine Intellect, established by Maker. The Passive Intellect. We, mankind, are the only representatives of Active Intellect — of Thought. These are two poles of our energy of Intellect: Active and Passive poles of Intellect which is felt as thirst for knowledge and need in Scientific control of Nature. This is essentials of our divine energy of Spirit. Apparently that it is our Active Intellect, our capacity to think which is responsible for relative liberty of our volition: we are free within boundaries of control of laws of nature. We are not free to set them but we are free to control them through access to their force. Chesterton again appeared in the right: men have free will, though not absolute like God but relative free will due to divine Active Intellect, as images of God.

What is supernatural up to this point? Is really conception of «Matter» as somewhat gigantic fantastic monster performing its whims in order of universe not supernatural? First and foremost it is absurdity, and depressing absurdity. The world guiding by Universal Mind whose laws we can discover and control — is

not absurdity and depression — it is triumph of facts of history of sane mankind.

Colossal genius of Chesterton made him to rediscover Hume's train of thought, — another proof that he was talented philosopher. Fortunately for Chesterton, Scientific Revolution Energetics succeeded in discarding Hume's problem. For this means that Metaphysics of Intellect becomes true science of reason and facts exempted from dogmas and doctrines founded on fantasy of imagination.

It is Laws of Nature which are those Definite Visions, Solid Opinions, Sturdy Ideals, General Theories Chesterton so fiercely strived to achieve. He couldn't achieve them as dogmas and doctrines of poetical Scriptures so easily relapsing into absurdity of magic mentality, and turning out into the very opposite of spirit of original Scriptures. But now with Scientific Revolution Energetics, approving Laws of Nature as laws of natural energies — we have those proofs to demonstrate that natural regularities indeed are causations of necessity of effect and cause bondage. And not spell and charm of fairy-tails. We need only to confine the subject of scientific knowledge within energies of nature — this is the only true knowledge available for human intellect. And then we are armed to apply test of control of force of discovered laws of energy as demonstration of existence of causations, of design of laws of nature. And we already have several discovered energies which serves as complete refutation of Hume's argument.

It is exactly at this point of overcoming Chesterton's own agnosticism in asserting Hume's empiricism, where Chesterton's philosophy of Definite Vision and General Theory in outset of any productive activity gains its full power. For now, on overcoming his empiricism, we can dismiss his own vagueness in introducing his theory of Ideals and give it Definite name — Scientific control of energy of spirit as only resource of mankind in his great power in command over Nature.

Now all dogmas of Orthodoxy gain their scientific definition and by no means can be blame as supernatural or mystery.

Image of God and Holy Spirit in person? Obviously, energy of spirit, being produced from Active and Passive poles of Intellect (Thought and Laws of Nature) may be only product of Divine Hole Spirit of God-Intellect. We don't need to expect God to confirm this in person. We do confirm this fact through enormous progress in science and discoveries and control of natural energies — the power of our knowledge. And here again Chesterton was righteous: Scientific Control being the only efficiency and practical success of men.

Absolute ethics as conscience, justice and compassion? Laws of field of intellect of energy of spirit. Law of conservation of force of psychic energy indicates all sane people with healthy energy of spirit as universal object of scientific control: this is why people are ready to die for their conscience and for justice, and make great revolutions in the name of justice. This is laws of energy of spirit as oneness of humanity.

Original Sin? Material energy of psyche as Field of Ego-system with two poles discovered by Freud: Ego and Super-Ego. Parasitic energy which consumes sanity of Field of Intellect and its morals in stupidity of False Mirror of «magic mentality». There is nothing supernatural about this «magic mentality» as well. It is data of physical control of material energy of psyche of law of conservation of force. Feud used to call this False mirror as «loadings of Ego and SuperEgo». It is now physical control which divides people in pursuit of power in violence-slavery relations. This is why it is energy of vice and insanity: truth, health and morals has gone altogether with scientific control of energy of spirit.

Fall of Adam through Original Sin? Sin of Pride as disease of Field of Ego-system? Good and Evil in every person? Debt of virtue to fight Evil? Bliss of sanity of Good? Hell of insanity of Evil?

We don't need any longer any supernatural, true but vague dogma to approve these old verities. We have validated them as empirical facts of laws of nature in Discovery of Psychic Energy.

And this was the ultimate gain of Chesterton as we will see: to prove scientifically ultimate truth of religious doctrines.

I will try to enlarge on the subject in next chapters.

Chesterton, «What is wrong with the world»:

> «We talk of nothing but useful men and working institutions; that is, we only think of the chickens as things that will lay more eggs. Instead of seeking to breed our ideal bird, the eagle of Zeus or the Swan of Avon, or whatever we happen to want, we talk entirely in terms of the process and the embryo. The process itself, divorced from its divine object, becomes doubtful and even morbid; poison enters the embryo of everything; and our politics are rotten eggs.
> Idealism is only considering everything in its practical essence. Idealism only means that we should consider a poker in reference to poking before we discuss its suitability for wife-beating; that we should ask if an egg is good enough for practical poultry-rearing before we decide that the egg is bad enough for practical politics. But I know that this primary pursuit of the theory (which is but pursuit of the aim) exposes one to the cheap charge of fiddling while Rome is burning. A school, of which Lord Rosebery is representative, has endeavored to substitute for the moral or social ideals which have hitherto been the motive of politics a general coherency or completeness in the social system which has gained the nick-name of «efficiency.» I am not very certain of the secret doctrine of this sect in the matter. But, as far as I can make out, «efficiency» means that we ought to discover everything about a machine except what it is for. There has arisen in our time a most singular fancy: the fancy that when things go very wrong we need a practical man. It would be far truer to say, that when things go very wrong we need an unpractical man. Certainly, at least, we need a theorist.
> It is wrong to fiddle while Rome is burning; but it is quite right to study the theory of hydraulics while Rome is burning.
> It is then necessary to drop one's daily agnosticism and attempt rerum cognoscere causas. If your aeroplane has a slight indisposition, a handy man may mend it. But, if it is seriously ill, it is all the more likely that some absent-minded old professor with wild white hair will have to be dragged out of a college or laboratory to analyze the evil. The more complicated the smash, the whiter-haired and more absent-minded will be the theorist who is needed to deal with it»

CHAPTER 2. THE ETERNAL REVOLUTION BY CHESTERTON

1. Doctors of Natural Law. Chesterton and his friends-heretics

1. DOCTORS OF NATURAL LAW. CHESTERTON AND HIS FRIENDS-HERETICS

It seems to be perfect instance of honest controversy as manly friendship mentioned by Chesterton — his life-long controversy with his friend Gerbert Wells. Both never forgot to mention each other in their books, continuing this honest controversy in their mind. Thus Wells call Chesterton best person ne ever knew in «New World Order». In his other non-fiction, «Englishman looks at the world» he evaluated the degree of their consensus in 70%.

However the controversy did not seem the light one. Chesterton and his Plato's metaphysics versus Wells and his Darwinism — materialism. They kept quarreling hard.

Chesterton, «Heretics»:

> «He says, «Nothing endures, nothing is precise and certain (except the mind of a pedant) … Being indeed! — there is no being, but a universal becoming
> of individualities, and Plato turned his back on truth when he turned towards his museum of specific ideals." Mr. Wells says, again, „There is no abiding thing in what we know.
> ….In other words, Plato turned his face to truth but his back on Mr. H. G. Wells, when he turned to his museum of specified ideals. It is precisely here that Plato shows his sense. It is not true that everything changes; the things that change are all the manifest and material things. There is something that does not change; and that is precisely the abstract quality, the invisible idea.»

This was the same case with Bertrand Russell, another agnostic Darwinian, in honest controversy with Chesterton. Engels used to consider question on primacy of Mind versus Matter as pivotal question of philosophy. It was this pivotal question the friend's opinions had differed so much. Chesterton held that Mind preceded Matter; Wells and Russell maintained that the exact contrary was the truth.

Nevertheless, all of them distinctly talked of Scientific control as Control of Laws of Nature. Chesterton discriminates person from beasts, referring to psychic nature of humanity. Russell and Wells speaks of laws of psychology as foundation of Natural Law of society.

B. Russell, «Proposed roads to freedom»:

> «When a man is suffering from an infectious disease he is a danger to the community, and it is necessary
> to restrict his liberty of movement. But no one associates any idea of guilt with such a situation. On the contrary, he is an object of commiseration to his friends. Such steps as science recommends are taken to cure him of his disease, and he submits as a rule without reluctance to the curtailment of liberty involved meanwhile. The same method in spirit ought to be shown in the treatment of what is called ``crime.»» It is supposed, of course, that the criminal is actuated by calculations of self-interest, and that the fear of punishment, by supplying a contrary motive of self-interest affords the best deterrent,
> The dog, to gain some private end,
> Went mad and bit the man.
> This is the popular view of crime; yet no dog goes mad from choice, and probably the same is true of the great majority of criminals, certainly in the case of crimes of passion».

G. Wells, «Men as gods»:

> «The activities of our world,» said Urthred, «are all co-ordinated to secure the general freedom. We have a number of intelligences directed to the general psychology of the race and to the interaction of one collective function upon another.»
> «Well, isn't that group of intelligences a governing class?» said Mr. Burleigh. «Not in the sense that they exercise any arbitrary will,» said

> Urthred. «They deal with general relations, that is all. But they rank no higher, they have no more precedence on that account than a philosopher has over a scientific specialist.»
> They found themselves, too, in possession of mechanical power on a scale beyond all previous experience, and not simply of mechanical power; physiological and then psychological science followed in the wake of physics and chemistry, and extraordinary possibilities of control over his own body and over his social life dawned upon the Utopian.
> It was only towards the climax of the Last Age of Confusion in Utopia that psychological science began to develop with any vigour, comparable to the vigour of the development of geographical and physical science during the preceding centuries. And the social and economic disorder which was checking experimental science and crippling the organized work of the universities was stimulating inquiry into the processes of human association and making it desperate and fearless.
> «My books teach me that our state could have grown up in no other way. We had to have these general dealers in human relationship, politicians and lawyers, as a necessary stage in political and social development. Just as we had to have soldiers and policemen to save people from mutual violence. It was only very slowly that politicians and lawyers came to admit the need for special knowledge in the things they had to do. Politicians would draw boundaries without any proper knowledge of ethnology or economic geography, and lawyers decide about will and purpose with the crudest knowledge of psychology. They produced the most preposterous and unworkable arrangements in the gravest fashion.»

Chesterton, «What is wrong with the world»:

> «Now we do talk first about the disease in cases of bodily breakdown; and that for an excellent reason. Because, though there may be doubt about the way in which the body broke down, there is no doubt at all about the shape in which it should be built up again. No doctor proposes to produce a new kind of man, with a new arrangement of eyes or limbs. The hospital, by necessity, may send a man home with one leg less: but it will not (in a creative rapture) send him home with one leg extra. Medical science is content with the normal human body, and only seeks to restore it.
> But social science is by no means always content with the normal human soul; it has all sorts of fancy souls for sale. Man as a social idealist will say «I am tired of being a Puritan; I want to be a Pagan,» or

> «Beyond this dark probation of Individualism I see the shining paradise of Collectivism.» Now in bodily ills there is none of this difference about the ultimate ideal. The patient may or may not want quinine; but he certainly wants health. No one says «I am tired of this headache; I want some toothache,» But exactly the whole difficulty in our public problems is that some men are aiming at cures which other men would regard as worse maladies; are offering ultimate conditions as states of health which others would uncompromisingly call states of disease. The social case is exactly the opposite of the medical case. We do not disagree, like doctors, about the precise nature of the illness, while agreeing about the nature of health. On the contrary, we all agree that England is unhealthy, but half of us would not look at her in what the other half would call blooming health. Public abuses are so prominent and pestilent that they sweep all generous people into a sort of fictitious unanimity.
>
> I maintain, therefore, that the common sociological method is quite useless: that of first dissecting abject poverty or cataloguing prostitution. We all dislike abject poverty; but it might be another business if we began to discuss independent and dignified poverty. We all disapprove of prostitution; but we do not all approve of purity. The only way to discuss the social evil is to get at once to the social ideal. We can all see the national madness; but what is national sanity? I have called this book «What Is Wrong with the World?» and the upshot of the title can be easily and clearly stated. What is wrong is that we do not ask what is right»

It is obvious to anyone familiar with social book of these three great writers that all of them are concerned with the same problem of obtaining scientific control of society which they had diagnosed as gravely ill.

And all three of them would talk of natural law, including Chesterton, whose theory was that there is no laws of nature. The only difference between them was what they consider to be laws of nature. Darwinists, Wells and Russell, thought of biological laws while platonic Chesterton thought of ideal forms of psyche. And all three of them introduced themselves in this respect as social doctors seeking scientific control of society.

It is obvious that all three of them had been mistaken. Darwinists because Darwinism is false science and cannot generate reasonable argument. And Chesterton's mistake was

adherence to dogmas of Scriptures as final mature knowledge of laws of psychic energy, which was not true. And yet, victory remains on Chesterton's side, because he appeared righteous in assertion of metaphysics of intellect. Mind precedes Matter and therefore whatever vague meaning the parables of Scriptures may convey it will remain dim, but true meaning. And conversely with Darwinian paradigm: in is wrong in its basic philosophy meddling humans with beasts, imposing Matter over Mind, and therefore it may produce only complete fallacy and nothing beyond fallacy.

Chesterton, «What is wrong with the world»:

> «Now we do talk first about the disease in cases of bodily breakdown; and that for an excellent reason. Because, though there may be doubt about the way in which the body broke down, there is no doubt at all about the shape in which it should be built up again. No doctor proposes to produce a new kind of man, with a new arrangement of eyes or limbs. The hospital, by necessity, may send a man home with one leg less: but it will not (in a creative rapture) send him home with one leg extra. Medical science is content with the normal human body, and only seeks to restore it.
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Chesterton, «What is wrong with the world»:

> «The only logical cure for all this is the assertion of a human ideal. In dealing with this, I will try to be as little transcendental as is consistent with reason; it is enough to say that unless we have some doctrine of a divine man, all abuses may be excused, since evolution may turn them into uses. It will be easy for the scientific plutocrat to maintain that humanity will adapt itself to any conditions which we now consider evil. The old tyrants invoked the past; the new tyrants will invoke the future evolution has produced the snail and the owl; evolution can produce a workman who wants no more space than a snail, and no more light than an owl. The employer need not mind sending a Kaffir to work underground; he will soon become an underground animal, like a mole. He need not mind sending a diver to hold his breath in the deep seas; he will soon be a deep-sea animal. Men need not trouble to alter conditions, conditions will so soon alter men. The head can be beaten small enough to fit the hat. Do not knock the fetters off the slave; knock the slave until he forgets the fetters. To all this plausible modern argument for oppression, the only adequate answer is, that there is a permanent human ideal that must not be either confused or destroyed. The most important man on earth is the perfect man who is not there. The Christian religion has specially uttered the ultimate sanity of Man, says Scripture, who shall judge the incarnate and human truth. Our lives and laws are not judged by divine superiority, but simply by human perfection. It is man, says Aristotle, who is the measure. It is the Son of Man, says Scripture, who shall judge the quick and the dead».

2. CIVITAS DEI, CATHOLIC CHURCH AND FRENCH REVOLUTION AS EVERLASTING ATTEMPTS OF HUMANITY TO INCARNATE IDEALS OF CHRISTIANITY

Apparently, that aims of Darwinism as welfare of flesh and aims of Christianity as psychic sanity will differ tremendously. Darwinism is concerned with physical prosperity and dominance of men. Christianity is concerned with psychic sanity and search for Civitas Dei, the City of God as healthy society.

Matthew 16:

> 26 For what is a man ***a*** profited, if he shall ***b*** gain the whole ***c*** world, and ***d*** lose his own ***e*** soul? or what shall aman give in exchange for his soul

Chesterton, «Heretics»:

> «MUCH has been said, and said truly, of the monkish morbidity, of the hysteria which as often gone with the visions of hermits or nuns. But let us never forget that this visionary religion is, in one sense, necessarily more wholesome than our modern and reasonable morality. It is more wholesome for this reason, that it can contemplate the idea of success or triumph in the hopeless fight towards the ethical ideal, in what Stevenson
> called, with his usual startling felicity, «the lost fight of virtue.» A modern morality, on the other hand, can only point with absolute conviction to the horrors that follow breaches of law; its only certainty is a certainty of ill.
> It can only point to imperfection. It has no perfection to point to. But the monk meditating upon Christ or Buddha has in his mind an image of perfect health, a thing of clear colors and clean air. He may contemplate
> this ideal wholeness and happiness far more than he ought; he may contemplate it to the neglect of exclusion of essential THINGS he may contemplate it until he has become a dreamer or a driveler; but still it is wholeness and happiness that he is contemplating. The anchorite rolling on the stones in a frenzy of submission is a healthier person fundamentally than many a sober man in a silk hat who is walking down Cheapside. For many such are good only

> through a withering knowledge of evil. I am not at this moment claiming for the devotee
> anything more than this primary advantage, that though he may be making himself personally weak and miserable, he is still fixing his thoughts largely on gigantic strength and happiness, on a strength that has no limits, and a happiness that has no end. Doubtless there are other objections which can be urged without unreason against the influence of gods and visions in morality, whether in the cell or street. But this advantage the mystic morality must always have — it is always jollier. A young man may keep himself from vice by continually thinking of disease. He may keep himself from it also by continually thinking of the Virgin Mary.
> There may be question about which method is the more reasonable, or even about which is the more efficient. But surely there can be no question about which is the more wholesome».

Chesterton thus asserts eternal Ideals of Christianity as health of human soul, as psychic sanity, as mental happiness in contrast to opportunistic aims of Darwinism as physical wealth and success, which he appoints to be insanity.

Test of sanity is this, he says. Alive divine souls of humans seek for Civitas Dei, for lost paradise of healthy society founded on divine law of morality of Gospels. This is meaning of Kingdom of Heaven and of primacy of Mind over Matter: search for vision of Civitas Dei. Reforming of material word on our way to the vision of intellectual divine world. Only hard efforts to build healthy society of democracy, of equal law under guidance of divine law of Church will secure psychic sanity of mankind.

To regain this lost paradise men have to deal with Original Sin of Fall. Once Satan rebelled against God and since that time remains master of humans hearts. Eternal Revolution of mankind, mentioned in this respect by Chesterton, inevitably is the debt of people to expel Satan from their hearts and thus to be back under power of God. This is the process he calls Eternal Revolution which is Restoration, and necessary social Reform.

Chesterton, «Orthodoxy»:

> «So it does not matter (comparatively speaking) how often humanity fails to imitate its ideal; for then all its old failures are fruitful. But it

does frightfully matter how often humanity changes its ideal; for then all its old failures are fruitless.

...Thus we may say that a permanent ideal is as necessary to the innovator as to the conservative

;it is necessary whether we wish the king's orders to be promptly executed or whether we only wish the king to be promptly executed. The guillotine has many sins, but to do it justice there is nothing evolutionary about it.

The favourite evolutionary argument finds its best answer in the axe. The Evolutionist says, «Where do you draw the line ^ " the Revolutionist answers, «I draw it here: exactly between your head and body.» There must

at any given moment be an abstract right and wrong if any blow is to be struck; there must be something eternal if there is to be anything sudden. Therefore for all intelligible human purposes, for altering things or for keeping things as they are, for founding a system for ever, as in China, or for altering it every month as in the early French Revolution, it is equally necessary that the vision should be a fixed vision. This is our first requirement. When I had written this down, I felt once again the presence of something else in the discussion

: as a man hears a church bell above the sound of the street. Something seemed to be saying, «My ideal at least is fixed; for it was fixed before the foundations of the world. My vision of perfection assuredly cannot be

altered; for it is called Eden. You may alter the place to which you are going; but you cannot alter the place from which you have come. To the orthodox there must always be a case for revolution; for in the hearts of men God has been put under the feet of Satan. In the upper world hell once rebelled against heaven. But in this world heaven is rebelling against heU. For the orthodox there can always be a revolution; for a revolution is a restoration. At any instant you may strike a blow for the perfection which no man has seen since Adam. No unchanging custom, no changing evolution can make the original good anything but good. Man may have had concubines as long as cows have had horns: still they are not a part of him if they are sinful. Men may have been under oppression ever since fish were under water; still they ought not to be, if oppression is sinful. The chain may seem as natural to the slave, or the paint to the harlot, as does the plume to the bird or the burrow to the fox; still they are not, if they are sinful. I lift my prehistoric legend to defy all your history. Your vision is not merely a fixture: it is a fact.»

Chesterton, «Orthodoxy»:

> «ideal of progress. First, it must be fixed; second, it must be composite. It must not (if it is to satisfy our souls) be the mere victory of some one thing swallowing up everything else, love or pride or peace or adventure; it must be a definite picture composed of these elements in their best proportion and relation. I am not concerned at this moment to deny that some such good culmination may be, by the constitution of things, reserved for the human race. I only point out that if this composite happiness is fixed for us it must be fixed
> by some mind; for only a mind can place the exact proportions of a composite happiness. If the beatification of the world is a mere work of nature, then it must be as simple as the freezing of the world, or the burning up of the world. But if the beatification of the world is not a work of nature but a work of art, then it involves an artist. And here again my contemplation was cloven by the ' ancient voice which said, «I could have told you all this a
> long time ago. If there is any certain progress it can only be my kind of progress, the progress towards a complete city of virtues and dominations where righteousness and peace contrive to kiss each other. An impersonal force might be leading you to a wilderness of perfect flatness or a peak of perfect height. But only a personal God can possibly be leading you (if, indeed, you are being led) to a city with just streets and architectural proportions, a city in which each of you can contribute exactly the right amount of your own colour to the manycoloured coat of Joseph.»
> ….Now, this is one of the two or three vital defences of working democracy. The mere machinery of Voting is not democracy, though at present it is not easy to effect any simpler democratic method. But even the machinery of voting is profoundly Christian in this practical sense — that it is an attempt to get at the opinion of those who would be too modest to offer it. It is a mystical adventure; it is specially trusting those who do not trust themselves. That enigma is strictly peculiar to Christendom.
> ….In short, I had spelled out slowly, as usual, the need for an equal law in Utopia; and, as usual, I found that Christianity had been there before me. The whole history of my Utopia has the same amusing sadness, I was always rushing out of my architectural study with plans for a new turret only to find it sitting up there in the sunlight, shining, and a thousand years old».

3. THE FALL OF CONSERVATIVES. AND THE ASSISTANCE OF PROGRESSIVE PARTY

Due to the Fall of Original Sin ingrained in heart of humanity Eternal Revolution is necessity as consistent attempts to restore sane society of Civitas Dei. This is only and true progress ever conceivable for mankind.

Aristocracy as conservatives in denial of necessity of social Revolution operates exactly in the course described in Gospels as inherent to plutocracy. It not only represents in its oppressive actions towards people original sin of Fall — it continue to aggravate its corruption. This is why conservatism by no means is tenable and why eternal revolution is required.

Argument of Chesterton would have been impeccable if he had admitted immaturity of dogmas of sacred scriptures on their way to mature knowledge of psyche as natural laws of psychic energy. In that case we could interpret dogmas of scriptures in eternal Revolution against Satan's usurpation of power as fight of scientific control of energy of spirit against physical control of material energy of psyche. And prove his train of thought on facts of psychological and historical experience. In this case his reference to mystical metaphors would have been tenable and righteous. In other case, we must admit that is heretic friends had no chance to join Chesterton's argument and still preserve scientific method. Mystical metaphors of scriptures had one day turn into formulas of intellect of laws of energy of mind of humanity.

John 16

> 25 These things have I spoken unto you in ***a*** proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Chesterton, «Orthodoxy»:

> «The great and grave changes in our political civilization all belonged to the early nineteenth century, not to the later. They belonged to the black and white epoch when men believed fixedly in Toryism,

> in Protestantism, in Calvinism, in Reform, and not unfrequently in Revolution. And whatever each man believed in he hammered at steadily, without scepticism: and there was a time when the Established Church might have fallen, and the House of Lords nearly fell. It was because Radicals were wise enough to be constant and consistent; it was because Radicals were wise enough to be Conservative. But in the existing atmosphere there is not enough time and tradition in Radicalism to pull anything down. There is a great deal of truth in Lord Hugh Cecil's suggestion (made in a fine speech) that the era of change is over, and that ours is an era of conservation and repose. But probably it would pain Lord Hugh Cecil if he realised (what is certainly the case) that ours is only an age of conservation because it is an age of complete unbelief. Let beliefs fade fast and frequently, if you wish institutions to remain the same. The more the life of the mind is unhinged, the more the machinery of matter will be left to itself. The net result of all our political suggestions. Collectivism, Tolstoyanism, Neo-Feudalism, Communism, Anarchy, Scientific Bureaucracy — the plain fruit of all of them is that the Monarchy and the House of Lords will remain. The net result of all the new religions will be that the Church of England will not (for heaven knows how long) be disestablished. It was Karl Marx, Nietzsche, Tolstoy, Cunninghame Grahame, Bernard Shaw and Auberon Herbert, who between them, with bowed gigantic backs, bore up the throne of the Archbishop of Canterbury. We may say broadly that free thought is the best of all the safeguards against freedom. Managed in a modern style the emancipation of the slave's mind is the best way of preventing the emancipation of the slave. Teach him to worry about whether he wants to be free, and he will not free himself. He is calmed and kept in his place by a constant succession of wild philosophies. He is a Marxian one day, a Nietzscheite the next day, a Superman (probably) the next day; and a slave every day. The only thing that remains after all the philosophies is the factory. The only man who gains by all the philosophies is Gradgrind. No ideal will remain long enough to be realised, or even partly realised. The modern young man will never change his environment; for he will always change his mind.This, therefore, is our first requirement about the ideal towards which progress is directed; it must be fixed.

Chesterton, «Orthodoxy»:

> «We have remarked that one reason offered for being a progressive is that things naturally tend to grow better. But the only real reason for being a progressive is that things naturally tend to grow worse. The

> corruption in things is not only the best argument for being progressive; it is also the only argument against being conservative. The conservative theory would really be quite sweeping and unanswerable if it were not for this one fact. But all conservatism is based upon the idea that if you leave things alone you leave them as they are. But you do not. If you leave a thing alone you leave it to a torrent of change. If you leave a white post alone it will soon be a black post. If you particularly want it to be white you must be always painting it again; that is,
> you must be always having a revolution. Briefly, if you want the old white post you must have a new white post. But this which is true even of inanimate things is in a quite special and terrible sense true of all human things. An almost unnatural vigilance is really required of the citizen because of the horrible rapidity with which human institutions grow old. It is the custom in passing romance and journalism to talk of men suffering under old
> tyrannies. But, as a fact, men have almost always suffered under new tyrannies; under tyrannies that had been public liberties hardly twenty years before. This startling swiftness with which popular systems turn oppressive is the third fact for which we shall ask our perfect theory of progress to allow. It must always be on the look out for every privilege being abused, for every working right becoming a wrong.
> ...Christianity spoke again and said, «I have always maintained that men were naturally backsliders; that human virtue tended of its own nature to rust or to rot; I have always said that human beings as such go wrong, especially happy human beings, especially proud and prosperous human beings. This eternal revolution, this suspicion sustained through centuries, you (being a vague modern) call the doctrine of progress. If you were a philosopher you would call it, as I do, the doctrine of original sin. You may call it the cosmic advance as much as you like; I call it what it is — the Fall».

Chesterton, «Orthodoxy»:

> «Is there any answer to the proposition that those who have had the best opportunities will probably be our best guides? Is there any answer to the argument that those who have breathed clean air had better decide for those who have breathed foul? As far as I know, there is only one answer, and that answer is Christianity. Only the Christian Church can offer any rational objection to a complete confidence in the rich. For she has maintained from the beginning that the danger was not in man's environment, but in man. Further, she has maintained that if we come to talk of a dangerous environment, the most dangerous

environment of all is the commodious environment. I know that the most modern manufacture has been really occupied in trying to
produce an abnormally large needle. I know that the most recent biologists have been chiefly anxious to discover a very small camel. But if we diminish the camel to his smallest, or open the eye of the needle to its largest — if, in short, we assume the words of Christ to have meant the very least that they could mean, His words must at the very least mean this — that rich men are not very likely to be morally trustworthy.
Christianity even when watered down is hot enough to boil all modern society to rags. The mere minimum of the Church would be a deadly ultimatum to the world. For the whole modern world is absolutely based on the assumption, not that the rich are necessary (which is tenable), but that the rich are trustworthy, which (for a
Christian) is not tenable. You will hear everlastingly, in all discussions about newspapers, companies, aristocracies, or party politics, this argument that the rich man cannot be bribed. The fact is, of course, that the rich man is bribed; he has been bribed already. That is why he is a rich man. The whole case for Christianity is that a man who is dependent upon the luxuries of this life is a corrupt man, spiritually corrupt, politically corrupt, financially corrupt. There is one thing that Christ and all the Christian saints have said with a sort of
savage monotony. They have said simply that to be rich is to be in peculiar danger of moral wreck. It is not demonstrably un-Christian to kill the rich as violators of definable justice. It is not demonstrably un-Christian to crown the rich as convenient rulers of society. It is not certainly un-Christian to rebel against the rich or to submit to the rich. But it is quite certainly un-Christian to trust the rich, to regard the rich as more morally safe than the poor. A Christian may consistently say, «I respect that man's rank, although he takes bribes.» But a
Christian cannot say, as all modern men are saying at lunch and breakfast, «a man of that rank would not take bribes.» For it is a part of Christian dogma that any man in any rank may take bribes. It is a part of Christian
dogma; it also happens by a curious coincidence that it is a part of obvious human history. When people say that a man" in that position „would be incorruptible, there is no need to bring Christianity into the discussion. Was Lord Bacon a bootblack? Was the Duke of Marlborough a crossing sweeper.? In the best Utopia, I must be prepared for the moral fall of any man in any position at any moment.
...Aristocracy Is not an Institution: aristocracy is a sin; generally a very venial one. It is merely the drift or slide of men into a sort of natural

> pomposity and praise of the powerful, which Is the most easy and obvious affair in the world. It is one of the hundred answers to the fugitive perversion of modern «force» that the promptest and boldest agencies are also the most fragile or full of sensibility.
> In the old Christian pictures the sky over every figure is like a blue or gold parachute. Every figure seems ready to fly up and float about in the heavens. The tattered cloak of the beggar will bear him up like the rayed plumes of the angels. But the kings in their heavy gold and the proud in their robes of purple will all of their nature sink
> downwards, for pride cannot rise to levity or levitation. Pride is the downward drag of all things into an easy solemnity. One» settles down» into a sort of selfish seriousness; but one has to rise to a gay self-forgetfulness. A man «falls» into a brown study; he reaches up at a blue sky. It is really a natural trend or lapse into taking one's self gravely, because it is the easiest thing to do. It is much easier to write a good Times leading article than a good joke in Punch. For solemnity flows out of men naturally; but laughter is a leap. It is easy to be heavy: hard to be light. Satan fell by the force of gravity. Now, it is the peculiar honour of Europe since it has been Christian that while it has had aristocracy it has always at the back of its heart treated aristocracy as a weakness- generally as a weakness that must be allowed»

4. DESTRUCTED SCIENTIFIC CONTROL IN PROGRESSIVE THEORIES OF SKEPTICS AND AGNOSTICS

Having abandoned Metaphysics of Intellect of Eternal Ideals of Plato, having abandoned Sacred Revelations of Christianity in favor of skeptical theories consuming solidity of human thought heretic friends of Chesterton are charged with destruction of scientific control and therefore any hope on progress.

«Darwinism can be used to back up two mad moralities, but it cannot be used to back up a single sane one»? — says Chesterton in Orthodoxy». Darwinism is philosophy of opportunism, philosophy of adjusting to force and success, and therefore philosophy which justifies any successfully carried out evil. Instead of waging war against evil through the ongoing revolution since antiquity, instead of taking every effort to accomplish conceptions of Catholic Church and French Revolution, — free thinkers in their

fictitious pursuit of progress deserted field of battle. Moreover, their skepticism and agnosticism appeared to be a perfect tool in hands of conservatives to ensure the oppression of upper classes. Suicide of thought or destruction of scientific control eventuated in paralyzing of all productive energy of people. Darwinism is praise of successful and rich and contempt to losers and lower classes. This is obviously destruction of the very foundation of democracy and any real progress towards justice and virtue. Instead opportunism and status quo are urged. Thus free thought of his heretic friends appears to be the gravest obstacle on the way of progress and democracy. Chesterton's theory of insane thought as intellect divorced from reality — is genius definition of schizoid mentality. He argues in this respect that only thought rooted in metaphysics of intellect and revelations of Axial ages is sane thought of energy of spirit; otherwise thought separated from its divine roots will turn men into insane stones - into material energy of physical control.

If we assume definition of «free thought» as free from natural laws, then his position is tenable and perfectly rational. Reality may mean only laws of nature for our intellectual perception.

Chesterton, «Orthodoxy»:

> «I have spoken of orthodoxy coming in like a sword; here I confess it came in like a battleaxe. For really (when I came to think of it) Christianity is the only thing left that has any real right to question the power of the wellnurtured or the well-bred. I have listened often enough to Socialists, or even to democrats, saying that the physical conditions of the poor must of necessity make them mentally and morally degraded, I have listened to scientific men (and there are still scientific men not opposed to democracy) saying that if we give the poor healthier conditions vice and wrong will disappear. I have listened to them with a horrible attention, with a hideous fascination. For it was like watching a man energetically sawing from the tree the branch he is sitting on. If these happy democrats could prove their case, they would strike democracy dead. If the poor are thus utterly demoralized, it may or may not be practical to raise them. But it is certainly quite practical to disfranchise them. If the man with a bad bedroom cannot give a good vote, then the first and swiftest

> deduction is that he shall give no vote. At any moment, one. feels, the host might say that really, if it was as bad as that, he need not come in at all. So it is when the ordinary Socialist, with a beaming face, proves that the poor, after their smashing experiences, cannot be really trustworthy. At any moment the rich may say, «Very well, then, we won't trust them,» and bang the door in his face. On the basis of Mr. Blatchford's view of heredity and environment, the case for the aristocracy is quite overwhelming. If clean homes and clean air make clean souls, why not give the power (for the present at any rate) to those who undoubtedly have the clean air.? If
> better conditions will make the poor more fit to govern themselves, why should not better conditions already make the rich more fit to govern them? On the ordinary environment argument the matter is fairly manifest.
> The comfortable class must be merely our vanguard in Utopia»

Chesterton, «What is wrong with the world»:

> «These colossal ruins are to the modern only enormous eyesores. He looks back along the valley of the past and sees a perspective of splendid but unfinished cities. They are unfinished, not always through enmity or accident, but often through fickleness, mental fatigue, and the lust for alien philosophies. We have not only left undone those things that we ought to have done, but we have even left undone those things that we wanted to do
> Is it really true that you and I are two starry towers built up of all the most towering visions of the past? Have we really fulfilled all the great historic ideals one after the other, from our naked ancestor who was brave enough to kill a mammoth with a stone knife, through the Greek citizen and the Christian saint
> ….Few people realize how many of the largest efforts, the facts that will fill history, were frustrated in their full design and come down to us as gigantic cripples. I have only space to allude to the two largest facts of modern history: the Catholic Church and that modern growth rooted in the French Revolution.
> When four knights scattered the blood and brains of St. Thomas of Canterbury, it was not only a sign of anger but of a sort of black admiration. They wished for his blood, but they wished even more for his brains. Such a blow will remain forever unintelligible unless we realise what the brains of St. Thomas were thinking about just before they were distributed over the floor. They were thinking about the great mediaeval conception that the church is the judge of the world. Becket objected to a priest being tried even by the Lord Chief Justice.

And his reason was simple: because the Lord Chief Justice was being tried by the priest. The judiciary was itself sub judice. The kings were themselves in the dock. The idea was to create an invisible kingdom, without armies or prisons, but with complete freedom to condemn publicly all the kingdoms of the earth. Whether such a supreme church would have cured society we cannot affirm definitely; because the church never was a supreme church. We only know that in England at any rate the princes conquered the saints. What the world wanted we see before us; and some of us call it a failure. But we cannot call what the church wanted a failure, simply because the church failed. Tracy struck a little too soon. England had not yet made the great Protestant discovery that the king can do no wrong. The king was whipped in the cathedral; a performance which I recommend to those who regret the unpopularity of church-going. But the discovery was made; and Henry VIII scattered Becket's bones as easily as Tracy had scattered his brains. Of course, I mean that Catholicism was not tried; plenty of Catholics were tried, and found guilty. My point is that the world did not tire of the church's ideal, but of its reality.

…But I have only taken this as the first and most evident case of the general truth: that the great ideals of the past failed not by being outlived (which must mean over-lived), but by not being lived enough. Mankind has not passed through the Middle Ages. Rather mankind has retreated from the Middle Ages in reaction and rout. The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried.

It is, of course, the same in the case of the French Revolution. A great part of our present perplexity arises from the fact that the French Revolution has half succeeded and half failed.

….We have, indeed, destroyed the largest territorial tyrannies, and created a free peasantry in almost all Christian countries except England; of which we shall say more anon. But representative government, the one universal relic, is a very poor fragment of the full republican idea. The theory of the French Revolution presupposed two things in government, things which it achieved at the time, but which it has certainly not bequeathed to its imitators in England, Germany, and America. The first of these was the idea of honorable poverty; that a statesman must be something of a stoic; the second was the idea of extreme publicity. Many imaginative English writers, including Carlyle, seem quite unable to imagine how it was that men like Robespierre and Marat were ardently admired. The best answer is that they were admired for being poor — poor when they might have been rich.

> ...But we have delayed the main argument too long for the parenthetical purpose of showing that the great democratic dream, like the great mediaeval dream, has in a strict and practical sense been a dream unfulfilled. Whatever is the matter with modern England it is not that we have carried out too literally, or achieved with disappointing completeness, either the Catholicism of Becket or the equality of Marat.
> Now I have taken these two cases merely because they are typical of ten thousand other cases; the world is full of these unfulfilled ideas, these uncompleted temples. History does not consist of completed and crumbling ruins; rather it consists of half-built villas abandoned by a bankrupt-builder. This world is more like an unfinished suburb than a deserted cemetery».

Chesterton, «What is wrong with the world»:

> «Now in history there is no Revolution that is not a Restoration. Among the many things that leave me doubtful about the modern habit of fixing eyes on the future, none is stronger than this: that all the men in history who have really done anything with the future have had their eyes fixed upon the past. I need not mention the Renaissance, the very word proves my case. The originality of Michael Angelo and Shakespeare began with the digging up of old vases and manuscripts. The mildness of poets absolutely arose out of the mildness of antiquaries. So the great mediaeval revival was a memory of the Roman Empire. So the Reformation looked back to the Bible and Bible times. So the modern Catholic movement has looked back to patristic times. But that modern movement which many would count the most anarchic of all is in this sense the most conservative of all. Never was the past more venerated by men than it was by the French Revolutionists. They invoked the little republics of antiquity with the complete confidence of one who invokes the gods. The Sans-culottes believed (as their name might imply) in a return to simplicity. They believed most piously in a remote past; some might call it a mythical past. For some strange reason man must always thus plant his fruit trees in a graveyard. Man can only find life among the dead. Man is a misshapen monster, with his feet set forward and his face turned back. He can make the future luxuriant and gigantic, so long as he is thinking about the past. When he tries to think about the future itself, his mind diminishes to a pin point with imbecility, which some call Nirvana. To-morrow is the Gorgon; a man must only see it mirrored in the shining shield of yesterday. If he sees it directly he is turned to stone. This has been the fate of all those who have really seen fate

> and futurity as clear and inevitable. The Calvinists, with their perfect creed of predestination, were turned to stone. The modern sociological scientists (with their excruciating Eugenics) are turned to stone. The only difference is that the Puritans make dignified, and the Eugenists somewhat amusing, statues»

CHAPTER 3. THE CROSS AND THE BALL BY CHESTERTON. THE TRANSCENDENTAL GOD

1. Two Poles of Metaphysics of Intellect: Active and Passive poles
2. B. Russell's psychology
3. Chesterton's psychology
4. Reconciliation of friends in Discovery of Psychic Energy

1. TWO POLES OF METAPHYSICS OF INTELLECT: ACTIVE AND PASSIVE POLES

Chesterton's supposition in «Orthodoxy» indicates Christianity as inauguration of transcendent deity. It is true that Christianity is transcendentalism because in is synthesis between Judaism and Platonism. And it was exactly Plato's philosophy in its development (Pythagoras, Socrates) which is responsible for introducing to the world Metaphysics of Intellect. For transcendental deity can mean only Metaphysics of Intellect, which I will try to advocate in this chapter.

It is strange notion of Matter which they call «Immanent God» or pantheism. For my part I can scarcely conceive what is «Matter» as notion of philosophies of materialism. I agree with Chesterton when he says in Orthodoxy that Nature is not our mother, it is our sister. For we have one father — Maker, Creator, God- Intellect. Notion «matter» does not imply divorce between intellectual framework of the universe and the physical substance of Universe. Therefore consciousness of mankind remains inseparable part of physical processes, and man as human being is still not born.

It was Metaphysics of Intellect of ancient Greece when consciousness of humanity for the first time in history had identified itself as separate from matter body — as governing form in foundation of Universe. With Plato's World of Ideas the dualism of Mind and Matter as form and content of Universe had been introduced to the civilization.

It was Plato too who formulated conception of two poles of Intellect: Active pole as Thought of man and Passive pole as ideas of physical things. We have only a little to correct his theory found wanting by Aristotle. Through criticism of Aristotle Plato's metaphysics gets explanation of bondage between Mind and Matter, rejected by Plato initially.

B. Russell, «History of Western philosophy»:

> «The view that forms are substances, which exist independently of the matter in which they are exemplified, seems to expose Aristotle to his own arguments against Platonic ideas. A form is intended by him to be something quite different from a universal, but it has many of the samecharacteristics. Form is, we are told, more real than matter; this is reminiscent of the sole realityof the ideas. The change that Aristotle makes in Plato's metaphysic is, it would seem, less than he represents it as being. This view is taken by Zeller, who, on the question of matter and form, says:
> The final explanation of Aristotle's want of clearness on this subject is, however, to be found in the fact that he had only half emancipated himself, as we shall see, from Plato's tendency to hypostatise ideas. The «Forms' had for him, as the «Ideas' had for Plato, a metaphysical existence of their own, as conditioning all individual things. And keenly as he followed the growth of
> ideas out of experience, it is none the less true that these ideas, especially at the point where they are farthest removed from experience and immediate perception, are metamorphosed in the end from a logical product of human thought into an immediate presentment of a supersensible world, and the object, in that sense, of an intellectual intuition».

To reconcile mind and matter we need to draw another line of demarcation between them. It is not «physical thing» and its «image, idea». For thing has no idea. It is energies of nature and

their respective set of laws, which allow scientific control of force of natural energies. Here we can conclude that Greek Metaphysics of Intellect from Plato to Aristotle has been accomplished as science.

And now we can observe two poles of Intellect in all clarity: Laws of Nature (not ideas of things) as Passive Intellect and Thought of Man as Active Intellect.

Plato's metaphysics asserting separate physical and separate intellectual worlds had symbol of two parallel lines. Descartes, Spinoza, Leibniz had putted much endeavor to unite this two parallel worlds introducing empirical knowledge based on facts of physical reality. Jesus with symbol of Christianity as Cross had brought symbol of connection of Mind and Matter in two perpendicular lines.

Indeed, in Scientific Revolution Energetics it is becoming apparent that metaphysics of Intellect by no way means two parallel worlds: it is empirical principle of induction which is at the outset of process of knowledge of laws of natural energies. Having refuted «Hume's problem» and thus approved existence of laws of nature Revolution Energetics discarded philosophy of empiricism but not the empirical method of knowledge.

Thus Christianity has introduced to the world symbol of scientific metaphysics of Intellect, based on induction as well as on deduction: two perpendicular lines of cross.

And yet significance of this symbol of Metaphysics of Intellect is far more grandiose. The fine news on our access to force of cosmic energies through scientific control is good and well for our physical prosperity. But this was not the point. The real news of Cross of Metaphysics of Intellect is belonging of mankind to the world of intellect, connected with physical world and yet completely separate. For it is only humanity in our universe who belongs simultaneously to both lines of the Cross: to vertical line of Mind and to perpendicular line of Matter. Men have Active Intellect, the Thought, the power of scientific control to govern Nature. This may imply only one thing: that Maker of intellectual

frame of Universe permitted human race to be part of his House of Intellect — the Kingdom of Heaven. Universe is determinate with laws of nature (Passive Intellect) being product of Active Intellect of Maker. Men are allowed to observe, discover and control laws of nature. They have Active Intellect, though limited, for we cannot create laws of nature. Men are invited in House of the God through possession of scientific control — the only real treasure of humanity. Energy of Spirit of men we therefore can define as Controlling Energy to contrast it to all the rest material energies of the universe — Determinate Energies. Controlling energy is also determinate with laws of nature of passive intellect but it is the only energy with active intellect.

Now we may try to draw all necessary conclusions from the fact that psychic energy of manind belongs to Space of Intellect of deity.

1. It is sanity of energy of spirit of psyche which is the aim of existence of mankind. Not biological existence and not egoistic material energy of psyche.

2. It was words of Kierkegaard in «either — Or» that the moment the choice is realy conscious it is only settled. Indeed, we know that we can choose between scientific energy of spirit and two material energies to dedicate our activity. To be great animal? To be great Tyrant of Ego? Or to be ordinary guest in House of the God. Kierkegaard says who realized this choice already made his choice.

3. To be on guard of sanity of energy of spirit thus would mean to purge psyche from material energy of physical control — from original sin. And to submit biological energy to the aims of energy of spirit, as platonics, stoics and saints have been doing since the antiquity

4. To be not only devotee of truth like Gandhi's satyagrahas but moral and conscientious. That is to say to follow laws of energy of spirit to preserve its health

5. Then humanity will have Civitas Dei of democracy and Rule of Law. Then it will fulfill its power of control of Nature in ample access to force of nature obtaining true wealth.

6. And only then, having gained all earthly happiness of peace, love of great and friendly men, interesting work and power over nature, people, like puritans — capitalists from Max Weber's research on protestants, mankind will start to feel embarrassed with earthly wealth, thinking more and more on his role of guests in Space of Intellect of Maker.

I am troubled to predict consequences of this pondering. The only thing I know that this will be beginning of most interesting part of human history.

7. It is obvious that men will remain guests in House of God while they keep going both poles of Intellect: knowledge of laws of nature and scientific Thought as one mechanism. Chesterton was writing of times when Thought and Laws of nature were divorced through false philosophies of agnostics. Indeed, this means insanity in collapse of energy of spirit. It will mean either degrading into imbecility of material energies with its strain and wars (turning in stones as Chesterton said); or going mad with logic being torn out from its roots in laws of nature (Chesterton gives excellent account of such cases).

8. We know already that Active intellect, Thought of humanity having produced special conscious activity of people secured them with stable equilibrium unavailable for any other energies of nature, including animals (biological energy). The rest of the physical world moves in cycles from dis-balance to balance and back to dis-balance. This is called cyclic homeostasis. W. Oswald in Lectures on Nature Philosophy says that this is the only mechanism for all natural energies. Even biological energy moves from hunger to repose and back to hunger. This cyclic activity is the only form of motion of physical world, including material energy of Field of Ego-system of psyche and its cyclic homeostasis. And only energy of spirit of Field of Intellect has linier movement because it moves from piece of knowledge to piece of knowledge in Space of Intellect — through intellectual formulas of laws of nature.

This is why it is only energy of spirit of mankind which has symbol of Cross — two perpendicular lines of intellect and matter.

Material energy of psyche is part of the matter, it has no power to control Nature or to observe laws of nature. It is as unconscious and as compulsive, as any other material determinate energy. It is immanent in the material world. It is only energy of Intellect which is transcendent to material world because it has capacity to contemplate it from the heights of Tower of Space of Intellect. It is the real, practical meaning of the transcendence of God-Intellect for men: to be able as part of Intellect to observe the material world through its design in laws of nature.

Chesterton, «Everlasting man»:

> «It will appear only a jest to say that all religious history has really been a pattern of noughts and crosses. But I do not by noughts mean nothings, but only things that are negative compared with the positive shape or pattern of the other. And though the symbol is of course only a coincidence, it is a coincidence that really does coincide. The mind of Asia can really be represented by a round 0, if not in the sense of a cypher at least of a circle. The great Asiatic symbol of a serpent with its tail in its mouth is really a very perfect image of a certain idea of unity and recurrence that does indeed belong to the Eastern philosophies and religions. It really is a curve that in one sense includes everything, and in another sense comes to nothing. In that sense it does confess, or rather boast, that all argument is an argument in a circle. And though the figure is but a symbol, we can see how sound is the symbolic sense that produces it, the parallel symbol of the Wheel of Buddha generally called the Swastika The cross is a thing at right angles pointing boldly in opposite directions; but the Swastika is the same thing in the very act of returning to the recurrent curve. That crooked cross is in fact a cross turning into a wheel. Before we dismiss even these symbols as if they were arbitrary symbols, we must remember how intense was the imaginative instinct that produced them or selected them both in the east and the west. The cross has become something more than a historical memory; it does convey, almost as by a mathematical diagram, the truth about the real point at issue; the idea of a conflict stretching outwards into eternity. It is true, and even tautological, to say that the cross is the crux of the whole matter».

Chesterton, «The Ball and the Cross»:

> «What could possibly express your philosophy and my philosophy better then the shape of that cross and the shape of this ball? The globe is inevitable. The cross is arbitrary. Above all the globe is at unity with itself, the cross is primarily and above all things at enmity with itself. The cross is the conflict of two hostile lines, of irreconcilable direction. The silent thing up there is essentially a collision, a crash, a struggle in stone»

Chesterton, «Orthodoxy»:

> «That transcendence and distinctness of the deity which some Christians now want to remove from Christianity, was really the only reason why any one wanted to be a Christian., It was the whole point of the Christian answer to the unhappy pessimist and the still more unhappy optimist. As I am here only concerned with their particular problem, I shall indicate only briefly this great metaphysical suggestion. All descriptions of the creating or sustaining principle in things must be metaphorical, because they must be verbal. Thus the pantheist is forced to speak of God in all things as if he were in a box. Thus the evolutionist has, in his very name, the idea of being unrolled like a carpet. All terms, religious and irreligious, are open to this charge. The only question is whether all terms are useless, or whether one can, with such a phrase, cover a distinct idea about the origin of things. I think one can, and so evidently does the evolutionist, or he would not talk about evolution. And the root phrase for all Christian theism was this, that God was a creator, as an artist is a creator.
> …Here again, therefore, we find that in so far as we value democracy and the self-renewing energies of the west, we are much more likely to find them in the old theology than the new. If we want reform, we must adhere to orthodoxy: especially in this matter (so much disputed in the counsels of Mr. R. J. Campbell), the matter of insisting on the immanent or the transcendent deity. By Insisting specially on the immanence of God we get introspection, self-isolation, quietism, social indifference — Tibet. By insisting specially on the transcendence of God we get wonder, curiosity, moral and political adventure, righteous indignation — Christendom. Insisting that God is inside man, man is always Inside himself By insisting that God transcends man, man has transcended himself».

Chesterton, «Orthodoxy»:

> «It is the monstrous scale of his divergence that requires an explanation. That man and brute are like is, in a sense, a truism; but

> that being so like they should then be so insanely unlike, that is the shock and the enigma. That an ape has hands is far less interesting to the philosopher than the fact that having hands he does next to nothing with them; does not play knuckle-bones or the violin; does not carve marble or carve mutton. People talk of barbaric architecture and debased art. But elephants do not build colossal temples of ivory even in a roccoco style; camels do not paint even bad pictures, though equipped with the material of many camel's-hair brushes.
> No; the chasm between man and other creatures may have a natural explanation, but it is a chasm. We talk of wild animals; but man is the only wild animal. It is man that has broken out. All other animals are tame animals; following the rugged respectability of the tribe or type. All other animals are domestic animals; man alone is ever undomestic, either as a profligate or a monk. So that this first superficial reason for materialism is, if
> anything, a reason for its opposite; it is exactly where biology leaves off that all religion begins».

So, who was really manly man, Christ with his Cross or Animal-like animals with his material symbol of strength as Ball? Does biology of male or female really matter if the only true force of mankind is Energy of spirit equally of males and females? Darwinists and their idols as animal-like men sank into circles of matter and disappear within it. Christians and platonians soar above the earth on wings of consciousness and conscience.

Matthew 22:

> «29 Jesus answered and said unto them, Ye do err, not knowing the ***a*** scriptures, nor the ***b*** power of God.
> 30 For in the ***a*** resurrection they neither ***b*** marry, nor are given in marriage, but are as the ***c*** angels of God in heaven».

Chesterton, «Orthodoxy»:

> «Here is another case ofthe same kind. I felt that a strong case against Christianity lay in the charge that there is something timid, monkish, and unmanly about all that is called» Christian,» especially in its attitude towards resistance and fighting. The great sceptics of the nineteenth century were largely virile. Bradlaugh in an
> expansive way, Huxley in a reticent way, were decidedly men. ...Instead of looking at books and pictures about the New Testament I looked at

> the New Testament. There I found an account, not in the least of a person with his hair parted in the middle or his hands clasped in appeal, but of an extraordinary being with lips of thunder and acts of lurid decision, flinging down tables, casting out devils, passing with the wild secrecy of the wind from mountain isolation to a sort of dreadful demagogy; a being who often acted like an angry god — and always like a god. Christ had even a literary style of his own, not to be found, I think, elsewhere; it consists of an almost
> furious use of the a fortiori. His» how much more» is piled one upon another like castle upon castle in the clouds. The diction used about Christ has been, and perhaps wisely, sweet and submissive. But the diction used by Christ is quite curiously gigantesque; it is full of camels leaping through needles and mountains hurled into the sea. Morally it is equally terrific; he called himself a sword of slaughter, and told men to buy swords if they sold their coats for them. That he used other even wilder words on the side of non-resistance greatly increases the mystery»

2. B. RUSSELL'S PSYCHOLOGY

We will see in following chapters that attitudes of Chesterton and Russell in general are very similar.

Here I would like to demonstrate position of both great thinkers towards insanity of their times. Both writers had expressed grave concerns complaining mental health of contemporaries. Russell, being skeptic and materialist, seems far more inconsistent in his worries then Chesterton, because his primary and definite aim is truth, rational thought, science and morals of his age. It is regular position of metaphysic, but this devotion to absolute truth has nothing to do with materialist. Philosophy of Darwinian is more likely to be philosophy of pragmatism and opportunism, exactly the attitude Russell hated the worst. This is why I always suspected him to be a reticent metaphysic.

Nevertheless, he professed himself to be a Darwinian on the one hand; and on the other hand he was avowedly devotee of truth and champion of good in deadly fight with evil. This is inconsistent and yet this is what he was.

B. Russell, «Education and social order»:

> «And thus our modern world, where the good are lazy and only the bad are energetic, goes reeling drunkenly towards destruction. At moments men see the abyss, but the intoxication of unreal sentiments soon closes their eyes. To all who are not intoxicated, the danger is clear. And nationalism is the chief force impelling our civilization to its doom.
> …What is less recognised is that we all suffer, to a greater or less degree, from nervous disorders having an emotional origin. A man is called sane when he is as sane as the average of his contemporaries; but in the average man many of the mechanisms which determine his opinions and actions are quite fantastic, so much so that in a world of real sanity they would be called insane.
> …Our world is a mad world. Ever since 1914 it has ceased to be constructive, because men will not follow their intelligence in creating international co-operation, but persist in retaining the division of mankind into hostile groups. This collective failure to use the intelligence that men possess for purposes of selfpreservation is due, in the main, to the insane and destructive impulses which lurk in the unconscious of those who have been unwisely handled in infancy, childhood, and adolescence. In spite of continually improving technique in production, we all grow poorer. In spite of being well aware of the horrors of the next war, we continue to cultivate in the young those sentiments which will make it inevitable. In spite of science, we react against the habit of considering problems rationally. In spite of increasing command over nature, most men feel more hopeless and impotent than they have felt since the Middle Ages. The source of all this does not lie in the external world, nor does it lie in the purely cognitive part of our nature, since we know more than men ever knew before. It lies in our passions; it lies in our emotional habits; it lies in the sentiments instilled in youth, and in the phobias created in infancy. The cure for our problem is to make men sane, and to make men sane they must be educated sanely. At present the various factors we have been considering all tend towards social disaster».

Thus both of them professed themselves devotees of truth and morals, and both of them felt it their responsibility to diagnose the mental disease of their age and to suggest every possible cure to prevent the catastrophe. Peculiarity about them is the fact that having made the same diagnosis on insanity of their age they

assumed exactly the opposite positions as towards causes and ways of therapy. For Russell kept blaming religion for disturbing rational thought and thus stunting growth of mind. And on the contrary Chesterton thought religion as the last citadel of sanity and urged to blame sterile rationalists, agnostics and skeptics promoting logic but neglecting solid knowledge.

And both admitted German philosophy to be insane: Kant, Hegel, Fichte, Nietzsche. Altogether with Japers, Camus, Bender, Kierkegaard.

There is great deal of truth in Russell's fright of religious education too. Chesterton was right in praise of enormous impact of Catholic Church on civilization; and yet he had underestimated the gross evils of Renaissance Church decadence, exposed later by Protestant Reformation. This was his blunder and his wrong towards Protestants. Because degrading of Church is twisting metaphysics of Intellect of Christianity into magic mentality of savages, into primitive idolatry of material energy, — and this is grave evil, Satan himself challenged by Luther.

This is why Russell is also in the right when warning on peril of religious education. Poetical dogmas are really dangerous in this respect for they are exposed to being twisted into magic of material energy of Field of Ego-system. And here heretic friends of Chesterton were in the right taking precautions.

B. Russell, «Education and social order»:

> «The cure for our problem is to make men sane, and to make men sane they must be educated sanely. At present the various factors we have been considering all tend towards social disaster. Religion encourages stupidity, and an insufficient sense of reality; sex education frequently produces nervous disorders, and where it fails to do so overtly, too often plants discords in the unconscious which make happiness in adult life impossible; nationalism as taught in schools implies that the most important duty of young men is homicide; class feeling promotes acquiescence in economic injustice; and competition promotes ruthlessness in the social struggle.
> …In practice, however, the methods employed in ethical propaganda are emotional rather than intellectual.

When strong childish or adolescent emotions of this sort become associated with a political group, they may, and often do, generate a sentiment which is capable of overriding all intellectual convictions. This form of propaganda is best understood by the Catholic Church, which has had nearly two thousand years in which to perfect its technique. But the same sort of thing is done, though less perfectly, by national States, in such forms as marital music and military displays. In my childhood, British soldiers still wore the traditional red coats, and I remember vividly the delight of seeing regiments on the march. Such delights tend, unless counter-acted, to produce a belief in militarism.

Emotional propaganda has several dangers. In the first place, it is just as easily used in a bad cause as in a good one, perhaps more easily. Indeed, since rational conduct generally involves some control of the emotions, a form of propaganda which consists in arousing rather simple and uncivilised emotions cannot but be an obstacle to sensible behaviour. When war is coming, men rejoice that they can let their barbaric emotions have free play; they experience a delight not wholly unlike that which a usually sedate person experiences when he falls in love. Both religion and patriotism appeal to very primitive emotions, which are dangerous to civilisation. If men are to live closely packed together, they must have a careful social organisation, and restrain their instinctive hostility to one another. The maintenance of so large a population as civilised countries at present contain is impossible if free rein is given to uncivilised passions, and therefore civilised men have a certain discomfort, an itch to return to more primitive ways of feeling, to which the emotional propagandist appeals. War and religion are the politically most important forms of this kind of nostalgia.

Another danger of emotional propaganda is that it tends to close the mind to argument. The conscious mind may be rational, but just below the level of consciousness unalterable convictions remain from early years. Many men, in quiet times, are internationalists and free-thinkers, but when there is danger of war or death they become patriotic or religious».

3. CHESTERTON AND HIS PSYCHOLOGY

Chesterton in his theory of psychology goes beyond mere banality of caution against dogmas of religion. Chesterton makes Discovery when he asserts that Reason or Logic is not primary function of consciousness because it is rooted in some psychic energy of spirit. Person is not Animal plus Reason like Darwinians think. They envisage human as animal trained to use his reason in daily adaptation to environment. The distinction between animal and human is thus in degree, not in kind according to Darwinians. Both are beasts seeking pleasure in gratification of biological needs and employs reason to help them in process: men employ more reason, animal less — this is the only difference between them.

Chesterton asserts in «Orthodoxy» that biology and reason as tool of surviving of the fittest has nothing to do with sanity and insanity. For man is not animal with reason. Man is psychic energy of spirit employing reason in service to needs of this energy of spirit. It is obvious, that the moment energy of spirit collapses the reason is left at a loose end. It is still logically impeccable and yet it is obviously insane logic. Thus, Chesterton urges that sanity is healthy energy of spirit. It may have powerful reason or some limited education — this is of secondary importance. It should me healthy morally, ethically to preserve health of energy of spirit. And then, he is free to employ Reason for scientific research or any work of art he pleases. This is sanity. Insanity, Chesterton contended, is not lost of reason. It is lost of energy of spirit which he defines as common sense and healthy emotions of any sane person. If reason survives breakdown of energy of spirit its logic becomes parody on Thought of healthy person. For it is logic of delirium which is divorced with sense of reality.

Chesterton, «Orthodoxy»:

> «And if great reasoners are often maniacal, it is equally true that maniacs are commonly great reasoners. The last thing that can be said of a lunatic is that his actions are causeless. If any human acts may

> loosely be called causeless, they are the minor acts of a healthy man; whistling as he walks; slashing the grass with a stick; kicking his heels or rubbing his hands. It is the happy man who does the useless things; the sick
> man is not strong enough to be idle. It is exactly such careless and causeless actions that the madman could never understand; for the madman (like the determinist) generally sees too much cause in everything. The madman would read a conspiratorial significance into those empty activities. He would think that the lopping of the grass was an attack on private property. He would think that the kicking of the heels was a signal to an accomplice.
> If the madman could for an instant become careless, he would become sane. Every one who has had the misfortune to talk with people in the heart or on the edge of mental disorder, knows that their most sinister quality is a horrible clarity of detail; a connecting of one thing with another in a map more elaborate than a maze. If you argue with a madman, it is extremely probable that you will get the worst of it; for in many ways
> his mind moves all the quicker for not being delayed by the things that go with good judgment. He is not hampered by a sense of humour or by charity, or by the dumb certainties of experience. He is the more
> logical for losing certain sane affections. Indeed, the common phrase for insanity is in this respect a misleading one. The madman is not the man who has lost his reason. The madman is the man who has lost everything
> except his reason.
> ….Now, speaking quite externally and empirically, we may say that the strongest and most unmistakable mark
> of madness is this combination between a logical completeness and a spiritual contraction. The lunatic's theory explains a large number of things, but it does not explain them in a large way. I mean that if you or I were dealing with a mind that was growing morbid, we should be chiefly concerned not so much to give it arguments as to give it air, to convince it that there was something cleaner and cooler outside the suiFocation of a single argument».

Chesterton hold that false philosophies is the same case with destructed common sense of healthy spirit and overindulgence in formal logic separated from facts of reality. The danger of this philosophies is far more great thus due to their capacity contaminate crowds.

Chesterton, «Orthodoxy»:

> «And I have described at length my vision of the maniac for this reason: that just as I am affected by the maniac, so I am affected by most modern thinkers. That unmistakable mood or note that I hear from Hanwell, I hear also from half the chairs of science and seats of learning to-day; and most of the mad doctors are mad doctors in
> more senses than one. They all have exactly that combination we have noted: the combination of an expansive and exhaustive reason with a contracted common sense. They are universal only in the sense that they take one thin explanation and carry it very far. But a pattern can stretch for ever and still be a small pattern. They see a chess-board white on black, and if the universe is paved with it, it is still white on black. Like the lunatic, they cannot alter their standpoint; they cannot make a mentaleffort and suddenly see it black on white.
> Take first the more obvious case of materialism.As an explanation of the world, materialism has a sdrt of insane simplicity. Ithas just the quality of the madman's argument; we have at once the sense of it covering everything
> and the sense of it leaving everything out. Contemplate some able and sincere materialist, as, for instance, Mr. McCabe, and you will have exactly this unique sensation. He understands everything, and everything does not
> seem worth understanding. His cosmos may be complete in every rivet and cog-wheel, but still his cosmos is smaller than our world. Somehow his scheme, like the lucid scheme of the madman, seems unconscious of the alien energies and the large indifference of the earth; it is not thinking of the real things of the earth, of fighting peoples or proud mothers, or first love or fear upon the sea. The earth is so very large, and the cosmos is so very small. The cosmos is about the smallest hole that a man can hide his head in.
> But the case is even stronger, and the parallel with madness is yet more strange. For it was our case against the
> exhaustive and logical theory of the lunatic that, right or wrong, it gradually destroyed his humanity. Now it is the charge against the main deductions of the materialist that, right or wrong, they gradually destroy his humanity; I do not mean only kindness, I mean hope, courage, poetry, initiative, all that is human. For instance, when materialism leads men to complete fatalism (as it generally does), it is quite idle to pretend that it is in any sense a liberating force. It is absurd to say that you are especially advancing freedom when you only use free thought to destroy free will. The determinists come

> to bind, not to loose. They may well call their law the «chain» of causation. It is the worst chain that ever fettered a human being. You may use the language of liberty, if you like, about materialistic teaching, but it is obvious that this is just as inapplicable to it as a whole as the same
> language when applied to a man locked up in a mad-house.
> Of course it is not only of the materialist that all this is true. The same would apply to the other extreme of speculative logic. There is a sceptic far more terrible than he who believes that everything began in matter. It
> is possible to meet the sceptic who believes that everything began in himself He doubts not the existence of angels or devils, but the existence of men and cows».

Inferences to be drawn from the argument bring us back to the symbols of Cross and Ball dear to Chesterton. It is only reason of healthy spirit which remains with symbol of Cross of metaphysics of Intellect; on the contrary, reason of destroyed energy of spirit is transmuted into senseless cyclic movement of material energy — it is turned into stone. And as part of physical world it now carries the symbol of a ball.

Mystery of Christian dogmas riddled with contradictions and miracles is still secure precaution against peril to dissipate health of spirit in false philosophies. This is recipe of Chesterton against insanity: if you don't know entire truth be content with limited truth of Orthodoxy, it is good protection from loose logic.

For madness is not merely lost of logic — it is not lost of logic at all like rationalist think. Madness is hell of lost of self of living person, and it is punishment for treason of laws of morality of energy of spirit.

Chesterton, «Orthodoxy»:

> «All that concerns us here, however, is to note that this panegoistic extreme of thought exhibits the same paradox as the other extreme of materialism. It is equally complete in theory and equally crippling in practice. They have both locked themselves up in two boxes, painted inside with the sun and stars; they are both unable to get out, the one into the health and happiness of heaven, the other even into the health and happiness ofbthe earth. It is amusing to notice that many

of the moderns, whether sceptics or mystics, have taken as their sign a certain eastern symbol, which is the very symbol of this ultimate nullity. When they wish to represent eternity, they represent it by a serpent with his tail in his mouth. There is a startling sarcasm in the image of thatbvery unsatisfactory meal. The eternity of the material fatalists, the eternity of the eastern pessimists, the eternity of the super- Qilious theosophists and higher scientists ofto-day is, indeed, very well presented by abserpent eating his tail, a degraded animal who destroys even himself.

...As we have taken the circle as the symbol of reason and madness, we may very well take the cross as the symbol at once of mystery and of health. Buddhism Is centripetal, but Christianity Is centrifugal: it breaks out. For the circle is perfect and Infinite In Its nature; but it is fixed for ever In its size; it can never be larger or smaller. But the cross, though It has at its heart a collision and a contradiction, can extend Its four arms for ever without altering its shape. Because it has a paradox In Its centre It can grow without changing. The circle returns upon itself and is bound. The cross opens its arms to the four winds; It Is a signpost for free travelers».

Chesterton, «Orthodoxy»:

«But I think this book may well start where our argument started — in the neighbourhood of the mad-house. Modern masters of science are much impressed with the need of beginning all inquiry with a fact. The ancient masters of religion were quite equally impressed with that necessity. They began with the fact of sin — a fact as practical as potatoes. Whether or nca man could be washed in miraculous waters, there was no doubt at any rate that he wanted washing. But certain religious leaders in London, not mere materialists, have begun
in our day not to deny the highly disputable water, but to deny the indisputable dirt. Certain new theologians dispute original sin, which is the only part of Christian theology which can really be proved.

...In this remarkable situation it is plainly not now possible (with any hope of a universal appeal) to start, as our fathers did, with the fact of sin. This very fact which was to them (and is to me) as plain as a pikestaff, is the
very fact that has been specially diluted or denied. But though moderns deny the existence of sin, I do not think that they have yet denied the existence of a lunatic asylum. We all agree still that there is a collapse of the
intellect as unmistakable as a falling house. Men deny hell, but not, as yet, Hanwell. For the purpose of our primary argument the one may

> very well stand where the other stood. I mean that as all thoughts and theories were once judged by whether they tended to make a man lose his soul, so for our present purpose all modern thoughts and theories may be judged by whether they tend to make a man lose his wits».

4. RECONCILIATION OF ATTITUDES OF FRIENDS IN DISCOVERY OF PSYCHIC ENERGY

Dogmas of Christianity are sane, and wise, and bliss. And yet they remains dogmas of portical language gravely abused many times during history of our civilization. Therefore, they are sacred monument of revelation and bliss but we still are responsible for travelling far longer in search for precise knowledge of laws of psychic energy: to prevent precarious ground of poetical revelation from being twisted in opposite direction towards magic mentality of idolatry. And Chesterton had to concede this fact too.

Chesterton, «Orthodoxy»:

> «There is only one thing that can never go past a certain point in its alliance with oppression — and that is orthodoxy. I may, it is true, twist orthodoxy so as partly to justify a tyrant. But I can easily make up a German
> philosophy to justify him entirely
> …These can be called the essentials of the old orthodoxy, of which the chief merit is that it is the natural fountain of revolution and reform; and of which the chief defect is that it is obviously only an abstract assertion. Its main
> advantage is that it is the most adventurous and manly of all theologies. Its chief disadvantage is simply that it is a theology».

Great advantage of Orthodoxy remains its foundation in Metaphysics of Intellect which allows to conceive the only true proportions of two energies of psyche: energy of spirit as giant of Space of Intellect versus material energy as ordinary cyclic, senseless and dead energy. In this respect Chesterton is in the right describing Orthodoxy as picture of great artist. And still it is merely picture, not knowledge of laws of nature.

On the other hand, Darwinians in their pursuit for knowledge of laws of nature have prevented any success in their search through taking a wrong direction from the very outset. Dismissing metaphysics of intellect and assigning man to be animal with reason as tool of adaptation to physical world they have secured the defeat of any sound results and profaned the research. This search for laws of nature is initially search in void. And Chesterton have seen this and emphasized the helplessness of false Darwinian paradigm for social science.

Fortunately Discovery of Psychic energy suggests reconciliation of search for laws of nature of both opponents in honest controversy. It is metaphysics of Intellect and therefore it preserves all advantages of Christian Orthodoxy. And it is not dogmas but laws of nature available for empirical test through control of energy of psyche in practice. It is pure science, and therefore it can approved or refuted through facts of reality.

Below, I have chosen for you extracts from Chesterton and Russell to demonstrate that both writers have been fierce seekers of natural laws of nature. And especially of ways to exempt the energy of intellect and spirit from the mortifying effect of the «steel walls of Ego». That is to say of Field of Ego-system of material energy. In his "ssermon against Pride" Chesterton has stated the problem with picturesque details.

Alas, it can be realized only within terminology of Scientific Revolution Energetics. I had to modify a bit terminology of Chesterton in setting forth for you his train of thought to make it lucid. For lucidity will come with terminology of Energetics.For lucidity will come with terminology of Energetics.

Chesterton, «Orthodoxy»:

> «The publisher said of somebody, „That man will get on; he believes in himself.“ And I remember that as I lifted my head to listen, my eye caught an omnibus on which was written» Hanwell.“ I said to him, „Shall I tell you where the men are who believe most in themselves? For I can tell you. I know of men who believe in themselves more colossally than Napoleon or Caesar. I know where flames the fixed star of certainty and success. I can guide

you to the thrones of the Super-men. The men who really believe in themselves are all in
lunatic asylums." He said mildly that there were a good many men after all who believed in themselves and who were not in lunatic asylums. „Yes, there are," I retorted, „and you of all men ought to know them. That drunken poet from whom you would not take a dreary tragedy, he believed in himself. That elderly minister with an epic from whom you were hiding in a back room, he believed in himself. If you consulted your business experience
instead of your ugly individualistic philosophy, you would know that believing in himself is one of the commonest signs of a rotter. Actors who can't act believe in themselves; and debtors who won't pay. It would be much truer to say that a man will certainly fail, because he believes in himself. Complete selfconfidence
is not merely a sin; complete selfconfidence is a weakness. Believing utterly in one's self is ^hysterical and superstitious belief like believing in Joanna Southcote: the man who has it has «Hanwell' written on his face
as plain as it is written on that omnibus." And to all this my friend the publisher made this very deep and effective reply, „Well, if a man is not to believe in himself, in what is he to believe? «After a long pause I replied, „I will go home and write a book in answer to that question." This is the book that I have written in answer to it»

B.Russell, «Conquest of happiness»:

«We have reached a stage in evolution which is not the final stage. We must pass through it quickly, for if we do not, most of us will perish
by the way, and the others will be lost in a forest of doubt and fear.
To find the right road out of this despair civilised man must enlarge his heart as he has enlarged his mind. He must learn to transcend self, and in so doing to acquire the freedom of the Universe. ...the prodigious
success of these modern dinosaurs, who, like their prehistoric
prototypes, prefer power to intelligence, is causing them to be
universally imitated: they have become the pattern of the white man
everywhere, and this is likely to be increasingly the case for the next
hundred years. Those, however, who are not in the fashion may take
comfort from the thought that the dinosaurs did not ultimately
triumph; they killed each other out, and intelligent bystanders
inherited their kingdom».
....Again, love is able to break down the hard shell of the ego, since it is a form of biological cooperation in which the emotions of each are necessary to the fulfilment of the other's instinctive purposes. There

have been in the world at various times various solitary philosophies, some very noble, some less so. The Stoics and the early Christians believed that a man could realise the highest good of which human life is capable by means of his own will alone, or at any rate without human aid; others again have regarded power as the end of life, and yet others mere personal pleasure. All these are solitary philosophies in the sense that the good is supposed to be something realisabie in each separate person, not only in a larger or smaller society of persons. All such views, to my mind, are false, and not only in ethical theory, but as expressions of the better part of our instincts. Man depends upon cooperation, and has been provided by nature, somewhat inadequately, it is true, with the instinctive apparatus out of which the friendliness required for cooperation can spring.

...But over and above these self-centred considerations is the fact that one's ego is no very large part of the world. The man who can centre his thoughts and hopes upon something transcending self can find a certain peace in the ordinary troubles of life which is impossible to the pure egoist.

....the man whose ego is so enclosed within steel walls that this enlargement of it is impossible misses the best that life has to offer, however suceessful he may be in his career. Ambition which excludes affetion from its purview is generally the result of some kind of anger or hatred against the human race, produced by unhappiness in youth, by injustices in later life, or by any of the causes which lead to persecution mania. A too powerful ego is a prison from which a man must escape if he is to enjoy the world to the full. A capacity for genuine affection is one of the marks of the man who has escaped from this prison of self

....A littie time spent in learning to appreciate facts is not time wasted, and the work that will be done afterwards is far less likely to be hamiful than the work done by those who need a continual infiation of their ego as a stimulant to their energy. A certain kind of resignation is involved in willingness to face the truth about ourselves; this kind, though it may involve pain in the first moments, affords ultimately a protection — indeed the only possible protection — against the disappointments and disillusionments to which the self-deceiver is liable.

..... It should be our endeavour therefore, both in education and in attempts to adjust ourselves to the world, to aim at avoiding self-centred passions and at acquiring those affections and those interests which will prevent our thoughts from dwelling perpetually upon ourselves. It is not the nature of most men to be happy in a prison, and

> the passions which shut us up in ourselves constitute one of the worst kinds of prisons. Among such passions some of the commonest are fear, envy, the sense of sin, self-pity and self-admiration. In all these our desires are centred upon ourselves: there is no genuine interes in the outer world, but only a concern lest it should in some way injure us or fail to feed our ego».
>
> ….A man who has once perceived, however temporarily and however briefly, what makes greatness of soul, can no longer be happy if he allows himself to be petty, self-seeking, troubled by trivial misfortunes, dreading what fate may have in store for him. The man capable of greatness of soul will open wide the windows of his mind, letting the winds blow freely upon it from every portion of the universe. He will see himself and life and the world as truly as our human limitations will permit; realising the brevity and minuteness of human life, he will realise also that in individual minds is concentrated whatever of value the known universe contains»

CHAPTER 4. CHESTERTON VERSUS RUSSELL ON EDUCATION. KATHERINE TAIT: «MY FATHER BERTRAND RUSSELL»

1. Treason of Intellectuals: No Reform and Revolution with agnostics of Darwinian paradigm.

2. BR as Jesus of 20-th century. Kingdom of God and Apocalypse of Evil.

3. Kingdom of God on foundation of Darwinian paradigm.

4. Breakdown of both children. No progress in Rational theory of Christianity.

1. TREASON OF INTELLECTUALS: NO REFORM AND REVOLUTION WITH AGNOSTICS OF DARWINIAN PARADIGM

Debates between Russell and Chesterton on education are still available in Internet for everyone. Though the topic of discussion was of lesser importance, their real controversy on education can still be found in books of philosophers. Metaphysic Chesterton asserting like Benda «Treason of Intellectuals» in skeptic's abandon of solid knowledge versus skeptic Russell, asserting that agnosticism and denying laws of nature in ethics.

Chesterton famous proposition was on collapse of reform of revolution ongoing since Great French Revolution due to destruction of thought and science by agnostics, and therefore destruction of vision of ideals, of any firm comprehension of aims to fight for. This was accusation he had boldly thrown in the face of Darwinians in the age of worldly triumph of Darwinian paradigm. They scarcely responded then calling him flippant and

unserious. Yet, when Russell and Chesterton had been gone, daughter of Bertrand Russell in her memoirs confirmed the righteousness of every single word of Chesterton's argument.

Katherine Tait, «My Father Bertrand Russell»:

> «My father's scientific optimism was strong and he hoped that we would share it, together with his dispassionate ability to see both sides of question. But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right. My father dealt with this problem by a sort of intellectual conjuring trick: when he wanted to be indignant over evil, he temporarily put away objectivity in some other compartment of his mind. We never managed to learn the trick, and I think he was a little disappointed by our hesitations, not realizing that he has taught them to us himself.
> …In the last volume of his Autobiography my father wrote:
> «We feel that the man who brings widespread happiness at the expense of misery to himself is a better man than the man who brings unhappiness to others andhappiness to himself. I do not know any rational ground for this view, or perhaps, for the somewhat more rational view that whatever the majority desires is preferable to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.

Chesterton, «What is wrong with the world?»

> «It must be remembered that the modern world has done deep treason to the eternal intellect by believing in the swing of the pendulum. A man must be dead before he swings. It has substituted an idea of fatalistic alternation for the mediaeval freedom of the soul seeking truth. All modern thinkers are reactionaries; for their thought is always a reaction from what went before. When you meet a modern man he is always coming from a place, not going to it. Thus, mankind has in nearly all places and periods seen that there is a soul and a body as plainly as that there is a sun and moon
> …We may repeat here that these pages propose mainly to show one thing: that progress ought to be based on principle, while our modern progress is mostly based on precedent. We go, not by what may be affirmed in theory, but by what has been already admitted in practice. That is why the Jacobites are the last Tories in history with whom

a high-spirited person can have much sympathy. They wanted a specific thing; they were ready to go forward for it, and so they were also ready to go back for it. No gleam of reason, no momentary return to first principles, no abstract asking of any obvious question, can interrupt this mad and monotonous gallop of mere progress by precedent. It is a good way to prevent real revolution. By this logic of events, the Radical gets as much into a rut as the Conservative.

…in the quarrel over the French Revolution, Burke did stand for the atheistic attitude and mode of argument, as Robespierre stood for the theistic. The Revolution appealed to the idea of an abstract and eternal justice, beyond all local custom or convenience. If there are commands of God, then there must be rights of man. Here Burke made his brilliant diversion; he did not attack the Robespierre doctrine with the old mediaeval doctrine of jus divinum (which, like the Robespierre doctrine, was theistic), he attacked it with the modern argument of scientific relativity; in short, the argument of evolution. He suggested that humanity was everywhere molded by or fitted to its environment and institutions; in fact, that each people practically got, not only the tyrant it deserved, but the tyrant it ought to have. «I know nothing of the rights of men,» he said, «but I know something of the rights of Englishmen.» There you have the essential atheist. His argument is that we have got some protection by natural accident and growth; and why should we profess to think beyond it, for all the world as if we were the images of God! We are born under a House of Lords, as birds under a house of leaves; we live under a monarchy as niggers live under a tropic sun; it is not their fault if they are slaves, and it is not ours if we are snobs. Thus, long before Darwin struck his great blow at democracy, the essential of the Darwinian argument had been already urged against the French Revolution. Man, said Burke in effect, must adapt himself to everything, like an animal; he must not try to alter everything, like an angel. The last weak cry of the pious, pretty, half-artificial optimism and deism of the eighteenth century came in the voice of Sterne, saying, «God tempers the wind to the shorn lamb.» And Burke, the iron evolutionist, essentially answered, «No; God tempers the shorn lamb to the wind.» It is the lamb that has to adapt himself. That is, he either dies or becomes a particular kind of lamb who likes standing in a draught.

The subconscious popular instinct against Darwinism was not a mere offense at the grotesque notion of visiting one's grandfather in a cage in the Regent's Park. Men go in for drink, practical jokes and many other grotesque things; they do not much mind making beasts of themselves, and would not much mind having beasts made of their

> forefathers. The real instinct was much deeper and much more valuable. It was this: that when once one begins to think of man as a shifting and alterable thing, it is always easy for the strong and crafty to twist him into new shapes for all kinds of unnatural purposes. The popular instinct sees in such developments the possibility of backs bowed and hunch-backed for their burden, or limbs twisted for their task. It has a very well-grounded guess that whatever is done swiftly and systematically will mostly be done by a successful class and almost solely in their interests. It has therefore a vision of inhuman hybrids and half-human experiments much in the style of Mr. Wells's «Island of Dr. Moreau.» The rich man may come to breeding a tribe of dwarfs to be his jockeys, and a tribe of giants to be his hall-porters. Grooms might be born bow-legged and tailors born cross-legged; perfumers might have long, large noses and a crouching attitude, like hounds of scent; and professional wine-tasters might have the horrible expression of one tasting wine stamped upon their faces as infants. Whatever wild image one employs it cannot keep pace with the panic of the human fancy, when once it supposes that the fixed type called man could be changed.
>
> ….The true task of culture to-day is not a task of expansion, but very decidedly of selection — and rejection. The educationist must find a creed and teach it. Even if it be not a theological creed, it must still be as fastidious and as firm as theology. In short, it must be orthodox. They say that nowadays the creeds are crumbling; I doubt it, but at least the sects are increasing; and education must now be sectarian education, merely for practical purposes. Out of all this throng of theories it must somehow select a theory; out of all these thundering voices it must manage to hear a voice; out of all this awful and aching battle of blinding lights, without one shadow to give shape to them, it must manage somehow to trace and to track a star»

Chesterton, «Orthodoxy»:

> «This is the only really healthy way with the word evolution, to work for what you want, and to call that evolution. The only intelligible sense that progress or advance can have among men, is that we have a definite vision, and that we wish to make the whole world like that vision. If you like to put it so, the essence of the doctrine is that what we have around us is the mere method and preparation for something that we have to create.
>
> This is not a world, but rather the materials for a world. God has given us not so much the colours of a picture as the colours of a palette. But He has also given us a subject, a model, a fixed vision. We must be

> clear about what we want to paint. This adds a further principle to our previous list of principles. We have said we must be fond of this world, even in order to change it. We now add that we must be fond of another world (real or imaginary) in order to have something to change it to.
> We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds. Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road — very likely the wrong road. But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape.
> Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does mean (just now) that we are always changing the vision. It should mean that we are slow but sure in bringing justice and mercy among men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian sophist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier».

2. BR AS JESUS OF 20-TH CENTURY. KINGDOM OF GOD AND APOCALYPSE OF EVIL

Jesus did not let us down, he keeps sending Comforters to the Earth one after another. Though many of them are still profoundly unhappy on the territory of Satan, the progress is evident for each of them has made a lot to advance Spiritual Sword of Jesus on foundation of Science. This movement amounts ultimately to the discovery of Psychic energy where the victory of Spiritual Sword is completed for we have Scientific control of psychic energy and therefore — the end of Evil as magic mentality.

I have cited much in previous volumes works of such «Comforters of Jesus»: Marcus Aurelius, Benedict Spinoza, Ernest

Renan, Karl Jaspers, Leo Tolstoy, Anton Chekhov, Alexandr Herzen, Albert Einstein, Albert Schweitzer, Arnold Toynbee, Mahatma Gandhi, Marc Twain and, of course, Bertrand Russell (as well as many others mentioned in my works)!

Bertrand Russell indubiously one of the most conspicuous pattern of such «Jesus' Comforters».

Consider his social theory: it gracefully presented the creed of Jesus: Kingdom of ideal Good to come and Apocalypse of the Evil. Though all his mature life he claimed to be Empiricist and Darwinian, his theory of Ideal Kingdom of Good does not fit in the Darwinian paradigm. However, it fits all right in the Jesus conception of Kingdom of God. Moreover, apart from his theoretical quest, his personal experience his social activity and private life was an idyll paragon of true Saint: a divine Spirit fighting a battle for the righteousness and bliss of mankind always willing to sacrifice his own life.

Katherine Tait, «My Father Bertrand Russell»:

> «My father had written in Why Men Fight that „those who are to begin the regeneration of the world must face loneliness, opposition, poverty, obloquy. They must be able to live by truth and love, with a rational unconquerable hope. They must be honest and wise, fearless and guided by a consistent purpose". To his admirers he seemed to be such a man himself. He had given away his inheritance because he thought it wrong to have such a unfair advantage. He had lost a respect of conventional friends by refusing to perpetuate the hypocrisy of a dead marriage. He had forfeited the comfortable post at Trinity by his opposition to the war. He had struggled ceaselessly for wars victims for four long years., even going to prison himself. He was a man who had „every advantage of wealth and breeding", plus intellectual brilliance and considerable fame — and he put all this at the service of mankind, as he understood its interests. He was a true hero in his public life, and neither praise nor blame could deflect him from what he considered the truth».

Katherine Tait, «My Father Bertrand Russell»:

> «My brother John was born in Novermber 1921.

> «If existing knowledge were used and tested methods applied, we could, in a generation, produce a population almost wholly free from disease, malevolence and stupidity, my father wrote in his enthusiasm. «One generation of fearless women could transform the world by bringing into it a generation of fearless children, not contorted into unnatural shapes, but straight and candid, generous, affectionate, and free. Their arder would sweep away the cruelty and pain which we endure because we are lazy, cowardly, hardhearted, and stupid» Their hopes for their children were almost boundless.
> «A generation educated in fearless freedom will have wider and bolder hopes than are possible to us, who still have to struggle with the superstitious fears that lie in wait for us below the level of consciousness. Not we, but the free men and women we shall create, must see the new world, first in their hopes, and then at last at the full splendor of reality» So wrote my father».

Katherine Tait, «My Father Bertrand Russell»:

> «All his life he sought perfection: perfect mathematical truth, perfect philosophical clarity, certainty of God's existence, a perfect formula for society, a perfect woman to live with in perfect human relationship. And although he never found them anywhere he never stopped looking. … and he says himself: «I have known no woman to whom the claims of intellect were as absolute as are to me, and wherever intellect intervened I have found that the sympathy I sought in love was apt to fail. He never gave his whole heart to anyone, though he tried: «My always profound feeling have remained always solitary and have found in human things no companionship. I am conscious that human affection is to me an attempt to escape from the vain search for God»

Katherine Tait, «My Father Bertrand Russell»:

> «All the yearnings of his powerful nature were directed to the future, to a golden age to come, if not in heaven, then on earth. All his life he felt necessity to devote his best efforts to achieving future goals, at no matter what cost for himself, for the coming happiness of mankind meant more to him than his present pleasure. More than that, it was the purpose of his present actions. He taught us to feel the same way. Our personal desires were to be considered less important the good of the human race, our talent and energies devoted to improving the lot of humankind. In his many anti-Christian writings, my father attacked over and over again the cowardice of religious people who

> could not face life without comfort of their irrational beliefs. Christians were mocked for imagining the man is important in the vast scheme of the universe, even the high point of all creation — and yet my father thought man and his preservation the most important thing in the world, and he lived in hopes for the better life to come. He was a profoundly religious man? The sort of passionate moralist who would have been a saint in a more believing age. I believe myself that his whole life was a search for a God, or, for those who prefer less personal terms, for absolute certainty. Indeed, he had first taken up philosophy in the hope of finding proof of the existence of God, whose childish reality had vanished before the probing questions of his adolescent mind. He needed certainty, he loved clarity with a passion, and he could not bear any kind of muddled thinking.
>
> As a small child I might say: «I don't want to! Why should I?» My father would reply: «Because more people will be happy if you do than if you don't»
>
> We felt the heavy pressure of his rectitude and obeyed but the reason wasn't clear neither to us nor to him. Somewhere at the back of my father's mind, at the bottom of his heart, In the depth of his soul, there was an empty space that has once been filled by God, and he never found anything else to put in it. He wrote of it in letters during the First World War, and once he said that human affection was to him «at bottom an escape from the vain search for God. Nevertheless, I picked the yearning from him, together with his ghostlike feeling of not belonging, of having no home in this world»

3. KINGDOM OF GOD ON FOUNDATION OF DARWINIAN PARADIGM

Darwinian paradigm does not suit for such things like «idealist and absolutist» or «search for righteousness and bliss of mankind».

«All his life he sought perfection: perfect mathematical truth, perfect philosophical clarity, certainty of God's existence, a perfect formula for society, a perfect woman to live with in perfect human relationship»

«But he was always an absolutist; things that involved his emotions were either good or bad»

«All the yearnings of his powerful nature were directed to the future, to a golden age to come, if not in heaven, then on earth»

Ethics as absolute and clear-cut distinction between Evil and Good cannot exist on the grounds of Empiricism, agnosticism and Darwinism (Darwin himself convincingly set this idea forth in Descent of Man). For existence of Good and Evil imply existence of Truth, and existence of Truth implies Priority of Intellect as maker of the intellectual frame of the Universe. In other words, ethics can exist only on foundation of Rational Metaphysics and never of foundation of Russell's skeptical Empiricism.

Indeed, he admits this in his Autobiography referring to most famous empiricist — David Hume:

B. Russell: «Autobiography»:

> «I adopted as my guiding thought the principle that ethics is derived from
> passions and that there is no valid method of travelling from passion to what
> ought to be done. I adopted David Hume's maxim that «Reason is, and ought
> only to be, the slave of the passions'. I am not satisfied with this, but it is the
> best that I can do. Critics are fond of charging me with being wholly rational
> and this, at least, proves that I am not entirely so. The practical distinction
> among passions comes as regards their success: some passions lead to success
> in what is desired; others, to failure. If you pursue the former, you will be
> happy; if the latter, unhappy. Such, at least, will be the broad general rule.
> This may seem a poor and tawdry result of researches into such sublime
> concepts as «duty', «self-denial', «ought', and so forth, but I am persuaded that
> it is the total of the valid outcome, except in one particular: we feel that the
> man who brings widespread happiness at the expense of misery to himself is
> a better man than the man who brings unhappiness to others and happiness

> to himself. I do not know any rational ground for this view, or perhaps, for
> the somewhat more rational view that whatever the majority desires is preferable
> to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.
> All that I can find to say on this subject is that an ethical opinion can only be
> defended by an ethical axiom, but, if the axiom is not accepted, there is no
> way of reaching a rational conclusion».

And again in «History of Western Philosophy»:

> «There remains, however, a vast field, traditionally included in philosophy, where scientific methods are inadequate. This field includes ultimate questions of value; science alone, for example, cannot prove that it is bad to enjoy the infliction of cruelty. Whatever can be known, can be known by means of science; but things which are legitimately matters of feeling lie outside its province'.

Indeed, his «yearning» and «longing» for firm foundation for Ethics is obvious from this extracts as well as his bitter desperation to ever find such steady basis for morality.

Darwinian paradigm has another foundation — the foundation of the morbid energy of magic mentality. It is not accident that such absurdities detained as a «false science» for such a long period of time causing so much evil to humankind. It has its basis in man's psyche and it as this basis that preserved it from being refuted and cast out. For Darwinian paradigm justifies magic mentality of energy of Sadomasochism in all directions and ultimately erects a «Church of Satan by the Darwinian theory of Descent of man» (La Vey and his million followers).

No wonder that all honest and earnest endeavors to construct the «Kingdom of God» as a theory of victorious Virtue on the foundation of Darwinian paradigm were doomed to failure at the very outset.

In this Russell much resembles with Nietzsche, his philosophical opponent. When a «new science» came men of science were resolved to make the Kingdom of heaven come true on the grounds of new «knowledge». It was an idea of Nietzsche to bring about happiness of Superman as a «Kingdom of Man» through «earthly means» which he conceived as Iron Sword instead of Spiritual Sword of Jesus. He failed.

Russell's idea did not much differ from that of Nietzsche: he also set out upon search of earthly Kingdom of Man though he condemned the Iron Sword of Nietzsche. Yet his skeptical Empiricism ruined Rational Metaphisics and thus the power of Spiritual Sword of Jesus. He was doomed to failure in his efforts to build Kingdom of Spirit (true, healthy, thinking people) as well as Nietzsche.

And here is his daughters report on the «emotional disaster» as a pupil of his experimental school at Beacon Hill launched to make his dreams come true. He persists when giving account of her mental breakdown that her father managed all right to transfer his Ideal of Righteous person to them both — his daughter and son — but failed to supply them with weapons to fight that ideal. The Spiritual Sword of Scientific control went blunted on grounds of destructed Rationalism (Albert Schweitzer enlarged on the theme in Decay and Restoration of Civilization).

— And yet they passed on to us the same impossible demands from which they had suffered — no, not exactly the same for they allowed us masturbate and talk about sex — but they still expected perfect honesty and kindness and all the rest, without showing us how it was to be done.

— But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right.

— I read Skeptical Essays and Unpopular Essays, In Praise of Idleness and Marriage and Morals, but they all offered the same solutions: reason, progress, unselfishness, a wide historical

perspective, expansiveness, generosity, enlightened self-interest,. I had heard it all my life. And it filled me with despair».

— I found no message in his books but failure and despair (for me): men can be… men should be… men rightly brought up should be… But what about «is»?

— Though he would have repudiated this crude statement of them, these were my father's beliefs. They were not realistic. They made difficulties for him, they have made difficulties for me, they made difficulties between us. I wish he could have been satisfied with less».

Katherine Tait, «My Father Bertrand Russell»:

> «My father's scientific optimism was strong and he hoped that we would share it, together with his dispassionate ability to see both sides of question. But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right. My father dealt with this problem by a sort of intellectual conjuring trick: when he wanted to be indignant over evil, he temporarily put away objectivity in some other compartment of his mind. We never managed to learn the trick, and I think he was a little disappointed by our hesitations, not realizing that he has taught them to us himself.
> …In the last volume of his Autobiography my father wrote:
> «we feel that the
> man who brings widespread happiness at the expense of misery to himself is
> a better man than the man who brings unhappiness to others and happiness
> to himself. I do not know any rational ground for this view, or perhaps, for
> the somewhat more rational view that whatever the majority desires is preferable
> to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.
> All that I can find to say on this subject is that an ethical opinion can only be
> defended by an ethical axiom, but, if the axiom is not accepted, there is no

> way of reaching a rational conclusion».

Reading that, I felt justified at last in my inarticulate dissatisfaction with his plausible argument, which had never quite convinced me; they have not convinced him either»

Katherine Tait, «My Father Bertrand Russell»:

> «John and I were fortunate that our parents were the experts to whom others came; less fortunate in the type of modern knowledge they acquired, that early behaviorism whose clockwork efficiency embittered the infancy of so many of my generation. My father came to think later that the methods he had proposed for infants were „unduly harsh", but he changed his mind too late to do us any good. At that time, under the spell of scientific optimism, he accepted, applied and expounded an unpleasantly crude kind of conditioning process. I do not like to think of myself being treated with such austere benevolence, as raw material to be shaped rather that a person to be enjoyed. My father's respect for science, coupled with his rejection of all old-fashioned orthodoxy, led him into absurdities that a greater confidence in his own good sense might have avoided».

Katherine Tait, «My Father Bertrand Russell»:

> «My father in his biography suggests that the school gave nothing worth having in return for the grief it caused. But he was always an absolutist; things that involved his emotions were either good or bad, and the school that ate up his money and destroyed his family happiness could not be good. For me personally, Beacon School Hill, was an emotional disaster, because it smashed my bright world of childhood happiness and left me to spend the rest of my life searching for a replacement»

Katherine Tait, «My Father Bertrand Russell»:

> «He did everything he could, but it was no more than first aid. Though it helped individuals, it gave him little satisfaction, for he longed to reorganize society along the rational lines, instead of merely assisting the causalities of the existing system. Formerly, he had been confident to his ability to do so, but in those days he grew to doubt the wisdom of his political solutions. There seemed no simple way to combine individual freedom with economic justice and the international government he considered essential to the preservation of peace. Like relations between the children in the school, relations

> between nations and classes proved resistant to rational reorganization. Human folly and wickedness were powerful and entrenched, and it was difficult indeed during the years of Hitler's power, to maintain a belief into possibility of a benevolent and reasonable society».

Katherine Tait, «My Father Bertrand Russell»:

> «Selfish… one of the most powerful words of my childhood. I believed that to talk about me was «selfish». Since I couldn't think of anything else to talk about, I kept quiet. I believed that demanding a fair share of anything, pointing out any achievements of one's own, was selfish. One should always do ones outstanding best and then say: Oh, it was nothing. I only did my duty». I believed one should love and serve without hope of reward or return of affection, because no one deserved to be loved who was totally unselfish. Only through self-abnegation could I attain the affection I craved, which would be then showered upon me. Though he would have repudiated this crude statement of them, these were my father's beliefs. They were not realistic. They made difficulties for him, they have made difficulties for me, they made difficulties between us. I wish he could have been satisfied with less».

4. BREAKDOWN OF BOTH CHILDREN. NO PROGRESS IN RATIONAL THEORY OF CHRISTIANITY

Both Russell's children, so much loved and cared by him, suffered mental breakdown. Katherine Tait survived her mental sickness and wrote on it in her memoirs after father's death. John's disease appeared far more serious — schizophrenia, he never recovered his healthy mind up to the death like Nietzsche. This was a great tragedy for Russell who loved his children with all his life and to the day of his death continued in every way help them, financially and emotionally. One recollects story with Abraham and his readiness to sacrifice his son to the God. To some extent, the passion with which Russell devoted himself to educating his children as a warriors of the great war with Evil also had been his sacrifice to the God. As sad story as crucifixion of Jesus for his eldest son, brilliantly

talented, brave and kind man, never recovered from his horrible disease.

Katherine's breakdown was not so serious though he recorded in her memoirs that she had had to visit psychiatrist for long years to keep afloat, and though one of them relieved her of her pain, true salvation she found in Christian Church. It is interesting, that she insisted that it was her father's education which led her to the Christian Church in spite all his criticism of Christianity which she admits to be fair.

This poignant tragedy with mental breakdown of both Russell's children obviously was not his failure. For he succeeded in educating excellent persons as he aimed them to be: honest, objective, virtuous, generous, kind, tireless seekers of truth. they should to be this good, this freed from magic mentality to loss all the grounds of «conventional people» of our modern world. This was his great achievement to grow up persons of his ideal — honest and courageous Spirit of intelligent people. His failure was in Blunted Spiritual Sword through destructed Rationalism. For educating warriors with Evil one should provide them with weapons to fight the Evil and such only weapon is Spiritual Sword. Opening his children the world of Spiritual energy was great achievement but leaving them destitute of scientific control — this was blow on law of preservation of force of psychic energy, and this blow caused the mental breakdown. He himself was of genius thinking capacity which Katherine refers as «conjuring intellectual tricks they failed to learn». It was tricks, it was outstanding capacity to abstract thought preserving illusion of intellectual control through permanent work of reasoning (so inherent for Russell).

B. Russell, «Education and social order»:

> «Our world contains grave evils, which can be remedied if men wish to remedy them. Those who are aware of these evils and fight against them are likely, it is true, to have less everyday happiness than those who acquiesce in the *status quo*. But in place of everyday happiness they will have something which I, for my part, value more highly, both

> for myself and for my children. They will have the sense of doing what lies in their power to make the world less painful. They will have a more just standard of values than is possible for the easy-going conformist. They will have the knowledge that they are among those who prevent the human race from sinking into stagnation or despair. This is something better than slothful contentment, and if a free education promotes this, parents ought not to shrink from the incidental pains which it may involve for their children».

Only God knows how much courage and devotion to truth it took Katherine to write this memoirs pervaded with such a unadulterated candor and self-abnegation in search for truth and justice as her father would wished this. She have said many, many words of passionate love and gratitude to his father despite all the pain his «religious temperament of passionate moralist» caused her. And yet she remained praiseworthy honest in sincere analysis of the situation.

Katherine account on her and John's mental breakdown in her memoirs seems correct: she is right denoting that there is no that earnest such for ethics and bliss of mankind to come without search for God (or rational metaphysics). And that her father having succeeded in teaching them this passion for righteousness failed in supplying them with weapons to find it. Eventually she found this in Christian Church while John went mad and never recovered himself.

Nevertheless, the work done by Russell in social theory and as social activist and pacifist has been tremendous. His failure is failure of empiricist and Darwinian for this materialistic paradigm thwarted his attempts to find truth in social science. His brilliant social theory on power as psychic energy and «love to power» (law of preservation of force of psyche) as its main law, recorded in many of his social books was doomed to remain impotent for he distinctly formulated that truth in social science is beyond the reach on grounds of his philosophy. Not his philosophy, but his social theory as frame of theory of psychic energy — this makes him true disciple of Jesus with considerable contribution to the social science. I did my best to exhibit how his social writings form

the frame of theory of psychic energy in my previous volumes on Scientific Revolution in English.

Katherine Tait, «My Father Bertrand Russell»:

> «We, who had been the field of their joint endeavors at human reform, became the battleground their now opposing theories of child welfare. Indeed their civilized tolerance had been so totally consumed that they could communicate with each other only through lawyers, turning every trifle into a major disagreement….also, in that year, John began to detach himself from all of us, keeping his own counsel, and living his own life. I had the cottage nearest the house and john the end one. There he stayed much of the time, in untidy isolation, protecting himself from adults demands for loyalty and other assaults upon his emotions. When he wrote for me many years later at a time of great personal distress that he didn't want to belong to any „rah-rah- gang", my mind went back to his cottage and John hiding their like an animal at bay».

Katherine Tait, «My Father Bertrand Russell»:

> «I shrank into a solitary cell of depression, which was sufficiently obvious to worry my father when I reluctantly visited him again at Cambridge. He suggested that I should see a psychiatrist. And made an appointment for me with a man in Guy's Hospital.
> In those years the constant mental dialogue I carry on with my father took the form of reading the Conquest of happiness, in the hope that it might help me. Until I discovered that he considered the puritan morals the cause of such unhappiness and their rejection as cure. What help was that to me, who had been brought up without this burden? How was I to explain or excuse my steady misery? I had always believed that, although I was not yet the joyful and courageous person my father had hoped to create, I might still become so with sufficient effort and determination. If now, in spite of having everything necessary for happiness I still found myself prey to despondency and fears, I must be a sad failure as a human being. Either that or my father was mistaken. I could not come to any decision. In desperation I went for help to the local mental-health clinic, then once a month for a long time to see the clinic psychiatrist, the first man I ever trusted. He helped me immensely. Still I was not satisfied. I read Skeptical Essays and Unpopular Essays, In Praise of Idleness and Marriage and Morals, but they all offered the same solutions: reason, progress, unselfishness, a wide historical

perspective, expansiveness, generosity, enlightened self-interest,. I had heard it all my life. And it filled me with despair».

Katherine Tait, «My Father Bertrand Russell»:

«As a listened, I began to think that what I heard made sense out of everything. Nothing that was said contradicted what I had learned from my father, and I was not offered a faith full the absurdities he delighted in ridiculing. The enlightened Episcopalians I heard had apparently listened to the criticism and dropped the follies of the past. And I found it easier to believe in universe created by eternal God than in one that had «just happened».

Before I started going to Church, I had been running around the world, looking for the way to escape the burden of my sin, and neither my father nor psychiatry had been able to help me.

«it's irrational and unscientific to feel as you do, — he would told me. «you have nothing to feel guilty about».

«„nobody is perfect", psychiatry told me, Don't expect so much of yourself».

But I remained weary of earth and laden with my sin» just like my father in his youth. Once, on a trip to Greece made late in life, he visited a small Byzantine Church and found to his astonishment that he felt more at home there then in Parthenon.

«To my astonishment, I felt more at home in this little church than I
did in the Parthenon or in any of the other Greek buildings of Pagan times.

I realised then that the Christian outlook had a firmer hold upon me than I
had imagined. The hold was not upon my beliefs, but upon my feelings. It
seemed to me that where the Greeks differed from the modern world it was
chiefly through the absence of a sense of sin, and I realised with some astonishment that I, myself, am powerfully affected by this sense in my feelings
though not in my beliefs»

I could have told him that about himself, but he would not have believed me.

The religion my parents had grown up with was a dry morality without grace, a series of impossible demands which left them defeated and depressed. They escaped from it joyfully into a free life that affirmed their own goodness and expected their children. And yet they passed on to us the same impossible demands from which they had suffered —

no, not exactly the same for they allowed us masturbate and talk about sex — but they still expected perfect honesty and kindness and all the rest, without showing us how it was to be done. Consequently, we in our turn were loaded down with inescapable and inexplicable guilt. The doctrine of aboriginal sin gave to me when I came to understood it, the same sense of intoxicating liberation my father had received from sexual emancipation.

I realize that there were weaknesses in the Christian argument. Perhaps Christianity was not a logically elegant and watertight demonstration of irrefutable reality, but what choice did I have? It saved my sanity, if not my life.

All that my father said about the absurdities of Christianity and the wickedness of the Church remain true. I could not deny it. But it was only a part of the whole.

I found no message in his books but failure and despair (for me): men can be… men should be… men rightly brought up should be… But what about «is»? Nor could I believe the men could ever become the intelligent paragons of his imagination.

As I went deeper and deeper into religion however, I found it ever more satisfying. I wished I could convince my father that I added to all I had learned from him and took very little away. I did not find it a denial of life, a brier patch of restrictions, but a joyful affirmation. «I am come that they might have life and have it more abundantly» Jesus said. All that I lost was my anxiety — and the option perhaps, of sleeping with many men, which I had no desire to exercise. I was already so bound to the exacting moral code that my father had taught me that I saw no new restrictions in Christianity, merely possibility of living with those I already had.

I would have liked to convince my father that I had found what he had been looking for, the ineffable something he had longed for all his life. I would have liked to persuade him that the search for God does not have to be vain. But it was helpless….

He should have been a saint; he had the passion, the intemperate longing for truth and justice, the yearning for the world of peace and love. Perhaps, he was a saint, even without a faith. God's gadfly sent to challenge the smugness of the churches with a righteousness greater than their own».

CHAPTER 5. MANLY DEMOCRATS AND UNMANLY IMPERIALISTS BY CHESTERTON, RUSSELL AND WELLS

1. Definition of Democracy and and Manly Camaraderie by Chesterton. The Unmanly Imperialism.

2. Imperialists as Pharisees and Hypocrites. Unanimous opinion of Chesterton and Russell on Public Schools as teachers of untruthfulness.

3. Magic Mentality of Physical Control: Abstract Quantitative Force of Field of Ego and SuperEgo. Insanity in pursuit of power and money.

4. Capitalism of sane property and capitalism as insanity in pursuit of power.

1. DEFINITION OF DEMOCRACY AND AND MANLY CAMARADERIE BY CHESTERTON. THE UNMANLY IMPERIALISM

Here is another brilliant manifestation of colossal genius of Chesterton — in his definition of Democracy through characteristics inherent to the order of energy of spirit. In other words through attitude of psychologism, peculiar to adherents of natural law.

Chesterton unfolds as psychological basis of democracy not ordinary psychology but his profound insight into sane mind as energy of spirit.

The only striking contradiction in his argument appears his attitude towards females. On the one hand he is full of homage and recognition of women's personality, calling another sex

«sanity» and referring to skirts as garment of ruling kings and priests. On the other hand, he thinks them too unwise to understand passion of «manly controversy» and camaraderie of tavern's debates, the very heart of genuine democracy. We shall return to the question in the next chapter. Here I intend only to outline his contradictory view of women's personality.

Anyhow, it is women's «authoritarian» position which he takes as to contrast to sheer democracy of manly brotherhood. Women are majorly personal, authoritarian, they are always above or below, and they are unlikely to understand principles of French Revolution — Liberty, Fraternity, Equality. They are rulers, they don't like rules, for there is only too system of government: that of rulers (monarchies) and that of rules (republics of rule of law). Females are unlikely to enjoy exercise in exchanging of thoughts and think it to be waste of time, and largely feel incapable to understand great passion to debates exhibited by men. Moreover, Chesterton disapproves queens as tyrants and is likely to think females to be inappropriate for politics and government.

All this is good and well, but then he points out another classes as apparent and real tyrants and they are not women. They are ruling classes of forthcoming Imperialism: «romance of finance» of businessmen and untruthfulness of aristocracy. This upper ruling class exhibits all regular characteristics which he had defined as inherent to female's mind. They are personal, and they are rulers. They don't like rules, as equal law, they prefer to be rulers to give orders to others. They are authoritarian, they are always above common people. And they also think science, debates and democracy to be waste of time.

Chesterton, «What is wrong with the world»:

> «Comradeship is at the most only one half of human life; the other half is Love, a thing so different that one might fancy it had been made for another universe. And I do not mean mere sex love; any kind of concentrated passion, maternal love, or even the fiercer kinds of friendship are in their nature alien to pure comradeship. Both sides are essential to life; and both are known in differing degrees to everybody of every age or sex. But very broadly speaking it may still

be said that women stand for the dignity of love and men for the dignity of comradeship. I mean that the institution would hardly be expected if the males of the tribe did not mount guard over it. The affections in which women excel have so much more authority and intensity that pure comradeship would be washed away if it were not rallied and guarded in clubs, corps, colleges, banquets and regiments. Most of us have heard the voice in which the hostess tells her husband not to sit too long over the cigars. It is the dreadful voice of Love, seeking to destroy Comradeship.

All true comradeship has in it those three elements which I have remarked in the ordinary exclamation about the weather. First, it has a sort of broad philosophy like the common sky, emphasizing that we are all under the same cosmic conditions. We are all in the same boat, the «winged rock» of Mr. Herbert Trench. Secondly, it recognizes this bond as the essential one; for comradeship is simply humanity seen in that one aspect in which men are really equal. The old writers were entirely wise when they talked of the equality of men; but they were also very wise in not mentioning women. Women are always authoritarian; they are always above or below; that is why marriage is a sort of poetical see-saw. There are only three things in the world that women do not understand; and they are Liberty, Equality, and Fraternity. But men (a class little understood in the modern world) find these things the breath of their nostrils; and our most learned ladies will not even begin to understand them until they make allowance for this kind of cool camaraderie. … It is at root a resistance to the superciliousness of the individual. Nay, its very swaggering and howling are humble. In the heart of its rowdiness there is a sort of mad modesty; a desire to melt the separate soul into the mass of unpretentious masculinity. It is a clamorous confession of the weakness of all flesh. No man must be superior to the things that are common to men. This sort of equality must be bodily and gross and comic. Not only are we all in the same boat, but we are all seasick.

…Anyone who has known true comradeship in a club or in a regiment, knows that it is impersonal. There is a pedantic phrase used in debating clubs which is strictly true to the masculine emotion; they call it «speaking to the question.» Women speak to each other; men speak to the subject they are speaking about. Many an honest man has sat in a ring of his five best friends under heaven and forgotten who was in the room while he explained some system. This is not peculiar to intellectual men; men are all theoretical, whether they are talking about God or about golf. Men are all impersonal; that is to say, republican. No one remembers after a really good talk who has said

the good things. Every man speaks to a visionary multitude; a mystical cloud, that is called the club.

…. Now this masculine love of an open and level camaraderie is the life within all democracies and attempts to govern by debate; without it the republic would be a dead formula. Even as it is, of course, the spirit of democracy frequently differs widely from the letter, and a pothouse is often a better test than a Parliament. Democracy in its human sense is not arbitrament by the majority; it is not even arbitrament by everybody. It can be more nearly defined as arbitrament by anybody. But of these universal dogmas that have full democratic authority the only test is this test of anybody. What you would observe before any newcomer in a tavern — that is the real English law. The first man you see from the window, he is the King of England.

The decay of taverns, which is but a part of the general decay of democracy, has undoubtedly weakened this masculine spirit of equality. I remember that a roomful of Socialists literally laughed when I told them that there were no two nobler words in all poetry than Public House. They thought it was a joke. Why they should think it a joke, since they want to make all houses public houses, I cannot imagine. But if anyone wishes to see the real rowdy egalitarianism which is necessary (to males, at least) he can find it as well as anywhere in the great old tavern disputes which come down to us in such books as Boswell's Johnson.

…This doctrine of equality is essential to conversation; so much may be admitted by anyone who knows what conversation is. Once arguing at a table in a tavern the most famous man on

earth would wish to be obscure, so that his brilliant remarks might blaze like the stars on the background of his obscurity. To anything worth calling a man nothing can be conceived more cold or cheerless than to be king of your company. Men are most themselves when they are free; and if I find that men are snobs in their work but democrats on their holidays, I shall take the liberty to believe their holidays.

…Now the peculiar peril of our time, which I call for argument's sake Imperialism or Caesarism, is the complete eclipse of comradeship and equality by specialism and domination.

There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism Now men in their aspect of equality and debate adore the idea of rules; they develop and complicate them greatly to excess. A man finds far

> more regulations and definitions in his club, where there are rules, than in his home, where there is a ruler.
> …These are, perhaps, fantasies of decay: but fundamentally they answer a masculine appetite. Men feel that rules, even if irrational, are universal; men feel that law is equal, even when it is not equitable. There is a wild fairness in the thing — as there is in tossing up. Again, it is gravely unfortunate that when critics do attack such cases as the Commons it is always on the points (perhaps the few points) where the Commons are right. They denounce the House as the Talking-Shop, and complain that it wastes time in wordy mazes. Now this is just one respect in which the Commons are actually like the Common People. If they love leisure and long debate, it is because all men love it; that they really represent England. There the Parliament does approach to the virile virtues of the pothouse.
> …When the working women in the poor districts come to the doors of the public houses and try to get their husbands home, simple minded «social workers» always imagine that every husband is a tragic drunkard and every wife a broken-hearted saint. It never occurs to them that the poor woman is only doing under coarser conventions exactly what every fashionable hostess does when she tries to get the men from arguing over the cigars to come and gossip over the teacups. These women are not exasperated merely at the amount of money that is wasted in beer; they are exasperated also at the amount of time that is wasted in talk. It is not merely what goeth into the mouth but what cometh out the mouth that, in their opinion, defileth a man. They will raise against an argument (like their sisters of all ranks) the ridiculous objection that nobody is convinced by it; There is this element of a fine fruitlessness about the male enjoyments; wine is poured into a bottomless bucket; thought plunges into a bottomless abyss. All this has set woman against the Public House — that is, against the Parliament House. She is there to prevent waste; and the «pub» and the parliament are the very palaces of waste. In the upper classes the «pub» is called the club, but that makes no more difference to the reason than it does to the rhyme. High and low, the woman's objection to the Public House is perfectly definite and rational, it is that the Public House wastes the energies that could be used on the private house».

Now, leaving alone issue on women in this chapter, and turning to subject of democracy and imperialism, we should answer the question which one is really «manly». Chesterton's opinion is that only democracy may be considered as masculine,

because it is capacity of impersonal «speaking to the question». It is, in terms of theory of psychic energy — scientific control of energy of spirit.

Authoritarian habit to be personal, to be ego-centric and always above or below — is habit of physical control of command-obedience relations of material energy. And Imperialists asserts that it is their love to violence and contempt to debates, science and truth, to Liberty, Fraternity and Equality which is realy «manly» thing.

E. Fromm, «To have or to be»:

> «Which of the two irreconcilably opposed models for our own development still prevails in Europe? If we look into ourselves, into the behavior of almost all people, into our political leaders, it is undeniable that our model of what is good and valuable is the pagan hero. European-North American history, in spite of the conversion to the church, is a history of conquest, pride, greed; our highest values are: to be stronger than others, to be victorious, to conquer others and exploit them. These values coincide with our ideal of «manliness»: only the one who can fight and conquer is a man; anyone who is not strong in the use of force is weak, i.e., «unmanly.» One has only to recall the wild, crazy enthusiasm with which people participated in the various wars of the past two centuries-the readiness of millions to risk national suicide in order to protect the image of «the strongest power, «or of «honor, «or of profits. And for another example, consider the frenzied nationalism of people watching the contemporary Olympic Games, which allegedly serve the cause of peace. Indeed, the popularity of the Olympic Games is in itself a symbolic expression of Western paganism. They celebrate the pagan hero: the winner, the strongest, the most self-assertive, while overlooking the dirty mixture of business and publicity that characterizes the contemporary imitation of the Greek Olympic Games. In a Christian culture the Passion Play would take the place of Olympic Games».

B. Russell, «The conquest of happiness»:

> «It is very singular a good income and could, if they chose, live on what they have. To do so would seem to them shameful, like deserting from the army in the face of the enemy, though if you ask them what public cause they are serving by their work, they will be at a loss to reply as soon as they have run through the platitudes to be found

in the advertisements of the strenuous life....
Probably in nine cases out of ten the widow was a willing victim, prepared to be burnt for the sake of glory and because religion so ordained. The businessman's religion and glory demand that he should make much money; therefore, like the Hindu widow, he suffers the torment gladly.
If the American businessman is to be made happier, he must first change his religion. So long as he not only desires success, but is whole-heartedly persuaded that it is a man's duty to pursue success, and that a man who does not do so is a poor creature, so long his life will remain too concentrated and too anxious to be happy.
The consequence is that there are frequent losses
of money and continual worry and fret. For my part, the thing that I would wish to obtain from money would be leisure with security. But what the typical modern man desires to get with it is more money, with a view to ostentation, splendour, and the outshining of those who have hitherto been his equals. it is difficult to be grand without money. Moreover, money made is the
accepted measure of brains. A man who makes a lot of money is a clever fellow; a man who does not, is not. Nobody likes to be thought a fool. Therefore, when the market is in ticklish condition, a man feels the way young people feel during an examination»

E. Fromm, «Sane society»:

«A new question has arisen in modern man's mind, the question, namely, whether «life is worth living,» and correspondingly, the feeling that one's life «is a failure,» or is «a success.» This idea is based on the concept of life as an enterprise which should show a profit. The failure is like the bankruptcy of a business in which the losses are greater than the gains. This concept is nonsensical. The whole process of living is experienced analogously to the profitable investment of capital, my life and my person being the capital which is invested.
This interpretation of life as an enterprise seems to be the basis for a typical modern phenomenon, about which a great deal of speculation exists: the increase of suicide in modern Western society. Between 1836 and 1890 suicide increased 140 per cent in Prussia, 355 per cent in France. England had 62 cases of suicide per million inhabitants in 1836 to 1845, and 110 between 1906 and 1910. Sweden 66, as against 150 respectively. 36 How can we explain this increase in suicide, accompanying the increasing prosperity in the nineteenth century?
«In this scramble for success, — says Fromm in Sane society», — the

> social and moral rules of human solidarity broke down; the importance of life was in being first in a competitive race».

2. IMPERIALISTS AS PHARISEES AND HYPOCRITES. UNANIMOUS OPINION OF CHESTERTON AND RUSSELL ON PUBLIC SCHOOLS AS TEACHERS OF UNTRUTHFULNESS

It is physical control of Field of Ego-system which is personal in sense of petty vanity instead of «speaking to the question» and which is incapable of truthfulness, because its goal is physical dominance in power and money. Both Russell and Chesterton in this question arrived to the similar comprehension of the order of imperialist mind: contempt to truth and science which they define as moral cowardice and indulgence in power of command

«the spirit of the public schools, — says Russell with this respect, — is one of contempt for intelligence, and more particularly for scientific intelligence. …psychological tangle tends to cause cruelty, and to make power the only available source of happiness. Such a class will aim mainly at the power of command; it will therefore cultivate the will rather than intelligence or sensibility»

You can observe from the citations below how unanimous in definition of untruthfulness of imperialists — conservatives Chesterton and Russell appears to be. And yet Chesterton's analysis seems far more profound again. Note his remarks of «physical cleanliness» of aristocrats in its comprehensive parallel with Pharisees' physical cleanliness and internal fraud. Russell goes on condemning «abominable cleanliness» to which children are forced with regard to nonsensical unfeedom which he considers to be great obstacle to natural development of the young. It is Chesterton who peers at the bottom of the dirt of boasting with physical cleanliness as a priority over moral cleanliness which entirely eclipses need in moral purity and in veracity.

Chesterton, «What is wrong with the world»:

> «Surely, when all is said, the ultimate objection to the English public school is its utterly blatant and indecent disregard of the duty of telling the truth. I know there does still linger among maiden ladies in remote country houses a notion that English schoolboys are taught to tell the truth, but it cannot be maintained seriously for a moment. Very occasionally, very vaguely, English schoolboys are told not to tell lies, which is a totally different thing. I may silently support all the obscene fictions and forgeries in the universe, without once telling a lie. I may wear another man's coat, steal another man's wit, apostatize to another man's creed, or poison another man's coffee, all without ever telling a lie. But no English school-boy is ever taught to tell the truth, for the very simple reason that he is never taught to desire the truth. From the very first he is taught to be totally careless about whether a fact is a fact; he is taught to care only whether the fact can be used on his «side» when he is engaged in «playing the game.»
>
> He knows that sport deals with the unknown; he has not even a notion that politics should deal with the known. If anyone really doubts this self-evident proposition, that the public schools definitely discourage the love of truth, there is one fact which I should think would settle him. England is the country of the Party System, and it has always been chiefly run by public-school men. Is there anyone out of Hanwell who will maintain that the Party System, whatever its conveniences or inconveniences, could have been created by people particularly fond of truth?
>
> The English Parliament actually cares for everything except veracity. The public-school man is kind, courageous, polite, clean, companionable; but, in the most awful sense of the words, the truth is not in him.
>
> This weakness of untruthfulness in the English public schools, in the English political system, and to some extent in the English character, is a weakness which necessarily produces a curious crop of superstitions, of lying legends, of evident delusions clung to through low spiritual self-indulgence. There are so many of these public-school superstitions that I have here only space for one of them, which may be called the superstition of soap. It appears to have been shared by the ablutionary Pharisees, who resembled the English public-school aristocrats in so many respects: in their care about club rules and traditions, in their offensive optimism at the expense of other people, and above all in their unimaginative plodding patriotism in the worst interests of their country.

There are distinguished public school men, bishops, dons, headmasters, and high politicians, who, in the course of the eulogies which from time to time they pass upon themselves, have actually identified physical cleanliness with moral purity. They say (if I remember rightly) that a public-school man is clean inside and out. As if everyone did not know that while saints can afford to be dirty, seducers have to be clean. As if everyone did not know that the harlot must be clean, because it is her business to captivate, while the good wife may be dirty, because it is her business to clean. As if we did not all know that whenever God's thunder cracks above us, it is very likely indeed to find the simplest man in a muck cart and the most complex blackguard in a bath

There are other instances, of course, of this oily trick of turning the pleasures of a gentleman into the virtues of an Anglo-Saxon. Sport, like soap, is an admirable thing, but, like soap, it is an agreeable thing. And it does not sum up all mortal merits to be a sportsman playing the game in a world where it is so often necessary to be a workman doing the work. By all means let a gentleman congratulate himself that he has not lost his natural love of pleasure, as against the blase, and unchildlike. But when one has the childlike joy it is best to have also the childlike unconsciousness; and I do not think we should have special affection for the little boy who ever lastingly explained that it was his duty to play Hide and Seek and one of his family virtues to be prominent in Puss in the Corner.

Another such irritating hypocrisy is the oligarchic attitude towards mendicity as against organized charity. Here again, as in the case of cleanliness and of athletics, the attitude would be perfectly human and intelligible if it were not maintained as a merit. Just as the obvious thing about soap is that it is a convenience, so the obvious thing about beggars is that they are

an inconvenience. The rich would deserve very little blame if they simply said that they never dealt directly with beggars, because in modern urban civilization it is impossible to deal directly with beggars; or if not impossible, at least very difficult. But these people do not refuse money to beggars on the ground that such charity is difficult. They refuse it on the grossly hypocritical ground that such charity is easy. They say, with the most grotesque gravity, «Anyone can put his hand in his pocket and give a poor man a penny; but we, philanthropists, go home and brood and travail over the poor man's troubles until we have discovered exactly what jail, reformatory, workhouse, or lunatic asylum it will really be best for him to go to.» This is all sheer lying. They do not brood about the man when they get

home, and if they did it would not alter the original fact that their motive for discouraging beggars is the perfectly rational one that beggars are a bother. A man may easily be forgiven for not doing this or that incidental act of charity, especially when the question is as genuinely difficult as is the case of mendicity. But there is something quite pestilently Pecksniffian about shrinking from a hard task on the plea that it is not hard enough.

….We have the same wildly disproportionate doctrine of the effect of physical cleanliness on moral character. Educators and educational politicians declare, amid warm cheers, that cleanliness is far more important than all the squabbles about moral and religious training. It would really seem that so long as a little boy washes his hands it does not matter whether he is washing off his mother's jam or his brother's gore. We have the same grossly insincere pretense that sport always encourages a sense of honor, when we know that it often ruins it. Above all, we have the same great upperclass assumption that things are done best by large institutions handling large sums of money and ordering everybody about; and that trivial and impulsive charity is in some way contemptible. As Mr. Blatchford says, «The world does not want piety, but soap — and Socialism.» Piety is one of the popular virtues, whereas soap and Socialism are two hobbies of the upper middle class.

These «healthy» ideals, as they are called, which our politicians and schoolmasters have borrowed from the aristocratic schools and applied to the democratic, are by no means particularly appropriate to an impoverished democracy».

B. Russell, «Education and social order»:

«The causes of this failure are partly intellectual, partly psychological. To begin with the intellectual causes, which lie nearer the surface: the spirit of the public schools is one of contempt for intelligence, and more particularly for scientific intelligence. Masters are selected largely for their athletic qualifications; they must conform, at least outwardly, to a whole code of behaviour, religious, political, social, and moral, which is intolerable to most intelligent people; they must encourage the boys to be so constantly occupied that they will have no time to think; they must discourage whatever traces of mental independence may survive here and there among the cleverer boys; and in the end they must turn out a finished product so imbued with the worship of good form as to be incapable of learning anything important throughout the rest of life. These are a few of the intellectual defects of our public schools — defects inseparable from

the fact that the public schools are designed to bolster up a system which is intellectually indefensible. The psychological defects of the preparatory and public schools are due in the main to two causes, the isolation of the boys from female companionship, and the conventional code of morals. The younger boys at first inevitably miss the affection of mothers and older sisters and even nurses; in these circumstances their mothers often become objects of secret longing and worship, all the more intense because it is *de rigueur* to profess contempt for all women. This state of affairs tends, in not a few of them, to enhance the mother-image as that of a woman who inspires an affection without carnal taint. This kind of sentiment not infrequently makes happy marriage impossible, and sometimes causes contempt for any woman with whom sexual intercourse is regarded as possible. The unhappiness resulting from this psychological tangle tends to cause cruelty, and to make power the only available source of happiness. The evils which exist in English public schools are perhaps not all inseparable from aristocratic education, but in the main they are likely to exist wherever there is a class which has hereditary social prominence. Such a class will aim mainly at the power of command; it will therefore cultivate the will rather than intelligence or sensibility, and will include in its training such elements of asceticism as are useful in giving will-power. Whatever system of education is to fit men to take their place in the modern world, it must not be an aristocratic system.

....As one of the most obvious examples we may take cleanliness. I should like to say to begin with that most children of well-todo parents are kept a great deal too clean. Parents excuse their behaviour on the ground that cleanliness is hygienic, but the motive for making it excessive is one of snobbery. If you see two children, one of whom is clean and the other is dirty, you tend to suppose that the clean one's parents have a larger income than

the parents of the dirty one. Consequently snobs try to keep their children very clean. This is an abominable tyranny which interferes with the children doing a great many of the things they had better be doing. From the point of view of health it is well that the children should be clean twice a day, when they get up in the morning and when they go to bed at night. Between these two painful moments they should be grubbing about exploring

the world, especially its grimier portions, ruining their clothes and wiping muddy hands on their faces. To deprive children of these pleasures is to lessen their initiative, their impulse towards exploration, and their acquisition of useful muscular habits»

G. Wells, «New World Order»:

> «Our governments in the more civilised parts of the world to-day are only in theory and sentiment democratic. In reality they are democracies so eviscerated by the disease of bad electoral methods that they are mere cloaks for the parasitic oligarchies that have grown up within their form and substance. The old spirit of freedom and the collective purpose which overthrew and subdued priestcrafts and kingcrafts, has done so, it seems, only to make way for these obscure political conspiracies. Instead of liberal institutions, mankind has invented a new sort of usurpation. And it is not unnatural that many of us should be in a phase of political despair.
>
> These oligarchies of the party organisations have now been evolving for two centuries, and their inherent evils and dangers become more and more manifest. The first of these is the exclusion from government of the more active and intelligent sections of the community. It is not treated as remarkable, it is treated as a matter of course, that neither in Congress nor in the House of Commons is there any adequate representation of the real thought of the time, of its science, invention and enterprise, of its art and feeling, of its religion and purpose. When one speaks of Congressmen or Members of Parliament one thinks, to be plain about it, of intellectual riff-raff. When one hears of a pre-eminent man in the English-speaking community, even though that pre-eminence may be in political or social science, one is struck by a sense of incongruity if he happens to be also in the Legislature. When Lord Haldane disengages the Gifford lectures or Lord Morley writes a «Life of Gladstone» or ex-President Roosevelt is delivered of a magazine article, there is the same sort of excessive admiration as when a Royal Princess does a water-colour sketch or a dog walks on its hind legs.
>
> Now this intellectual inferiority of the legislator is not only directly bad for the community by producing dull and stupid legislation, but it has a discouraging and dwarfing effect upon our intellectual life. Nothing so stimulates art, thought and science as realisation; nothing so cripples it as unreality. But to set oneself to know thoroughly and to think clearly about any human question is to unfit oneself for the forensic claptrap which is contemporary politics, is to put oneself out of the effective current of the nation's life. The intelligence of any community which does not make a collective use of that intelligence, starves and becomes hectic, tends inevitably to preciousness and futility on the one hand, and to insurgency, mischief and anarchism on the other.

> From the point of view of social stability this estrangement of the national government and the national intelligence is far less serious than the estrangement between the governing body and the real feeling of the mass of the people. To many observers this latter estrangement seems to be drifting very rapidly towards a social explosion in the British Isles. The organised masses of labour find themselves baffled both by their parliamentary representatives and by their trade union officials. They are losing faith in their votes and falling back in anger upon insurrectionary ideals, upon the idea of a general strike, and upon the expedients of sabotage. They are doing this without any constructive proposals at all, for it is ridiculous to consider Syndicalism as a constructive proposal. They mean mischief because they are hopeless and bitterly disappointed. It is the same thing in France, and before many years are over it will be the same thing in America. That way lies chaos. In the next few years there may be social revolt and bloodshed in most of the great cities of Western Europe. That is the trend of current probability. Yet the politicians go on in an almost complete disregard of this gathering storm. Their jerrymandered electoral methods are like wool in their ears, and the rejection of Tweedledum for Tweedledee is taken as a «mandate» for Tweedledee's distinctive brand of political unrealities....
>
> Is this an incurable state of things? Is this method of managing our affairs the only possible electoral method, and is there no remedy for its monstrous clumsiness and inefficiency but to «show a sense of humour,» or, in other words, to grin and bear it? Or is it conceivable that there may be a better way to government than any we have yet tried, a method of government that would draw every class into conscious and willing co-operation with the State, and enable every activity of the community to play its proper part in the national life? That was the dream of those who gave the world representative government in the past. Was it an impossible dream?»

3. MAGIC MENTALITY OF PHYSICAL CONTROL: ABSTRACT QUANTITATIVE FORCE OF FIELD OF EGO AND SUPEREGO. INSANITY IN PURSUIT OF POWER AND MONEY

There is relevant setting forth of «supernatural fear» of Field of Ego-system in Chekhov's known story «Anna on the neck». This is exactly what Chesterton meant calling women personal and

authoritative, as being above or below but rarely equal. The only distinction between women and imperialists in this respect is the fact that women like savages are likely to feel below while imperialists like bosses of all times are likely to feel themselves above. The thing is that both think themselves to be a chasm distance from opposite pole (heavens of command and underground of obedience) while both remain within circles of one the same material energy of Field of Ego-system and can easily travel from position below (emotional gravitation of inlovesickness) to position above (emotional gravitation of narcissism). Both position oneness of insane compulsions of material, dead energy of psyche.

Chekhov masterly expressed phenomenon of fear of supernatural forces, inherent for magic mentality of savages in case with naïve and stupid young woman observing powerful men. G. Spenser termed this phenomenon «awe of power». For savages, living in naked nature «awe of power» is totem, for stupid yound women living in world of powerful men «awe of power» will be men, and for imperialists, ruling the world «awe of power» will be power and money.

Chekhov, «Anna on the Neck»:

> «She felt as though she had been afraid of him for years. In her childhood the director of the high school had always seemed the most impressive and terrifying force in the world, sweeping down like a thunderstorm or a steam-engine ready to crush her; another similar force of which the whole family talked, and of which they were for some reason afraid, was His Excellency; then there were a dozen others, less formidable, and among them the teachers at the high school, with shaven upper lips, stern, implacable; and now finally, there was Modest Alexeitch, a man of principle, who even resembled the director in the face. And in Anna's imagination all these forces blended together into one, and, in the form of a terrible, huge white bear, menaced the weak and erring such as her father. And she was afraid to say anything in opposition to her husband, and gave a forced smile, and tried to make a show of pleasure when she was coarsely caressed and defiled by embraces that excited her terror»

«fear of supernatural forces» has nothing to do with supernatural. Anthropology long time ago has introduced this phenomenon of magic mentality to science, pointing out two separated levels of mental perception by savages. Savages observe outer world in double reflection: 1) normally (energy of spirit) and 2) «sacred» or «magic» reflection through False Mirror of Field of Ego System. The distorted picture of Field of Ego-system generates phenomenon known as Fear of Supernatural forces or in other words of unreal forces of False Mirror of physical control. It is peculiarity of physical energies that all of them have no reflection beyond distorted and untrue data like animals who see only red spots of hot of living organisms. Only energy of spirit (of Filed of Intellect) due to its singular quality of Active Intellect (thought) is capable to get reflection in formulas of passive intellect (laws of nature), and therefore true data on things. Any other physical material energy including material energy of psyche receives only distorted data sufficient for its special needs.

In case with physical control of material energy of psyche physical control of law of preservation of force gives false picture of the universe as divided hostile into two abstract quantitative forces — the Me and the outer World. Legitimately such miserable plight of odds will provide extreme and unnatural fear, — the fear of supernatural forces of Field of Ego-system. These is mechanism of functioning of material energy, for this false data results in constituting two opposite poles of material energy: Ego and SuperEgo, discovered by Feud.

The Fear is Hunger of material energy of psyche like hunger for food and sex in biological energy. It is motivation to effect operation of mechanism of cyclic homeostasis: alternation of balans-disbalans motion (hunger and repose). This is hunger for dominance and command, for violence which is expected to prevent imminent danger, the hanging sword of Bigger Force of SuperEgo. Savages felt this towards their environments of Nature (totems), and moderns feel this towards social authority. Erich Fromm held in «Man for himself» that there is rational and

irrational authority: the former is the one understood through thought of energy of spirit; and the letter is the one which if product of False mirror of Field of Ego-system of physical control. Milgram's experiments on «Obedience to Authority» have proved the case entirely, though he did not felt ready to give relevant theory for his great empirical findings.

Here is curious amateurish insigt of G. Wells on the topic of morbid Hunger for vanity and violence.

G. Wells, «New World Order»:

> «If you still probe him with questions and lead¬ ing suggestions, you will begin to realise how large a part the need for glory over his fellows plays in his composition. It will become clear to you, if you collate the specimen under examination with the behaviour of children, yourself and the people about you, under what urgent necessity they are for the sense of triumph, of being better and doing better than their fellows, and having it felt and recognised by someone. It is a deeper, steadier impulse than sexual lust; it is a hunger. It is the due to the unlovingness of so much sexual life, to sadistic impulses, to avarice, hoarding and endless un¬ gainful cheating and treachery which gives men the sense of getting the better of someone even if they do not get the upper hand».

Cyclic homestasis of physical control produces two emotional gravitations as opposite and interdependent parts of integral mechanism: Narcissism (Ego is greater than SuperEgo) and Inlovesickness (SuperEgo is greater than Ego). Fusion of these two opposite emotional gravitations produces short «balance» of «love». Fromm termed this kind of morbid love «sadomasochism» and sharply distinguished the one from natural and normal love-friendliness of sane energy of spirit.

We are at present concerned with abstract quantitative order of forces of False mirror of Ego-system with regard to understand the morbid motivation in pursuit of power and money for their own sake. This False Mirror is peculiar for its capacity to vulgarize perception through reducing all things to one mass of pressure, one quantity of abstract force to effect violence or dominance. This is obviously profanation of true perception and true activity

of sane person in senseless circles in pursuit of power and money for their own sake. And this is not feature of capitalism or communism, for economical conditions have nothing to do with this psychological mechanism. Capitalism may be sane when sane people use its economical conditions for Liberty, Fraternity and Equality$ and insane when morbid people employ economics for pursuit of power and money. Marxian Communism does not allow for sane activity, for it is initially tyranny destitute of private property and free initiative of individuals.

This is why Fromm, Russell, Chesterton, Schlesinger, Max Weber, Stanford scientists J. Porras and J. Collins in research on visionary companies do distinguish between sane activity for natural life and insane activity in pursuit for power and money. To my opinion the case with females reduced to fear of men as fear of supernatural forces is plausibly interpreted in Beauvoir's «Second sex»: treatment of girls thwarting development of thought, clipping wings of mind and stunting growth of energy of spirit. As result the idiots like Chekhov's Anna are produced. And idiots are not interested in honest controversy, do not prefer speaking to the question and being impersonal in democracy of ring of best friends, and enjoy being authoritarian, either above or below which doesn't matter.

E. Fromm, «Sane society»:

> «Undoubtedly without quantification and abstractification modern mass production would be unthinkable. But in a society in which economic activities have become the main preoccupation of man, this process of quantification and abstractification has transcended the realm of economic production, and spread to the attitude of man to things, to people, and to himself.
> Another factor which constitutes the capitalistic mode of production is that in this system the aim of all economic activity is profit. Now around this «profit motive» of Capitalism, a great deal of calculated and uncalculated confusion has been created. But the question of the profitableness of production is not the issue. Our problem is that our motive for production is not social usefulness, not satisfaction in the work process, but the profit derived from investment.
> The same held true for the production of the peasant, which required

even less quantifying abstract methods. In contrast, the modern business enterprise rests upon its balance sheet. It cannot rest upon such concrete and direct observation as the artisan used to figure out his profits. Raw material, machinery, labor costs, as well as the product can be expressed in the same money value, and thus made comparable and fit to
appear in the balance equation. All economic occurrences have to be strictly quantifiable, and only the balance sheets, the exact comparison of economic processes quantified in figures, tell the manager whether and to what degree he is engaged in a profitable, that is to say,
a meaningful business activity. This transformation of the concrete into the abstract has developed far beyond the balance sheet and the quantification of the economic occurrences in the sphere of production. The modern businessman not only deals with millions of dollars, but also with millions of customers, thousands of stockholders, and thousands of workers and employees; all these people become so many pieces in a gigantic machine which must be controlled, whose effects must be calculated; each man eventually can be expressed as an abstract entity, as a figure, and on this basis economic occurrences are calculated, trends are predicted, decisions are made.
..Instead of forming abstract concepts where it is necessary and useful, everything, including ourselves, is being abstractified; the concrete reality of people and things to which we can relate with the reality of our own person, is replaced by abstractions, by ghosts that embody different quantities, but not different qualities.
It is quite customary to talk about a «three-million-dollar bridge,» a «twenty-cent cigar,» a «five-dollar watch,» and this not only from the standpoint of the manufacturer or the consumer in the process of buying it, but as the essential point in the description. In other words, things are experienced as commodities, as embodiments of exchange value, not only while we are buying or selling, but in our attitude toward them when the economic
transaction is finished. But the abstractifying and quantifying attitude goes far beyond the realm of things People are also experienced as the embodiment of a quantitative exchange value. To speak of a man as being «worth one million dollars,» is to speak of him not any more as
a concrete human person, but as an abstraction, whose essence can be
expressed in a figure».

Chesterton, «What is wrong with the world»:

«Now the peculiar peril of our time, which I call for argument's sake Imperialism or Caesarism, is the complete eclipse of comradeship and equality by specialism and domination.

There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism …The real truth is that adumbrated in the introductory section when we spoke of the sense of home and property, as now we speak of the sense of counsel and community. All men do naturally love the idea of leisure, laughter, loud and equal argument; but there stands a specter in our hall. We are conscious of the towering modern challenge that is called specialism or cut-throat competition — Business. Business will have nothing to do with leisure; business will have no truck with comradeship; business will pretend to no patience with all the legal fictions and fantastic handicaps by which comradeship protects its egalitarian ideal. The modern millionaire, when engaged in the agreeable and typical task of sacking his own father, will certainly not refer to him as the right honorable clerk from the Laburnum Road, Brixton. Therefore there has arisen in modern life a literary fashion devoting itself to the romance of business, to great demigods of greed and to fairyland of finance. This popular philosophy is utterly despotic and anti-democratic; this fashion is the flower of that Caesarism against which I am concerned to protest. The ideal millionaire is strong in the possession of a brain of steel. The fact that the real millionaire is rather more often strong in the possession of a head of wood, does not alter the spirit and trend of the idolatry. The essential argument is «Specialists must be despots; men must be specialists. You cannot have equality in a soap factory; so you cannot have it anywhere. You cannot have comradeship in a wheat corner; so you cannot have it at all. We must have commercial civilization; therefore we must destroy democracy.»

….But we live and die in the vessel of the state; and if we cannot find freedom camaraderie and the popular element in the state, we cannot find it at all. And the modern doctrine of commercial despotism means that we shall not find it at all. Our specialist trades in their highly civilized state cannot (it says) be run without the whole brutal business of bossing and sacking, «too old at forty» and all the rest of the filth. And they must be run, and therefore we call on Caesar. Nobody but the Superman could descend to do such dirty work.

Now (to reiterate my title) this is what is wrong. This is the huge modern heresy of altering the human soul to fit its conditions, instead of altering human conditions to fit the human soul. If soap boiling is really inconsistent with brotherhood, so much the worst for soap-boiling, not for brotherhood. If civilization really cannot get on with democracy, so much the worse for civilization, not for democracy. Certainly, it would be far better to go back to village communes, if they really are communes. Certainly, it would be better to do without soap rather than to do without society. Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern. I do not say the sacrifice will be necessary; I only say it will be easy».

B. Russell, «The conquest of happiness»:

«If you ask any man in America, or any man in business in England, what it is that most interferes with his enjoyment of existence, he will say: «The struggle for life.» He will say this in all sincerity; he will believe it. In a certain sense it is true; yet in another, and that a very important sense, it is profoundly false. The struggle for life is a thing which does, of course, occur. It may occur to any of us if we are unfortunate. It occurred, for example, to Conrad's hero Falk, who found himself on a derelict ship, one of the two men among the crew who were possessed of fire-arms, with nothing to eat but the other men, When the two men had finished the meals upon which they could how little men seem to realise that they are not caught in the grip of a mechanism from which there is no escape, but that the treadmill is one upon which they remain merely because they have not noticed that it fails to take them up to a higher level. I am thinking, of course, of men in higher walks of business, men who already have agree, a true struggle for life began. Falk won, but was ever after a vegetarian.

Now that is not what the businessman means when he speaks of the 'struggle for life'. It is an inaccurate phrase which he has picked up in order to give dignity to something essentially trivial. Ask him how many men he has known in his class of life who have died of hunger. Ask him what happened to his friends after they had been ruined. Everybody knows that a businessman who has been ruined is better off so far as material comforts are concerned than a man who has never been rich enough to have the chance of being ruined. What people mean, therefore, by the struggle for life is really the struggle for success. What people fear when they engage in the struggle is not that

> they will fail to get their breakfast next morning, but that they will fail to outshine their neighbours»

Bertrand Russell, «On Sales Resistance» *22 June 1932:*

> «Throughout recent years, a vast amount of money and time and brains has been employed in overcoming sales resistance, i.e. in inducing unoffending persons to waste their money in purchasing objects which they had no desire to possess. It is characteristic of our age that this sort of thing is considered meritorious: lectures are given on salesmanship, and those who possess the art are highly rewarded. Yet, if a moment's consideration is given to the matter, it is clear that the activity is a noxious one which does more harm than good. All this topsy-turvydom is due to the fact that everything economic is looked upon from the standpoint of the producer rather than of the consumer. In former times, it was thought that bread is baked in order to be eaten; nowadays we think that it is eaten in order to be baked. When we spend money, we are expected to do so not with a view to our enjoyment of what we purchase but to enrich those who have manufactured it. Since the greatest of virtues is business skill and since skill is shown in making people buy what they don't want rather than what they do, the man who is most respected is the one who has caused the most pain to purchasers. All this is connected with a quite elementary mistake, namely, failure to realise that what a man spends in one direction he has to save in another so that bullying is not likely to increase his total expenditure. But partly also it is connected with the notion that a man's working hours are the only important part of his life and that what he does with the rest of his time is unimportant unless it affects other men's working hours. A few clergymen, it is true, speak of the American home and the joys of family life, but that is regarded merely as *their* professional talk, against which a very considerable sales resistance has grown up. And so everything is done for the sake of something else. We make money not in order to enjoy what it provides but in order that in spending it we may enable others to make money which they will spend in enabling yet others to make money which… But the end of this is bedlam».

G. Wells, «New World Order»:

> «Still the minds of our comfortable and influential ruling-class people refuse to accept the plain intimation that their time is over, that the Balance of Power and uncontrolled business methods cannot continue,

> and that Hitler, like the Hohenzollerns, is a mere offensive pustule on the face of a deeply ailing world. To get rid of him and his Nazis will be no more a cure for the world's ills than scraping will heal measles. The disease will manifest itself in some new eruption. It is the system of nationalist individualism and..uncoordinated enterprise that_ is the world's disease, and it is the whole system that has to go. It has to be reconditioned down to its foundations or replaced. It cannot hope to " muddle through " amiably, wastefully and dangerously, a second time.. World peace means all that much revolution.
> ...This war storm which is breaking upon us now, due to the continued fragmentation of human government among a patchwork of sovereign states, is only one aspect of the general need for a rational consolidation of human affairs. The independent sovereign state with its perpetual war threat, armed with the resources of modern mechanical frightfulness, is only the most blatant and terrifying aspect of that same want of a coherent general control that makes overgrown, independent, sovereign, private business organisations and combinations, socially destructive. We should still be at the mercy of the " Napoleons " of commerce and the " Attilas " of finance, if there was not a gun or a battleship or a tank or a military uniform in the world. We should still be sold up and dispossessed».

4. CAPITALISM OF SANE PROPERTY AND CAPITALISM AS INSANITY IN PURSUIT OF POWER BY CHESTERTON

It is Law of preservation of force of psychic energy which is responsible for functioning Of both fields of forces of psyche. For energy of spirit it operates as scientific control, for material energy it operates as physical control. This discovery solves ancient mystery on notion «me». What is «me» if not my body? It is object of control of Law of preservation of force of psyche: it is that thing whose energy must be preserved. This is meaning of notion «me». Then have we two «selves» if we have two controls and two different objects of control? Which one of them is right one and which wrong?

We have only one self — the energy of spirit. Material energy is alien dead parasitic energy, though nothing mystery about it, ordinary mechanism of cyclic homeostasis hostile to us only

because of its parasitic nature for our essential energy. When we say «me» we mention both energy — self of spirit and «ego» of material energy. Common people usually are not able to distinguish between Self and «ego», calling both «me». Nevertheless, «Ego» is not energy. From objective point it is one of two poles of Field of Forces of energy — not the energy itself. For Ego does not exist without SuperEgo, the picture emerges in subconsciousness as integral oneness to produce then current of energy (fear and two gravitations). From subjective point of view «Ego» is photocopy of real Self (energy of spirit). If you and your photo is not one, than Self and Ego is not one thing too. W. Ostwald says that living energy is that one whose law of preservation of energy has form of self-preservation — like in case with biological energy and energy of spirit (object of scientific control of law =self, energy of spirit). But in case with material energy the reverse is true: object of physical control of law does not equalize Field of Ego-system (material energy), but only one pole of it — Ego. This is means law of preservation of material energy has not form of self-preservation and therefore is dead energy like any other determinate cyclic energy of nature (except biological — mechanical, electricity and so on). It is humanistic philosophy of Fromm, Horny, Adler, Rodgers who sharply distinguishes between true Self and False Ego.

Inferences from this analysis are apparent: Activity of Field of Ego-system is devouring energy of true Self (energy of spirit) in favor of alien, parasitic energy. This is why Egoist is insane person and why he is vicious person. Not because some moral dogma is forcing mystical laws. But because laws of nature indicates that Field of Ego-system is destruction of Self; it is not integrity of Self. To sustain Self man should go in opposite direction: in direction of abolishing Field of Ego-system. Morality is indispensible not because we should impose it as law; it is other way around. It is morality only because it is natural law of energy of spirit. And strain of this natural order will lead to madness, which is destruction of Field of Intellect.

E. Fromm, «Man for himself»:

> «The failure of modern culture lies not in its principle of individualism, not in the idea that moral virtue is the same as the pursuit of selfinterest,
> but in the deterioration of the meaning of self-interest; not
> in the fact that people are too much concerned with their self-interest, but that they are not concerned enough with the interest of their real self; not in the fact that they are too selfish, but that they do not love themselves.
> In the eighteenth and nineteenth centuries the concept of self was narrowed down increasingly; the self was felt to be constituted by the property one had. The formula for this concept of self was no longer «I am what I think» but «I am what I have,» «what I possess.» In the last few generations, under the growing influence of the market, the concept of self has shifted from meaning «I am what I possess»
> to meaning «I am as you desire me.» " Man, living in a market economy, feels himself to be a commodity. He is divorced from himself, as the seller of a commodity is divorced from what he wants to sell».

Chesterton speaks on vulgarity of imperialists in pursuit for «romance of finance», for power and money. The simile of his analysis with analysis of Max Weber is apparent (poets of numbers in pursuit of money for money to contrast with Protestants in service for God and fellow men). Chesterton and Max Weber both distinguishes between normal capitalism as enjoying free activity within your property in service to God and people; and insane capitalism as vulgarity in profanation color and sense of life in pursuit for money and power for their own sake. This is convincingly set force in books of Stanley Bing, especially in «What do Machiavelli do?». The morbid idea of business as pursuit for power.

Chesterton, «What is wrong with the world»:

> «Now if we take this house or home as a test, we may very generally lay the simple spiritual foundations of the idea. God is that which can make something out of nothing. Man (it may truly be said) is that which can make something out of anything. In other words, while the joy of God be unlimited creation, the special joy of man is limited creation, the combination of creation with limits. Man's pleasure,

> therefore, is to possess conditions, but also to be partly possessed by them; to be half-controlled by the flute he plays or by the field he digs. The excitement is to get the utmost out of given conditions; the conditions will stretch, but not indefinitely.
> For the mass of men the idea of artistic creation can only be expressed by an idea unpopular in present discussions — the idea of property. The average man cannot cut clay into the shape of a man; but he can cut earth into the shape of a garden; and though he arranges it with red geraniums and blue potatoes in alternate straight lines, he is still an artist; because he has chosen. The average man cannot paint the sunset whose colors be admires; but he can paint his own house with what color he chooses, and though he paints it pea green with pink spots, he is still an artist; because that is his choice. Property is merely the art of the democracy. It means that every man should have something that he can shape in his own image, as he is shaped in the image of heaven. But because he is not God, but only a graven image of God, his self-expression must deal with limits; properly with limits that are strict and even small.
> ...I am well aware that the word «property» has been defied in our time by the corruption of the great capitalists. One would think, to hear people talk, that the Rothchilds and the Rockefellers were on the side of property. But obviously they are the enemies of property; because they are enemies of their own limitations. They do not want their own land; but other people's. When they remove their neighbor's landmark, they also remove their own. A man with the true poetry of possession wishes to see the wall where his garden meets Smith's garden; the hedge where his farm touches Brown's. He cannot see the shape of his own land unless he sees the edges of his neighbor's. It is the negation of property that the Duke of Sutherland should have all the farms in one estate; just as it would be the negation of marriage if he had all our wives in one harem».

Max Weber, «Protestant ethic and capitalism»:

> «That is in fact the only possible motivation, but it at the same time expresses what is, seen from the view-point of personal happiness, so irrational about this sort of life, where a man exists for the sake of his business, instead of the reverse. Of course, the desire for the power and recognition which the mere fact of wealth brings plays its part. When the imagination of a whole people has once been turned toward purely quantitative bigness, as in the United States, this romanticism of numbers exercises an irresistible appeal to the poets among business men. Otherwise it is in general not the real leaders, and

especially not the permanently successful entrepreneurs, who are taken in by it. In particular, the resort to entailed estates and the nobility, with sons whose conduct at the university and in the officers' corps tries to cover up their social origin, as has been the typical history of German capitalistic parvenu families, is a product of later decadence. The ideal type of the capitalistic entrepreneur, as it has been represented even in Germany by occasional outstanding examples, has no relation to such more or less refined climbers. He avoids ostentation and unnecessary expenditure, as well as conscious enjoyment of his power, and is embarrassed by the outward signs of the social recognition which he receives. His manner of life is, in other words, often, and we shall have to investigate the historical significance of just this important fact, distinguished by a certain ascetic tendency, as appears clearly enough in the sermon of Franklin which we have quoted. It is, namely, by no means exceptional, but rather the rule, for him to have a sort of modesty which is essentially more honest than the reserve which Franklin so shrewdly recommends. He gets nothing out of his wealth for himself, except the irrational sense of having done his job well».

CHAPTER 6. THE FLOWER OF EVIL BY CHESTERTON. CHESTERTON VERSUS RUSSELL ON «FREE LOVE»

1. FUSION WITH INTEGRITY OF FRIENDLINESS AND FUSION WITHOUT INTEGRITY OF SADOMASOCHISM

It was said in previous chapters that physical control of law of preservation force of material energy produces two opposite emotional gravitations: Narcissism and Inlovesickness. The former is the case when picture of reflection of Field of Ego-system shows favorable odds as Ego is bigger than SuperEgo. The latter is the case when picture of reflection shows unfavorable odds as SuperEgo is bigger than Ego. The first emotional gravitation we termed Narcissism (Superior or Satanic Ego-protection) and the second one — Inlovesickness (Inferior or Naïve Ego-protection). Both gravitations arise as sequences of essential Fear of Field of Ego-system and are felt as attempts to «protect Ego (me, object of control) from aggression of SuperEgo (outer world). This is why we termed them both gravitations of Ego-protection, higher and lesser.

Please, bear in mind that magic mentality of physical reflection has nothing to do with truth or reality, it is just mechanism to effect current of material energy which is to be abolished with discovery of knowledge on laws of parasitic energy of mind.

Fusion of these two gravitations means fusion of the Field of Egosystem of material energy or two or more people (say crowds shouting «hi hitler», where hitler has Narcissist gravitation, crowds Inlovesickness gravitations, and officers both:

inlovesickness towards hitler and higher officers, narcissism towards crowds). Fusion of two gravitations of Ego-protection is felt as reducing of essential fear (hunger-motivation) of the Field, for it is felt as «love» between Ego and SuperEgo, the fount of danger. It is obvious, that this balance of fusion of opposite gravitations cannot last any long. Cyclic homeostasis of all material energies as mechanism of motion from non-equilibrium to equilibrium is founded on this deficient motivation of dis-balance. Alve energies like biological or energy of spirit feels this dis-balance as pain of «hunger». «Fear of supernatural forces», generated by False mirror of physical control of material energy, is such hunger of this energy to bring to function current of energy as gravitations of Ego-protection on their way to reducing Fear-hunger in repose of «love» of fusion of two opposite gravitation. To keep moving the hunger-fear of the material energy must remain unsatisfied, and motion from hunger of fear to short period of repose will keep circles going. And this hunger-fear is insatiable (and Fromm, Horney, data of social psycholohy do underscore the fact that motivation of neurotics is insatiable) due to the fact that fear is always reproduced by picture of reflection of physical control of Field of Ego-system.

Material energy is alien parasitic energy of mind which has nothing to do with real self of person as energy of spirit. This self of energy of spirit has been ailing severely while Field of Ego-system is consuming its energy. Field of forces of energy of spirit is force of gravitation between Active Intellect (Thought) and Passive Intellect (Laws of Nature) felt as thirst for knowledge. This Thirst for knowledge is Hunger of energy of spirit on its way to scientific control. The crucial distinction between material energy and energy of spirit in this respect is the fact that Hunger –Thirst for knowledge is not insatiable due to capacity o Intellect to contemplate truth of reality, laws of nature. This painful motivation of hunger thus is finite, has its end for energy in spirit, for its aim, knowledge is attainable. This is why Maslow and Fromm talk of metamotivation of healthy people as motivation

of pleasure and excess instead of motivation of pain and deficit of material energies. This stable equilibrium of energy of spirit is singular order of Controlling energy of Intellect, unavailable for determinate material energies. It is this capacity to stable equilibrium which provides for Controlling energy liner motion and capacity to growth unlike material energies moving in close circles of pain and unable to embrace force of other energies.

The fact is that fusion of emotional gravitations of Field of Ego-system does not involve the fusion of people, that is to say fusion of their real self of energy of spirit. On the contrary, current of material energy between people keeps them divorced from each other. It is Fromm's great impact in psychology to describe these mechanisms in «Art of Love». He termed fusion of gravitations of Field of Ego-system as «sadomasochism» of morbid relations and had emphasized that this is «fusion without integrity» unlike the true love-friendship. He could not employ terms of Energetics to express the process precisely as fusion of one energy and divorce of another energy. Bertrand Russell and Abraham Maslow also formulated sharp distinction between morbid love of «bloodsucking» and healthy love of «reciprocal exchange». This latter one is the one of «fusion with integrity» according to Fromm. In terms of Energetics this means fusion of energy of spirit of real self of people.

The thing is these two kinds of «love» (sadomasochism of fusion of material energy and friendship of fusion of energy of spirit) form the psychological ground of types of bond between people. What is called «friends» may appear to be real friends (fusion of energy of spirit) or envious hypocrites (no any fusion). What is called trade or business of professional relations also will differ respectively of the energetic ground: all that is founded on energy of spirit will be relations of true friends, rational authority and constructive efficacy. On the contrary, all that is founded on the material energy will be bonds of hypocrite hate and envy, irrational (magic) authority, leisure and inefficiency. Biology as sexual intercourse does not change in the least the these

essentials of intercourse on plane of psychology (psychic energy). «Love» of sadomasochism with of without sexual intercourse will remain with fundamental characteristics of fusion of material energy (command-obedience relations based on fear) and division of energy of spirit (which feels as fear and envy with hypocrite's smiles, the mask as K. Rodgers says).

This is why the core of social relations as well as of economics is not founded on means of economical production and technology as Marx asserted. Controlling energy of spirit is our Capital altogether with all its treasures of knowledge. Material energy of Field of Ego-system — disease and vice and destitution of mankind.

K. Horney, «Neurosis and Human growth»:

> «Furthermore, like any other compulsive drive, the search for glory has the quality of *insatiability*. It must operate as long as the unknown (to himself) forces are driving him. There may be a glow of elation over the favorable reception of some work done, over a victory won, over any sign of recognition or admiration — but it does not last. A success may hardly be experienced as such in the first place, or, at the least, must make room for despondency or fear soon after. In any case, the relentless chase after more prestige, more money, more women, more victories and conquests keeps going, with hardly any satisfaction or respite. Finally, the compulsive nature of a drive shows in the *reactions to its frustration*. The greater its subjective importance, the more impelling is the need to attain its goal, and hence the more intense the reactions to frustration. These constitute one of the ways in which we can measure the intensity of a drive. Although this is not always plainly visible, the search for glory is a most powerful drive. It can be like a demoniacal obsession, almost like a monster swallowing up the individual who has created it. And so the reactions to frustration must be severe. They are indicated by the terror of doom and disgrace that for many people is spelled in the idea of failure. Reactions of panic, depression, despair, rage at self and others to what is conceived as «failure» are frequent, and entirely out of proportion to the actual importance of the occasion. The phobia of falling from heights is a frequent expression of the dread of falling from the heights of illusory grandeur».

A. Maslow, Motivation and personality:

> «It was such findings as these that led ultimately to the discovery of a most profound difference between self-actualizing people and others; namely, that the motivational life of self-actualizing people is not only quantitatively different but also qualitatively different from that of ordinary people. It seems probable that we must construct a profoundly different psychology of motivation for selfactualizing people, e.g., metamotivation or growth motivation, rather than deficiency motivation. Perhaps it will be useful to make a distinction between living and *preparing* to live. Perhaps the ordinary concept of motivation should apply *only* to nonself-actualizers. Our subjects no longer strive in the ordinary sense, but rather develop. They attempt to grow to perfection and to develop more and more fully in their own style. The motivation of ordinary men is a striving for the basic need gratifications that they lack. But selfactualizing people in fact lack none of these gratifications; and yet they have impulses. They work, they try, and they are ambitious, even though in an unusual sense. For them motivation is just character growth, character expression, maturation, and development; in a word self·actualization».

A. Maslow «Motivation and personality»:

> «For the basically deprived man the world is a dangerous place, a jungle, an enemy territory populated by (I) those whom he can dominate and (2) those who can dominate him. His value system is of necessity, like that of any jungle denizen, dominated and organized by the lower needs, especially the creature needs and the safety needs. The basically satisfied person is in a different case. He can afford out of his abundance to take these needs and their satisfaction for granted and can devote himself to higher gratifications. This is to say that their value systems are different, in fact *must* be different. Closely related to self-acceptance and to acceptance of others is (I) their lack of defensiveness, protective coloration, or pose, and (2) their distaste for such artificialities in others. Cant, guile, hypocrisy, front, face, playing a game, trying to impress in conventional ways: these are all absent in themselves to an unusual degree».

Maslow, «Toward Q Humanistic Biology»:

> «that the so-called «pleasures» of perversion or murder or sadism or fetishism are not «pleasures'" in the same sense that is indicated in the Olds or Kamiya experiments. Certainly this is what we already know

> from our subjective psychiatric techniques. Any experienced psychotherapist learns sooner or later that underlying the neurotic «pleasures» as perversions is actually a great deal of anguish pain and fear. Within the subjective realm itself we know this from people who have experienced both unhealthy and healthy pleasures. They practically always report preference for the latter and learn to shudder at the former. Colin Wilson (1 6 1) has demonstrated clearly that sexual criminals have wry feeble sexual reactions. not strong ones. Kirkendall (6 1) also shows the subjective superiority of loving sex over unloving sex».

Erich Fromm, «Man for himself»:

> «In the one case the deficiency is grounded in normal chemical processes within the organism; in the other case it is the result of psychic disfunctioning. In both cases the deficiency causes tensions and the relief from it results in pleasure. All other irrational desires which do not assume the form of bodily needs, like the passionate craving for fame, for domination, or for submission, envy, and jealousy, are also rooted in the character structure of a person and spring from a crippling or distortion within the personality. The pleasure felt in the satisfaction of these passions is also caused by the relief from psychic tension as in the case of neurotically conditioned bodily desires. Although the pleasure derived from the satisfaction of genuine physiological needs and of irrational psychic needs consists in the relief from tension, the quality of the pleasure differs significantly. The irrational desires, in contrast, are insatiable. The desire of the envious, the possessive, the sadistic person does not disappear with its satisfaction, except perhaps momentarily. It is in the very nature of these irrational desires that they can not be «satisfied.» They spring from a dissatisfaction within oneself. The lack of productiveness and the resulting powerlessness and fear are the root of these passionate cravings and irrational desires».

E. Fromm, «Art of loving»:

> «The masochistic person does not have to make decisions, does not have to take any risks; he is never alone but he is not independent; he has no integrity; he is not yet fully born. In a religious context the object of worship is called an idol; in a secular context of a masochistic love relationship the essential mechanism, that of idolatry, is the same. The sadistic person is as dependent on the submissive person as the latter is on the former; neither can live without the other. The

> difference is only that the sadistic person commands, exploits, hurts, humiliates, and that the masochistic person is commanded, exploited, hurt, humiliated. This is a considerable difference in a realistic sense; in a deeper emotional sense, the difference is not so great as that which they both have in common: fusion without integrity. If one understands this, it is also not surprising to find that usually a person reacts in both the sadistic and the masochistic manner, usually toward different objects. In contrast to symbiotic union, mature love is union under the condition of preserving one's integrity, one's individuality. Love is an active power in man; a power which breaks through the walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and separateness, yet it permits him to be himself, to retain his integrity. In love the paradox occurs that two beings become one and yet remain two».

E. Fromm, «Art of loving»:

> «Sexual desire aims at fusion — and is by no means only a physical appetite, the relief of a painful tension. But sexual desire can be stimulated by the anxiety of aloneness, by the wish to conquer or be conquered, by vanity, by the wish to hurt and even to destroy. Love can inspire the wish for sexual union; in this case the physical relationship is lacking in greediness, in a wish to conquer or to be conquered, but is blended with tenderness. If the desire for physical union is not stimulated by love, if erotic love is not also brotherly love, it never leads to union in more than an orgiastic, transitory sense»

David Myer, «Social psychology»:

> «Does sustainable consumption indeed enable «the good life?» Does being welloff produce — or at least correlate with — psychological well-being? Once a comfortable income level is reached, more and more money produces diminishing long-term returns. World values researcher Ronald Inglehart (1990, p. 242) therefore found the income-happiness correlation to be «surprisingly weak.» Even the super-rich — the *Forbes* 100 wealthiest Americans — have reported only slightly greater happiness than average (Diener & others, 1985). And even winning a state lottery seems not to enduringly elevate well-being (Brickman & others, 1978). Such jolts of joy have «a short half-life,» notes Richard Ryan (1999). We can ask, third, whether, over time, a culture's *happiness rises with its affluence*. Does our collective well-being float upward with a rising economic tide? In 1957, as

economist John Kenneth Galbraith was describing the United States as *The Affluent Society,* Americans' per-person income was (in 2000 dollars) about $9,000. Today, as Figure 16.6 indicates, the United States is a doubly affluent society. Although this rising tide has lifted the yachts faster than the dinghies, nearly all boats have risen. With double the spending power, thanks partly to the surge in married women's employment, we now own twice as many cars per person, eat out twice as often, and are supported by a whole new world of technology. Since 1960 we have also seen the proportion of households with dishwashers rise from 7 to 60 percent, with clothes dryers rise from 20 to 74 percent, and with air-conditioning rise from 15 to 86 percent (Bureau of the Census, 2009). So, believing that it's «very important» to «be very well-off financially,» and having become better off financially, are today's Americans happier? Are they happier with espresso coffee, caller ID, camera cell phones, and suitcases on wheels than before? They are not. Since 1957 the number of Americans who say they are «very happy» has declined slightly: from 35 to 32 percent. Twice as rich and apparently no happier. Meanwhile, the divorce rate has doubled, the teen suicide rate has more than doubled, and more people than ever (especially teens and young adults) are depressed. We might call this soaring wealth and shrinking spirit «the American paradox.» More than ever, we have big houses and broken homes, high incomes and low morale, more comfortable cars and more road rage. We excel at making a living but often fail at making a life. We celebrate our prosperity but yearn for purpose. We cherish our freedoms but long for connection. In an age of plenty, we feel spiritual hunger (Myers, 2000a). It is hard to avoid a startling conclusion: Our becoming much better-off over the last five decades has not been accompanied by one iota of increased subjective wellbeing. The same has been true of the European countries and Japan, reports Richard Easterlin (1995). In Britain, for example, great increases in the percent of households with cars, central heating, and telephones have not been accompanied by increased happiness. After a decade of extraordinary economic growth in China — from few owning a phone and 40 percent owning a color television to most people now having such things — Gallup surveys revealed a *decreasing* proportion of people satisfied «with the way things are going in your life today» (Burkholder, 2005). The findings are startling because they challenge modern materialism: *Economic growth has provided no apparent boost to human morale*. It is striking that economic growth in affluent countries has failed to satisfy. It is

> further striking that individuals who strive most for wealth tend to live with lower wellbeing. This finding «comes through very strongly in every culture I've looked at,» reports Richard Ryan (1999). Seek extrinsic goals — wealth, beauty, popularity — and you may find anxiety, depression, and psychosomatic ills (Eckersley, 2005; Sheldon & others, 2004). Those who instead strive for intrinsic goals such as «intimacy, personal growth, and contribution to the community» experience a higher quality of life, concludes Tim Kasser (2000, 2002). Pause a moment and think: What is the most personally satisfying event that you experienced in the last month? At the bottom of the list
> of factors predicting satisfaction were money and luxury. People who identify themselves with expensive possessions experience fewer positive moods, report Emily Solberg, Ed Diener, and Michael Robinson (2003).
> Such materialists tend to report a relatively large gap between what they want and what they have, and to enjoy fewer close, fulfilling relationships. The challenge for healthy nations, then, is to foster improving standards of living without encouraging a materialism and consumerism that displaces the deep need to belong.
> «I always in the back of my mind figured a lot of money will buy you a little bit of happiness. But it's not really true.» — *GOOGLE BILLIONAIRE COFOUNDER SERGEY BRIN, 2006»*

2. NAÏVE COMMON PEOPLE AND INFERIOR EGO-PROTECTION. COLDNESS OF CHLOE

It is true that Both gravitations of cyclic homeostasis of physical control — narcissism and inlovesickness — are equal parts of material energy and as such disease. Some people, as G. Spenser held in description of officers of ancient tyranny often abide on both simultaneously: Inlovesickness employed towards men on upper layers of social ladder and Narcissism towards men on lower layers of social ladder. These people are likely to be as perverse as tyrants themselves with stable Superior Ego-protection (Narcissism). I termed this kind of Ego-protection «Satanism», for it is exactly the case as we shall see below. It was Plato to be first to emphasize peculiarity of perverse psychology of tyrants.

And yet there are Naïve people with feeble activity of Field of Ego-system, who hardly know what true Superior Ego-protection of cunning and violence means, and are exposed majorly to the activity of Inferior Ego-protection of obedience. The health of true Self of energy of spirit is as likely to be majorly preserved undisturbed in latter cases as likely to be mortified in the former cases. This is important distinction and we ought to mention it. Chekhov's Anna in above citation is perfect instance of such harmless Inferior Ego-protection of Inlovesickness, which allows for preservation of sanity of common people with this low activity of material energy. And this may explain why Russian literature, especially Tolstoy, Dostoyevsky, Chekhov, Herzen, Kropotkin, Merezhkovsky, Gogol describe common people as sane and hounded by tyrants from upper layers of society, perverse as a rule with cunning of Superior Ego-protection of Narcissism.

If there is harm in Inferior Ego-protection it is majorly danger for themselves, for obedience to the wicked will of Narcissist may be equalized to suicide. Besides, this obedience, as Milgram's experiments on Obedience to Authority exhibited, muddles men's moral sense and will and makes them convenient tool in hands of Narcissist (such as Hilter for example).

Chesterton who dislikes non-resistance theory of count Tolstoy and his «papal encyclical against music» nevertheless is on the side of Tolstoy when highly praising sanity of common people, persecuted by men in power as he maintains. He demands freedom for common people to preserve their wisdom undisturbed by muddled propaganda of upper classes. And here they again in complete agreement with Russell much concerned with effect of nocuous propaganda on the consciousness of common people.

G. Chesterton, «What is wrong with the world»:

> «But, as a matter of fact, the traditions of the poor are mostly simply the traditions of humanity, a thing which many of us have not seen for some time. For instance, workingmen have a tradition that if one is talking about a vile thing it is better to talk of it in coarse language; one is the less likely to be seduced into excusing it. But mankind had

this tradition also, until the Puritans and their children, the Ibsenites, started the opposite idea, that it does not matter what you say so long as you say it with long words and a long face. Or again, the educated classes have tabooed most jesting about personal appearance; but in doing this they taboo not only the humor of the slums, but more than half the healthy literature of the world; they put polite nose-bags on the noses of Punch and Bardolph, Stiggins and Cyrano de Bergerac. Again, the educated classes have adopted a hideous and heathen custom of considering death as too dreadful to talk about, and letting it remain a secret for each person, like some private malformation. The poor, on the contrary, make a great gossip and display about bereavement; and they are right. They have hold of a truth of psychology which is at the back of all the funeral customs of the children of men. The way to lessen sorrow is to make a lot of it. The way to endure a painful crisis is to insist very much that it is a crisis; to permit people who must feel sad at least to feel important. In this the poor are simply the priests of the universal civilization; and in their stuffy feasts and solemn chattering there is the smell of the baked meats of Hamlet and the dust and echo of the funeral games of Patroclus. The things philanthropists barely excuse (or do not excuse) in the life of the laboring classes are simply the things we have to excuse in all the greatest monuments of man. It may be that the laborer is as gross as Shakespeare or as garrulous as Homer; that if he is religious he talks nearly as much about hell as Dante; that if he is worldly he talks nearly as much about drink as Dickens. Nor is the poor man without historic support if he thinks less of that ceremonial washing which Christ dismissed, and rather more of that ceremonial drinking which Christ specially sanctified. It is not merely what goeth into the mouth but what cometh out the mouth that, in their opinion, defileth a man. The only difference between the poor man of to-day and the saints and heroes of history is that which in all classes separates the common man who can feel things from the great man who can express them. What he feels is merely the heritage of man.

Can anyone alive even pretend to point out any way in which these special virtues and traditions of the poor are reproduced in the education of the poor? I do not wish the coster's irony to appeal as coarsely in the school as it does in the tap room; but does it appear at all? Does schoolmaster sympathize in the least with the poor man's point of honor against official institutions? Is it not quite certain that the ordinary elementary schoolmaster will think it not merely natural but simply conscientious to eradicate all these rugged legends of a laborious people, and on principle to preach soap and Socialism

> against beer and liberty? In the lower classes the school master does not work for the parent, but against the parent. Modern education means handing down the customs of the minority, and rooting out the customs of the majority. Instead of their Christlike charity, their Shakespearean laughter and their high Homeric reverence for the dead, the poor have imposed on them mere pedantic copies of the prejudices of the remote rich. They must think a bathroom a necessity because to the lucky it is a luxury; they must swing Swedish clubs because their masters are afraid of English cudgels; and they must get over their prejudice against being fed by the parish, because aristocrats feel no shame about being fed by the nation».

Narcissists of upper classes have to keep afloat Inlovesickness as «awe of power» of lower classes to employ it as obedience. It is this mechanism of physical control which is essential for violence-slavery relations of all epochs of mankind history. It was not «economical struggle of classes for survival», for it has nothing rational within. It was irrational mechanism of cyclic homeostasis of physical control of parasitic energy, absolutely pathological activity pernicious ultimately for upper classes as well as for lower classes. At present, absence of knowledge on psychic energy and thus inefficiency of scientific control facilitate cunning of crafty narcissists in pursuit of dominance. Russell and Chesterton have paid much attention to wicked propaganda of upper classes aiming to stunt growth of consciousness of common people.

Fortunately for modern tyrants the education of nowadays is really of perfect convenience for the purposes of Narcissist or Imperialists as you like. Religion is no any longer metaphysics of Intellect but magic formulas teaching obedience to upper classes Narcissist. Philosophy and social study is no longer science. On the contrary, t is influence of agnosticism, skepticism and Darwinism to thwart thought and scientific control of energy of spirit and to justify in Darwinism wickedest impulses of blackguards. Russell had fought degraded to magic religion and rightly. Chesterton made it his responsibility to fight skeptics and Darwinians, who had destroyed integrity of thought.

G. Chesterton, «What is wrong with the world»:

«But whatever be the pathos of the London poor, it has nothing to do with being uneducated. So far from being without guidance, they are guided constantly, earnestly, excitedly; only guided wrong. The poor are not at all neglected, they are merely oppressed; nay, rather they are persecuted. There are no people in London who are not appealed to by the rich; the appeals of the rich shriek from every hoarding and shout from every hustings. For it should always be remembered that the queer, abrupt ugliness of our streets and costumes are not the creation of democracy, but of aristocracy. The House of Lords objected to the Embankment being disfigured by trams. But most of the rich men who disfigure the street-walls with their wares are actually in the House of Lords. The peers make the country seats beautiful by making the town streets hideous. This, however, is parenthetical. The point is, that the poor in London are not left alone, but rather deafened and bewildered with raucous and despotic advice. They are not like sheep without a shepherd. They are more like one sheep whom twenty-seven shepherds are shouting at. All the newspapers, all the new advertisements, all the new medicines and new theologies, all the glare and blare of the gas and brass of modern times — it is against these that the national school must bear up if it can. I will not question that our elementary education is better than barbaric ignorance. But there is no barbaric ignorance. I do not doubt that our schools would be good for uninstructed boys. But there are no uninstructed boys. A modern London school ought not merely to be clearer, kindlier, more clever and more rapid than ignorance and darkness. It must also be clearer than a picture postcard, cleverer than a Limerick competition, quicker than the tram, and kindlier than the tavern. The school, in fact, has the responsibility of universal rivalry. We need not deny that everywhere there is a light that must conquer darkness. But here we demand a light that can conquer light.

...When Lord Morley said that the House of Lords must be either mended or ended, he used a phrase which has caused some confusion; because it might seem to suggest that mending and ending are somewhat similar things. I wish specially to insist on the fact that mending and ending are opposite things. You mend a thing because you like it; you end a thing because you don't. To mend is to strengthen. I, for instance, disbelieve in oligarchy; so I would no more mend the House of Lords than I would mend a thumbscrew. On the other hand, I do believe in the family; therefore I would mend the family as I would mend a chair; and I will never deny for a moment that the modern family is a chair that wants mending. But here comes in the essential point about the mass of modern advanced sociologists.

> Here are two institutions that have always been fundamental with mankind, the family and the state»

There is another question which inaugurated serious quarrel in opinions of two great thinkers: Russell and Chesterton. Wells sided with Russell in this quarrel on issue of «free love». Wells and Russell maintained in pace with their time that free sex s healthy and not immoral thing, while Chesterton raised grave objections arguing that here is not such notion as «free love» for sane people.

However, science is on the side of Chesterton. Maslow and Fromm pointed out that neurotics' or ego-centered people's biological impulses got upset too under effect of psychic disturbance. Namely, not only in meals disorder such as bulimia or anorexia, but also in sex disorder such as insatiable over indulgence of profligacy or frigidity of entire indifference to sex.

Simon de Beauvoir has made Inlovesickness of women and their consequent frigidity a central line of argument of «Second sex». She holds that Inlovesickness of women being psychic disturbance produces physical disturbance as frigidity of women. And it is exactly attitude of Chestrton. He blames males of his modernity in profligacy as result of insanity of epoch and defends women from attack of Darwinian sex maniacs, reminding them that it is «coldness of Chloe» that have been mythology of femles sexuality and not modern fantasies of Darwinists. And manifests his care for women reminding them that symbol of dignity is not trousers but skirt.

Chesterton, «Wha is wrong with the world»:

> «In all the old flowery and pastoral love-songs, those of the seventeenth and eighteenth centuries especially, you will find a perpetual reproach against woman in the matter of her coldness; ceaseless and stale similes that compare her eyes to northern stars, her heart to ice, or her bosom to snow. Now most of us have always supposed these old and iterant phrases to be a mere pattern of dead words, a thing like a cold wall-paper. Yet I think those old cavalier poets who wrote about the coldness of Chloe had hold of a psychological truth missed in nearly all the realistic novels

> of today. Our psychological romancers perpetually represent wives as striking terror into their husbands by rolling on the floor, gnashing their teeth, throwing about the furniture or poisoning the coffee; all this upon some strange fixed theory that women are what they call emotional. But in truth the old and frigid form is much nearer to the vital fact. Most men if they spoke with any sincerity would agree that the most terrible quality in women, whether in friendship, courtship or marriage, was not so much being emotional as being unemotional.
> There is an awful armor of ice which may be the legitimate protection of a more delicate organism; but whatever be the psychological explanation there can surely be no question of the fact. The instinctive cry of the female in anger is noli me tangere. I take this as the most obvious and at the same time the least hackneyed instance of a fundamental quality in the female tradition, which has tended in our time to be almost immeasurably misunderstood, both by the cant of moralists and the cant of immoralists. The proper name for the thing is modesty; but as we live in an age of prejudice and must not call things by their right names, we will yield to a more modern nomenclature and call it dignity. Whatever else it is, it is the thing which a thousand poets and a million lovers have called the coldness of Chloe.
> …It is quite certain that the skirt means female dignity, not female submission; it can be proved by the simplest of all tests. No ruler would deliberately dress up in the recognized fetters of a slave; no judge would appear covered with broad arrows. But when men wish to be safely impressive, as judges, priests or kings, they do wear skirts, the long, trailing robes of female dignity The whole world is under petticoat government; for even men wear petticoats when they wish to govern».

Chesterton's Language of apology of poor common people against narcissists of upper classes implies that they are wicked people, crafty and mean in their ruthless persecution of naïve sanity of honest people. And he finishes hi book warning honest people against cunning of wicked upper classes always ready to violate rights of poor under some «scientific occasion». «With the red hair of one she-urchin in the gutter I will set fire to all modern civilization», — his last words to insane world of Imperialists.

Chestrton, what is wrong with the world»:

«Because the workingman has these two persons on top of him, the landlord sitting (literally) on his stomach, and the schoolmaster sitting (literally) on his head, the workingman must allow his little girl's hair, first to be neglected from poverty, next to be poisoned by promiscuity, and, lastly, to be abolished by hygiene. He, perhaps, was proud of his little girl's hair. But he does not count.

Upon this simple principle (or rather precedent) the sociological doctor drives gayly ahead. When a crapulous tyranny crushes men down into the dirt, so that their very hair is dirty, the scientific course is clear. It would be long and laborious to cut off the heads of the tyrants; it is easier to cut off the hair of the slaves. In the same way, if it should ever happen that poor children, screaming with toothache, disturbed any schoolmaster or artistic gentleman, it would be easy to pull out all the teeth of the poor; if their nails were disgustingly dirty, their nails could be plucked out; if their noses were indecently blown, their noses could be cut off. The appearance of our humbler fellow-citizen could be quite strikingly simplified before we had done with him. But all this is not a bit wilder than the brute fact that a doctor can walk into the house of a free man, whose daughter's hair may be as clean as spring flowers, and order him to cut it off. In truth, it is only by eternal institutions like hair that we can test passing institutions like empires. If a house is so built as to knock a man's head off when he enters it, it is built wrong. … It is the most awful thought in all our anarchy, that most of the ancient blows struck for freedom would not be struck at all to-day, because of the obscuration of the clean, popular customs from which they came. The insult that brought down the hammer of Wat Tyler might now be called a medical examination. That which Virginius loathed and avenged as foul slavery might now be praised as free love. The cruel taunt of Foulon, «Let them eat grass,» might now be represented as the dying cry of an idealistic vegetarian. Those great scissors of science that would snip off the curls of the poor little school children are ceaselessly snapping closer and closer to cut off all the corners and fringes of the arts and honors of the poor. Soon they will be twisting necks to suit clean collars, and hacking feet to fit new boots. It never seems to strike them that the body is more than raiment; that the Sabbath was made for man; that all institutions shall be judged and damned by whether they have fitted the normal flesh and spirit. It is the test of political sanity to keep your head. It is the test of artistic sanity to keep your hair on.

Now the whole parable and purpose of these last pages, and indeed of all these pages, is this: to assert that we must instantly begin all over again, and begin at the other end. I begin with a little girl's hair.

> That I know is a good thing at any rate. Whatever else is evil, the pride of a good mother in the beauty of her daughter is good. It is one of those adamantine tendernesses which are the touchstones of every age and race. If other things are against it, other things must go down. If landlords and laws and sciences are against it, landlords and laws and sciences must go down. With the red hair of one she-urchin in the gutter I will set fire to all modern civilization. Because a girl should have long hair, she should have clean hair; because she should have clean hair, she should not have an unclean home: because she should not have an unclean home, she should have a free and leisured mother; because she should have a free mother, she should not have an usurious landlord; because there should not be an usurious landlord, there should be a redistribution of property; because there should be a redistribution of property, there shall be a revolution. That little urchin with the gold-red hair, whom I have just watched toddling past my house, she shall not be lopped and lamed and altered; her hair shall not be cut short like a convict's; no, all the kingdoms of the earth shall be hacked about and mutilated to suit her. She is the human and sacred image; all around her the social fabric shall sway and split and fall; the pillars of society shall be shaken, and the roofs of ages come rushing down, and not one hair of her head shall be harmed».

3. SATANIC EGO-PROTECTION OF NARCISSIST. DEVIL AS WORSHIP OF POWER OF PHYSICAL CONTROL. CHURCH OF SATAN AND BIBLE BY DARWIN

There is nothing rational in wars, in tyranny, in slavery, in exploitation. Nor struggle of economic classes, nor realpolitics of national interests, nor any conceivable reasons of inflicting pain on other people have no excuses in «rational motivation».

Humanity as possessor of Scientific Control has only one conceivable way of arranging its relations with outer world. It is Civitas Dei of collaboration in very rational sense between people on he basis of ethics and friendliness of energy of spirit on the one side; and scientific institutions for collective control of force of nature with regard to preservation the health of nature as well as the health of energy of spirit of mankind. There will be ample room for personal initiative as well as for collective collaboration,

for it is fact of science that individuality of person develops altogether with socialization being two sides of one phenomenon: sane energy of spirit (Maslow, Russell, Rodgers, Spenser, findings of Porras and Collins). This is extremely simple; all complexities spring from absurdities of nonsensical wars of material energy, killing reason and sanity of people.

The only thing which has caused the bulk of great evil of the earth is Superior Ego-protection of dead, material energy as pernicious for its carriers as for the rest of humanity.

To distinguish between Evil and Good one has to learn laws of nature, for Good is natural state of things according to laws, and Evil may be only revolt against natural order of things. Superior Ego-protection of Narcissist may be contemplated like such revolt of material energy against Controlling energy of Intellect. Chesterton terms it the Fall of Satan since the time of his rebel against God and his victory in men's heart. This is perfect metaphor of states of affaires with Evil of Narcissist Ego-protection. This is why we also came to term this Superior Ego-protection of emotional gravitation of Narcissism — Satan-Ego or Satanic Ego-protection.

Chesterton with his brilliant perspicacity maintained in «Everlasting Man» that magic mentality of savages had turned from white magic of poetical paganism to black magic of self-conscious worship of devils in pursuit of «awe of power». He suggested there that while antique civilization of Rome had been to the greater degree poetry of healthy paganism, the enemy of Rome remained avowedly worshiper of devil Moloch. His considerations with this respect he sets forth in fine passage on origin of worship of devils:

Chesterton, «Everlasting Man»:

> «Whether it be because the Fall has really brought men nearer to less desirable neighbours in the spiritual world, or whether it is merely that the
> mood of men eager or greedy finds it easier to imagine evil, I believe that the

black magic of witchcraft has been much more practical and much less poetical
than the white magic of mythology. I fancy the garden of the witch has been
kept much more carefully than the woodland of the nymph. I fancy the evil
field has even been more fruitful than the good. To start with, some impulse,
perhaps a sort of desperate impulse, drove men to the darker powers when
dealing with practical problems. There was a sort of secret and perverse
feeling that the darker powers would really do things; that they had no
nonsense about them. And indeed that popular phase exactly expresses the
point. The gods of mere mythology had a great deal of nonsense about them.
They had a great deal of good nonsense about them; in the happy and hilarious
sense in which we talk of the nonsense of Jabberwocky or the Land where
Jumblies live. But the man consulting a demon felt as many a man has felt in
consulting a detective, especially a private detective; that it was dirty work but
the work would really be done. A man did not exactly go into the wood to meet
a nymph; he rather went with the hope of meeting a nymph. It was an
adventure rather than an assignation. But the devil really kept his
appointments and even in one sense kept his promises; even if a man
sometimes wished afterwards, like Macbeth, that he had broken them.
In the accounts given us of many rude or savage races we gather that the cult of
demons often came after the cult of deities, and even after the cult of one single
and supreme deity. It may be suspected that in almost all such places the
higher deity is felt to be too far off for appeal in certain petty matters, and men
invoke the spirits because they are in a more literal sense familiar spirits.
But with the idea of employing the demons who get things done, a new idea

appears more worthy of the demons. It may indeed be truly described as the
idea of being worthy of the demons; of making oneself fit for their fastidious
and exacting society. Superstition of the lighter sort toys with the idea that
some trifle, some small gesture such as throwing the salt, may touch the hidden spring that works the mysterious machinery of the world. And there is
after all something in the idea of such an Open Sesame. But with the appeal to
lower spirits comes the horrible notion that the gesture must not only be very
small but very low; that it must be a monkey trick of an utterly ugly and
unworthy sort. Sooner or later a man deliberately sets himself to do the most
disgusting thing he can think of. It is felt that the extreme of evil will extort a
sort of attention or answer from the evil powers under the surface of the
world. This is the meaning of most of the cannibalism in the world. For most
cannibalism is not a primitive or even a bestial habit. It is artificial and even
artistic, a sort of art for art's sake. Men do not do it because they do not think it
horrible; but, on the contrary, because they do think it horrible. They wish, in
the most literal sense, to sup on horrors. That is why it is often found that rude
races like the Australian natives are not cannibals; while much more refined
and intelligent races, like the New Zealand Maories, occasionally are. They are
refined and intelligent enough to indulge sometimes in a self-conscious diabolism. But if we could understand their minds, or even really understand
their language, we should probably find that they were not acting as ignorant,
that is as innocent cannibals. They are not doing it because they do not think it

wrong, but precisely because they do think it wrong. They are acting like a
Parisian decadent at a Black Mass. But the Black Mass has to hide underground
from the presence of the real Mass. In other words, the demons have really
been in hiding since the coming of Christ on earth. The cannibalism of the
higher barbarians is in hiding from the civilisation of the white man. But before
Christendom, and especially outside Europe, this was not always so. In the
ancient world the demons often wandered abroad like dragons. They could be
positively and publicly enthroned as gods. Their enormous images could be set
up in public temples in the centre of populous cities. And all over the world the
traces can be found of this striking and solid fact, so curiously overlooked by
the moderns who speak of all such evil as primitive and early in evolution, that
as a matter of fact some of the very highest civilisations of the world were the
very places where the horns of Satan were exalted, not only to the stars but in
the face of the sun. Take for example the Aztecs and American Indians of the
ancient empires of Mexico and Peru. They were at least as elaborate as Egypt
or China and only less lively than that central civilisation which is our own. But
those who criticise that central civilisation (which is always their own
civilisation) have a curious habit of not merely doing their legitimate duty in
condemning its crimes, but of going out of their way to idealise its victims.
They always assume that before the advent of Europe there was nothing
anywhere but Eden. And Swinburne, in that spirited chorus of the nations in

«Songs before Sunrise,» used an expression about Spain in her South American conquests which always struck me as very strange. He said something about
'her sins and sons through sinless lands dispersed,» and how they 'made
accursed the name of man and thrice accursed the name of God.» It may be
reasonable enough that he should say the Spaniards were sinful, but why in the
world should he say that the South Americans were sinless? Why should he
have supposed that continent to be exclusively populated by archangels or
saints perfect in heaven? It would be a strong thing to say of the most respectable neighbourhood; but when we come to think of what we really do
know of that society the remark is rather funny. We know that the sinless
priests of this sinless people worshipped sinless gods, who accepted as the
nectar and ambrosia of their sunny paradise nothing but incessant human
sacrifice accompanied by horrible torments. We may note also in the
mythology of this American civilisation that element of reversal or violence
against instinct of which Dante wrote; which runs backwards everywhere
through the unnatural religion of the demons. It is notable not only in ethics
but in aesthetics. A South American idol was made as ugly as possible, as a
Greek image was made as beautiful as possible. They were seeking the secret
of power, by working backwards against their own nature and the nature of
things. There was always a sort of yearning to carve at last, in gold or granite or
the dark red timber of the forests, a face at which the sky itself would break
like a cracked mirror. In any case it is clear enough that the painted and gilded civilisation of tropical
America systematically indulged in human sacrifice».

The thing is that physical control of Field of Ego-system has no ethics, morality. The latter being inherent to energy of spirit. Physical control is control of physical pressure: the more dominance of Ego over the outer world, the harder the pressure the better. This is quantitative abstraction of force emasculated of any other meaning except degree of pressure and aim of dominance. And this is exactly what avowed worshipers of devil profess to be their goal: force of Ego in dominance over the world. Ancient worshipers of Devil operated with customary to them magic, for mankind have risen from magic mentality of savages; magic meant to them worship of force, awe of power in absurd rituals and lately in avowed hate and aggression, for hunger for violence is essential to material energy of Ego-system.

This «practicality» of worshipers of Devil of later period of «cultured savages» Chesterton is referring to may mean that with laps of time experience taught ancient people that worship of force, awe of power can be reached through cunning and through «most disgusting things». And many of them left old rituals of magic and applied this newly acquired practicality in worship of naked force (abstract quantitative force 0f physical control).

The righteousness of Chesterton in his assumption that some savages had indulged in self-conscious worship of evil could not be demonstrated better than in sudden erection of Church of Satan of Darwinian's adherents. The thing is the boast of agnostics and Darwinians was repudiation of magic on the ground of scientific and rational thought. But as Chesterton demonstrated in his analysis of modern philosophy the real result of Darwinism had been destruction of thought and science. And breakdown of thought sickening energy of spirit will lead to facilitation of material energy of physical control which is magic mentality of Field of Intellect. And here we are. Darwinians avowedly concede they has nothing to do with science and thought, for they are worshipers of devil of magic mentality.

Wikipedia (LaVeyan Darwinism, Satanic Bible):

«Human nature and social Darwinism Social Darwinism and the concept of «human nature» are ideas that
are prevalent throughout *The Satanic Bible*. LaVey describes Satanism as «a religion based on the universal traits of man, and humans are
described throughout as inherently carnal and animalistic. Each of the seven deadly sins is described as part of human's natural instinct, and are thus advocated. Social Darwinism is particularly noticeable in *The Book of Satan*, where LaVey plagiarizes portions of Redbeard's *Might Is Right*, though it also appears throughout in references to man's
inherent strength and instinct for self-preservation. LaVeyan Satanism has been described as «institutionalism of Machiavellian self-interest» because of many of these themes
The Nine Satanic Statements are a set of nine assertions made by LaVey in the introductory chapters of *The Satanic Bible*. They are considered a touchstone of contemporary organized Satanism that constitute,
in effect, brief aphorisms that capture Satanic philosophy. The first three
statements touch on «indulgence», «vital existence» and «undefiled wisdom» which presents a positive view of the Satanist as a carnal, physical and pragmatic being, where enjoyment of physical existence and an undiluted view of this-worldly truth are promoted as the core values of Satanism, combining elements of Darwinism and Epicureanism.
Satan represents indulgence instead of abstinence.
Satan represents vital existence instead of spiritual pipe dreams.
Satan represents man as just another animal who, because of his «divine spiritual and intellectual development», has become the most vicious animal of all.
Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.
Satan has been the best friend the Church has ever had, as he has kept it in business all these years
The religion's doctrines differ from the popular image of Satanism as the worship of an evil supernatural entity. Adherents do not
consider Satan to be a literal being or entity, but a positive archetype representing pride, carnality, and enlightenment. They embrace him as a symbol of defiance against Abrahamic religions, which adherents criticize for suppressing humanity's natural instincts and encouraging irrationality. Church doctrines are based
on materialism and philosophical naturalism, rejecting the existence of the supernatural (including Satan and God), body-soul dualism, life after death, and the view that mankind are above animals and exist

> in an moral universe. It promotes a philosophy based
> on individualism and egoism, coupled with Social Darwinism and antiegalitarianism.
> LaVey valued success, «not evil for its own sake».

Chesterton accusing some cycles of business as «romance of finance» (pursuit of money and power) to be latent worshipers of devil could hardly fancy in most wild fantasies that some day they will erect avowedly Church of Satan on the foundation of Darwinian Bible. It is interesting in this respect to trace his thought on war between satanic Carthage and divine Rome. In the middle of his brilliant argument he gives definition of modern worshipers of money, power and devil. Besides, I think this is best comprehension of defeat of Rome in war with Hannibal and best account on following triumph of Rme.

Chesterton, «Everlasting man»:

> «Carthage was an aristocracy, as are most of such mercantile states. The
> pressure of the rich on the poor was impersonal as well as irresistible. For such
> aristocracies never permit personal government, which is perhaps why this
> one was jealous of personal talent. But genius can turn up anywhere, even in a
> governing class. ...The Roman augurs and scribes who said in that hour that it brought forth
> unearthly prodigies, that a child was born with the head of an elephant or that
> stars fell down like hailstones, had a far more philosophical grasp of what had
> really happened than the modern historian who can see nothing in it but a
> success of strategy concluding a rivalry in commerce. Something far different
> was felt at the time and on the spot, as it is always felt by those who experience
> a foreign atmosphere entering their own like a fog or a foul savour. It was no
> mere military defeat, it was certainly no mere mercantile rivalry, that filled the

Roman imagination with such hideous omens of nature herself becoming
unnatural. It was Moloch upon the mountain of the Latins, looking with his
appalling face across the plain; it was Baal who trampled the vineyards with
his feet of stone; it was the voice of Tanit the invisible, behind her trailing veils,
whispering of the love that is more horrible than hate. The burning of the
Italian cornfields, the ruin of the Italian vines, were some thing more than
actual; they were allegorical. They were the destruction of domestic and
fruitful things, the withering of what was human before that inhumanity that is
far beyond the human thing called cruelty. The household gods bowed low in
darkness under their lowly roofs; and above them went the demons upon a
wind from beyond all walls, blowing the trumpet of the Tramontane. The door
of the Alps was broken down; and in no vulgar but a very solemn sense, it was
Hell let loose. The war of the gods and demons seemed already to have ended;
and the gods were dead. The eagles were lost, the legions were broken; and in
Rome nothing remained but honour and the cold courage of despair.
In the whole world one thing still threatened Carthage, and that was Carthage.
There still remained the inner working of an element strong in all successful
commercial states, and the presence of a spirit that we know. There was still the solid sense and shrewdness of the men who manage big enterprises; there
was still the advice of the best financial experts; there was still business
government; there was still the broad and sane outlook of practical men of
affairs, and in these things could the Romans hope. As the war trailed on to

what seemed its tragic end, there grew gradually a faint and strange possibility
that even now they might not hope in vain. The plain business men of Carthage, thinking as such men do in terms of living and dying races, saw
clearly that Rome was not only dying but dead The war was over; it was
obviously hopeless for the Italian city to resist any longer, and inconceivable
that anybody should resist when it was hopeless. Under these circumstances,
another set of broad, sound business principles remained to be considered.
Wars were waged with money, and consequently cost money; perhaps they felt
in their hearts, as do so many of their kind, that after all war must be a little
wicked because it costs money. The time had now come for peace; and still
more for economy. The messages sent by Hannibal from time to time asking for
reinforcements were a ridiculous anachronism; there were much more important things to attend to now. It might be true that some consul or other
had made a last dash to the Metaurus, had killed Hannibal's brother and flung
his head, with Latin fury, into Hannibal's camp; and mad actions of that sort
showed how utterly hopeless the Latins felt about their cause. But even
excitable Latins could not be so mad as to cling to a lost cause for ever. So
argued the best financial experts; and tossed aside more and more letters, full
of rather queer alarmist reports. So argued and acted the great Carthaginian
Empire. That meaningless prejudice, the curse of commercial states, that
stupidity is in some way practical and that genius is in some way futile, led
them to starve and abandon that great artist in the school of arms, whom the

gods had given them in vain.
Why do men entertain this queer idea that what is sordid must always overthrow what is magnanimous; that there is some dim connection between
brains and brutality, or that it does not matter if a man is dull so long as he is
also mean? Why do they vaguely think of all chivalry as sentiment and all
sentiment as weakness? They do it because they are, like all men, primarily
inspired by religion. For them, as for all men, the first fact is their notion of the
nature of things; their idea about what world they are living in. And it is their
faith that the only ultimate thing is fear and therefore that the very heart of the
world is evil. They believe that death is stronger than life, and therefore dead
things must be stronger than living things; whether those dead things are gold
and iron and machinery or rocks and rivers and forces of nature. It may sound
fanciful to say that men we meet at tea-tables or talk to at garden-parties are secretly worshippers of Baal or Moloch. But this sort of commercial mind has
its own cosmic vision and it is the vision of Carthage. It has in it the brutal
blunder that was the ruin of Carthage. The Punic power fell because there is in
this materialism a mad indifference to real thought. By disbelieving in the soul,
it comes to disbelieving in the mind. Being too practical to be moral, it denies
what every practical soldier calls the moral of an army. It fancies that money
will fight when men will no longer fight. So it was with the Punic merchant
princes. Their religion was a religion of despair, even when their practical fortunes were hopeful. How could they understand that the Romans could
hope even when their fortunes were hopeless? Their religion was a religion of

> force and fear; how could they understand that men can still despise fear even
> when they submit to force? Their philosophy of the world had weariness in its
> very heart; above all they were weary of warfare; how should they understand
> those who still wage war even when they are weary of it? In a word, how
> should they understand the mind of Man, who had so long bowed down before
> mindless things, money and brute force and gods who had the hearts of
> beasts? They awoke suddenly to the news that the embers they had disdained
> too much even to tread out were again breaking everywhere into flames; that
> Hasdrubal was defeated, that Hannibal was outnumbered, that Scipio had
> carried the war into Spain; that he had carried it into Africa. Before the very
> gates of the golden city Hannibal fought his last fight for it and lost; and
> Carthage fell as nothing has fallen since Satan. The name of the New City
> remains only as a name. There is no stone of it left upon the sand. Another war
> was indeed waged before the final destruction: but the destruction was final.
> Only men digging in its deep foundation centuries after found a heap of
> hundreds of little skeletons, the holy relics of that religion. For Carthage fell
> because she was faithful to her own philosophy and had followed out to its
> logical conclusion her own vision of the universe. Moloch had eaten his
> children»

It ought to be observed that up to this day there only few researches on Satan-Ego of Narcissist as psychological and historical facts. The first definition we owe to Plato's «man tyrant» in «Republic». I have given long citation in my Russian books, «Age

of Devil. Nietzsche and Collapse of Rational philosophy» and «Murder of Saint Diana». Another brilliant portrait of Satan-Ego of Narcissist delivered Ernest Renan on Nero in «Antichrist». Most convincible for our epoch image of Satan-Ego can be found in Solzhenitsyn «Archipelago GULAG». Stanley Bing in «What would Machiavelly do».

We shall not forget another sort of writings on Satan-Ego of Narcissist. The kind which commend them highly as best possible accomplishments of Supermen: Nietzsche, Machiavelli, and modern writer R. Grin in «48 laws of power» and «art of seduction».

I shall try to explain the meaning I imply by word «cunning» as pivotal characteristic of mind of Satan-Ego of Narcissist. I have expand on the theme in my Russian writings, in English my potentiality are limited. This is bottomless cynicism of people with dead conscience of energy of spirit, who has made their goal the cheat on breathing conscience of healthy and naïve people. The unforgivable sin of the fact is this double reason of deity: firstly, the derision over divine authority of maker of laws of nature and ethics as basic laws of energy of spirit. Derision of dead material energy over of great divine energy of Intellect of deity. And secondly outrage over naivety of pious honest innocent common people. For it is this naivety of kind conscientious common people which they employ to make them fool, to perverse them, to bring on their heads any kinds of misery and pain, to make them as mad as they themselves are. This is insane force of the world which governs the world, for it is the only active force in the world with broken scientific control — the force of foul fraud of honest people.

And in passing to my next point let me to introduce you brilliant definition of Satan-Ego of narcissist from Solzhenitsyn «GULAG»

Solzhenitsyn «GULAG»

> «Excluded by the nature of their work and by deliberate choice from the *higher* sphere of human existence, the servitors of the

Blue Institution lived in their lower sphere with all the greater intensity and avidity. And there they were possessed and directed by the two strongest instincts of the lower sphere, other than hunger and sex: greed for *power* and greed for *gain*. (Particularly for power. In recent decades it has turned out to be more important than money.)
Power is a poison well known for thousands of years. If only no one were ever to acquire material power over others! But to the human being who has faith in some force that holds dominion over all of us, and who is therefore conscious of his own limitations, power is not necessarily fatal. For those, however, who are unaware of any higher sphere, it is a deadly poison. For them there is no antidote.
Remember what Tolstoi said about power? Ivan Ilyich had accepted an official position which gave him authority to *destroy any person he wanted to! All* without exception *were in his hands, and anyone, even the most important, could be brought before him as an accused*. (And that is just where our blueboys are! There is nothing to add to the description.) The consciousness of this power (and «the possibilities of using it mercifully» -so Tolstoi qualifies the situation, but this does not in any way apply to our boys) constituted for Ivan Ilyich *the chief interest and attraction of the service*.
But attraction is not the right word-it is *intoxication!»*

Solzhenitsyn «GULAG»

«If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them.
But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?
During the life of any heart this line ke~ps changing place; sometimes it is squeezed one way by exuberant evil and sometimes it shifts to allow enough space for good to flourish. One and the same human being is, at various ages, under various circumstances,
a totally different human being. At times he is close to being a devil, at times to sainthood. But his name doesn't change, and to that name we ascribe the whole lot, good and evil.
Socrates taught us: *Know thyself!»*

Solzhenitsyn «GULAG»

> «Physics is aware of phenomena which occur only at *threshold* magnitudes, which do not exist at all until a certain *threshold* encoded by and known to nature has been crossed. No matter how intense a yellow light you shine on a lithium sample, it will not emit electrons. But as soon as a weak bluish light begins to glow, it does emit them. (The threshold of the photoelectric effect has been crossed.) You can cool oxygen to 100 degrees below zero Centigrade and exert as much pressure as you want; it does not yield, but remains a gas. But as soon as minus 183 degrees is reached, it liquefies and begins to flow.
> Evidently evildoing also has a threshold magnitude. Yes, a human being hesitates and bobs back and forth between good and evil all his life. He slips, falls back, clambers up, repents, things begin to darken again. But just so long as the threshold of evildoing is not crossed, the possibility of returning remains, and he himself is still within reach of our hope. But when, through the density of evil actions, the result either of their own extreme degree or of the absoluteness of his power, he suddenly crosses that threshold, he has left humanity behind, and without, perhaps, the possibility of return».

4. RUSSELL VERSUS CHESTERTON ON «FREE LOVE». FLOWER OF EVIL BY CHESTERTON

Russell maintains in «Conquest of happiness» that bulimia springs from mental disorder of «some deep seated problem» within man. On the other hand he did not think free sex to be similar disorder, though he warned in this book twice against «sex without love». Reasonable question here is that of Chesterton's: how often person is expected to fall in love during his life? Russell wrote in Autobiography that he was well aware that his search for love meant to substitute «vain search for God». His friend Wittgenstein under influences of «Gospels» by Tolstoy came to think him to be too sinful, Russell remarked with his peculiar humor. Anyway, he is talking of free love, not of free sex, this is important.

Chesterton on the contrary considered notion of «free love» to be speculative fiction of modern skeptics, trying to exalt trivial

profligacy catastrophic for normal relations between sexes. According to his opinion there is no free love beyond profligacy of overindulgence in sex which he considers to be the same pathological influence of Satan-Ego of worshipers of devil in epoch of decadence of antique civilization. And in decadence of science in epoch of Darwinian paradigm. He also altogether with Maslow and From describes profligacy as pathology of insatiable motivation of diseased psychic.

Chesterton, «What is wrong with the world»:

> «Only by the hypocritical ignoring of a huge fact can any one contrive to talk of „free love“; as if love were an episode like lighting a cigarette, or whistling a tune. Suppose whenever a man lit a cigarette, a towering genie arose from the rings of smoke and followed him everywhere as a huge slave. Suppose whenever a man whistled a tune he „drew an angel down“ and had to walk about forever with a seraph on a string. These catastrophic images are but faint parallels to the earthquake consequences that Nature has attached to sex; and it is perfectly plain at the beginning that a man cannot be a free lover; he is either a traitor or a tied man».

Chesterton, «Everlasting man»:

> «pointed beard gave him something of the look of Pan. Then we sat down in the
> meadow and gazed idly at the tree-tops and the spire of the village church;
> while the warm afternoon began to mellow into early evening and the song of a
> speck of a bird was faint far up in the sky and no more than a whisper of breeze
> soothed rather than stirred the ancient orchards of the garden of England.
> Then my companion said to me: «Do you know why the spire of that church
> goes up like that, I expressed a respectable agnosticism, and he answered in an
> off-hand way, «Oh, the same as the obelisks; the Phallic Worship of antiquity.»
> Then I looked across at him suddenly as he lay there leering above his goatlike

beard; and for the moment I thought he was not Pan but the Devil. It was Louis de Rougemont.
That insane image of the Kentish church standing on the point of its spire, as in
some old rustic, topsy-turvy tale, always comes back into my imagination when
I hear these things said about pagan origins; and calls to my aid the laughter of
the giants. Then I feel as genially and charitably to all other scientific investigators, higher critics, and authorities on ancient and modern religion, as
I do to poor Louis de Rougemont. They have represented it as
being everywhere and from the first rooted only in these repulsive arcana; and
carrying the character of something utterly shameless and anarchical. Now I do
not believe this for a moment. I should never dream of thinking about the
whole worship of Apollo what De Rougemont could think about the worship of
Christ. I would never admit that there was such an atmosphere in a Greek city
as that madman was able to smell in a Kentish village. On the contrary, it is the
whole point, even of this final chapter upon the final decay of paganism, to
insist once more that the worst sort of paganism had already been defeated by
the best sort. It was the best sort of paganism that conquered the gold of
Carthage.
But it is needless to say that it was not only in the artistic sense
that these things had grown more anarchic. There had appeared in more and
more flagrant fashion that flower of evil that is really implicit in the very seed
of nature-worship, however natural it may seem. I have said that I do not
believe that natural worship necessarily begins with this particular passion; I
am not of the De Rougemont school of scientific folk-lore. I do not believe that

> mythology must begin with eroticism. But I do believe that mythology must
> end in it. I am quite certain that mythology did end in it. Moreover, not only did
> the poetry grow more immoral, but the immorality grew more indefensible.
> Greek vices, oriental vices, hints of the old horrors of the Semitic demons
> began to fill the fancies of decaying Rome, swarming like flies on a dung heap.
> The psychology of it is really human enough to anyone who will try that
> experiment of seeing history from the inside There comes an hour in the
> afternoon when the child is tired of 'pretending'; when he is weary of being a
> robber or a Red Indian. It is then that he torments the cat. There comes a time
> in the routine of an ordered civilisation when the man is tired at playing at
> mythology and pretending that a tree is a maiden or that the moon made love
> to a man. The effect of this staleness is the same everywhere; it is seen in all
> drug-taking and dram-drinking and every form of the tendency to increase the
> dose. Men seek stranger sins or more startling obscenities as stimulants to
> their jaded sense. They seek after mad oriental religions for the same reason.
> They try to stab their nerves to life, if it were with the knives of the priests of
> Baal. They are walking in their sleep and try to wake themselves up with
> Nightmares».

Chesterton, «St. Francis»:

> «There is a bias in a man like the bias on a bowl; and Christianity was the discovery of how to correct the bias and therefore hit the mark. There are many who will smile at the saying; but it is profoundly true to say that the glad good news brought by the Gospel was the news of original sin. Rome rose at the expense of her Greek teachers largely

because she did not entirely consent to be taught these tricks. She had a much more decent tradition; but she ultimately suffered from the same fallacy in her religious tradition; which was necessarily in no small degree the heathen tradition of nature worship. What was the matter with the whole heathen civilization was that there nothing for the mass of men in the way of mysticism, except that concerned with the mystery of the nameless forces of nature, such as sex and growth and death. In the Roman Empire also, long before the end, we find nature-worship inevitably producing things that are against nature. Cases like that of Nero have passed into a proverb when Sadism sat on a throne brazen in the broad daylight. But the truth I mean is something much more subtle and universal than a conventional catalogue of atrocities. What had happened to the human imagination, as a whole, was that the whole world was coloured by dangerous and rapidly deteriorating passions; by natural passions becoming unnatural passions. Thus the effect of treating sex as only one innocent natural thing was that every other innocent natural thing became soaked and sodden with sex. For sex cannot be admitted to a mere equality among elementary emotions or experiences like eating and sleeping. The moment sex ceases to be a servant it becomes a tyrant. There is something dangerous and disproportionate in its place in human nature, for whatever reason; and it does really need a special purification and dedication. The modern talk about sex being free like any other sense, about the body being beautiful like any tree or flower, is either a description of the Garden of Eden or a piece of thoroughly bad psychology, of which the world grew weary two thousand years ago. This is not to be confused with mere self-righteous sensationalism about the wickedness of the pagan world. It was not so much that the pagan world was wicked as that it was good enough to realize that its paganism was becoming wicked, or rather it was on the logical high road to wickedness. I mean that there was no future for «natural magic»; to deepen it was only to darken it into black magic. There was no future for it; because in the past it had only been innocent because it was young. We might say it had only been innocent because it was shallow. Pagans were wiser that paganism; that is why the pagans became Christians. Thousands of them had philosophy and family virtues and military honour to hold them up; but by this time the purely popular thing called religion was certainly dragging them down. When this reaction against the evil is allowed for, it is true to repeat that it was an evil that was everywhere. In another and more literal sense its name was Pan. It was no metaphor to say that these people needed a new heaven and a new earth; for they had really defiled their

> own earth and even their own heaven. How could their case be met by looking at the sky, when erotic legends were scrawled in stars across it; how could they learn anything from the love of birds and flowers after the sort of love stories that were told of them? It is impossible here to multiply evidences, and one small example may stand for the rest. We know what sort of sentimental associations are called up to us by the phrase «a garden»; and how we think mostly of the memory of melancholy and innocent romances, or quite as often of some gracious maiden lady or kindly old person pottering under a yew hedge, perhaps in sight of a village spire. Then, let anyone who knows a little Latin poetry recall suddenly what would have once stood in
> place of the sun-dial or the fountain, obscene and monstrous in the sun; and of what sort was the god of their gardens. Nothing could purge this obsession but a religion that was literally unearthly».

Nevertheless they again reconcile with each other, Russell and Chesterton, in their view of «cad» or «bloodsucking type», devouring women like a mutton, and distinguishing thus in concert with Maslow and Fromm between pathological bond of sadomasochism and friendliness of energy of spirit. The advantage of Chesterton's argument remains nevertheless obvious again: he laughs down Darwinians trying to reduce energy of spirit of humans to «cave-man», «valued only as an excuse for a very modern mood of anarchy». And what may be Russell's argument against this kind of Darwinian «science»?

B. Russell, «The conquest of happiness»:

> «The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other, one receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps

> of a quite impersonal sort. Evidently this springs from some defect in their nature, but it is one not altogether easy either to diagnose or to cure».

B. Russell, «The proposed roads to freedom»:

> «Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, many men love their wives in the way in which they love mutton, as something to devour and destroy. But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable»

Chesterton, «Everlasting man»:

> «To-day all our novels and newspapers will be found swarming with numberless allusions to a popular character called a Cave-Man. He seems to be
> quite familiar to us, not only as a public character but as a private character. His
> psychology is seriously taken into account in psychological fiction and psychological medicine. So far as I can understand, his chief occupation in life
> was knocking his wife about, or treating women in general with what is, I
> believe, known in the world of the film as 'rough stuff.» I have never happened
> to come upon the evidence for this idea; and I do not know on what primitive
> diaries or prehistoric divorce-reports it is founded. Nor, as I have explained
> elsewhere, have I ever been able to see the probability of it, even considered a
> priori. We are always told without any explanation or authority that primitive
> man waved a club and knocked the woman down before he carried her off. But
> on every animal analogy, it would seem an almost morbid modesty and

reluctance, on the part of the lady, always to insist on being knocked down
before consenting to be carried off. And I repeat that I can never comprehend
why, when the male was so very rude, the female should have been so very
refined. The cave-man may have been a brute, but there is no reason why he
should have been more brutal than the brutes. And the loves of the giraffes and
the river romance of the hippopotami are effected without any of this preliminary fracas or shindy. The cave-man may have been no better that the
cave-bear; but the child she-bear, so famous in hymnology, is not trained with
any such bias for spinsterhood. In short these details of the domestic life of the
cave puzzle me upon either the revolutionary or the static hypothesis; ...When novelists and educationists and psychologists of all sorts talk about the cave-man, they never conceive him in connection with anything that is really in the cave. When the realist of the sex novel writes, «Red sparks danced in Dagmar Doubledick's brain; he felt the spirit of the cave-man rising within him,» the novelist's readers would be very
much disappointed if Dagmar only went off and drew large pictures of cows on
the drawing-room wall. When the psycho-analyst writes to a patient, «The
submerged instincts of the cave-man are doubtless prompting you to gratify a
violent impulse,» he does not refer to the impulse to paint in water-colours; or
to make conscientious studies of how cattle swing their heads when they
graze. Yet we do know for a fact that the cave man did these mild and innocent
things; and we have not the most minute speck of evidence that he did any of
the violent and ferocious things. In other words the cave-man as commonly
presented to us is simply a myth or rather a muddle; for a myth has at least an

> imaginative outline of truth. The whole of the current way of talking is simply a
> confusion and a misunderstanding, founded on no sort of scientific evidence
> and valued only as an excuse for a very modern mood of anarchy. If any gentleman wants to knock a woman about, he can surely be a cad without
> taking away the character of the cave-man, about whom we know next to
> nothing except what we can gather from a few harmless and pleasing pictures on a wall».

PART II

CHAPTER 7. CHESTERTON VERSUS RUSSELL ON PSYCHOLOGY OF ORTHODOXY

1. Righteous caution of Russell
2. Righteous caution of Chesterton
3. Psychologism of Russell, Chesterton and Wells: natural laws of Psychic energy

1. RIGHTEOUS CAUTION OF RUSSELL

In this book I am concerned with attitudes of three friends: Chesterton, Russell and Wells. All three of them had right psychological theory and wrong philosophy. The right theory of psychology inspired true insight in human nature; the wrong philosophy made them to deny that they are talking theory of psychology, that is to say natural laws of psyche. I will try to demonstrate this proposition throughout this book.

All three of them kept rejecting determinism as existence of laws of nature. This was why their philosophical attitude was wrong. And all three of them nevertheless kept asserting laws of psyche as fundamental laws of human society. And asserting them rightly and therefore unanimously: they saw the same psychic laws and talked of the same laws.

It was another case with philosophy where their attitudes clashed in sturdy collision. All of them rejected determinism: even Chesterton asserted himself to be agnostic and adherent of D. Hume. But Chesterton professed himself to be an dogmatist maintaining «solid convictions» of Christian orthodoxy as Ideals, while Russell and Wells asserted complete skepticism and rejection of any solid knowledge in social science.

Chesterton said there is solid knowledge in social life of mankind and it is dogmas of orthodoxy. Russell said there is not any knowledge and there cannot be any solid knowledge on human society because dogmas are mere outlandish fantasies. And both had said that there cannot be any laws of nature as knowledge of person's consciousness and community of persons.

My proposition is that it was that blunder in philosophical attitude which made all of them rejecting natural laws in social matters which prevented them from consent. For as I tried to demonstrate above all of them are likely to be consented in their psychological visions. They kept asserting laws of psyche and simultaneously denying laws of nature. This was result of wrong philosophy. For had they conceded natural laws of society as laws of psyche the collision between «dogma» on the one hand and absence of solid vision on the other hand would have been overcome.

Let's begin to illustrate this suggestion with Bertrand Russell's righteous caution against dogmas of Christian Orthodoxy. The truth of his words is due to psychology of his theory, not to philosophy of skepticism. He is wrong in saying that there cannot be any evidence for morality and that ethics as knowledge is not tenable. But in so far as he suggests that mystical dogma is peril to mind because magic mentality is the very soil of evil to be fostered he displays insight of extraordinary perspicacity. For it is one of the fundamental laws of psyche demonstrated by savages that material energy of humans is established on magic mentality, and that that same magic mentality was found in the foundation of all kinds of psychic disorder, and in basis of all vices. I am not urging that dogmas of orthodoxy are production of magic mentality («loading of Ego and SuperEgo» of physical control), they are not. I am only saying that being product of poetical mystery they are exposed to easily turn into magic mentality. Scientific thought is guarded against such alternation by connection with empirical facts. Poetical mystery in spite of the fact that it also have truth within it remains prone to mutation into

«loadings of Ego and SuperEgo» of physical control (magic mentality).

Russell does not state this law on distinction between physical control and scientific control in his warning against mystic dogmas of orthodoxy. He putted the matter as matter of philosophical attitude, not as matter of psychological fact. This is why issue becomes so complicated and entangled. For it is Chesterton who is write when he raises objections to philosophy of skepticism. And yet it is Russell who is in the right when insisting on peril of dogmas of poetical mystery as obstacle to scientific thinking and sanity of spiritual energy.

Bertrand Russell, The Basic Writings of Bertrand Russell (1961):

> «It is customary among Christian apologists to regard Communism as something very different from Christianity and to contrast its evils with the supposed blessings enjoyed by Christian nations. This seems to me a profound mistake. The evils of Communism are the same as those that existed in Christianity during the Ages of Faith. Its cruelties are of the same sort, and the damage that it does to the intellectual and moral life of the nations it masters is of the same sort as that which was done by the Inquisitors whenever they prevailed.
> The Communists falsify history, and the Church did the same until the Renaissance. The whole contention that Christianity has had an elevating moral influence can only be maintained by wholesale ignoring or falsification of the historical evidence. The habitual answer is that the Christians who did things which we deplore were not true to the teachings of Christ. One might of course equally well argue that the Soviet Government does not consist of true Marxists.
> If the Church is not now as bad as the Soviet Government, that is due to the influence of those who attacked the Church: from the Council of Trent to the present day whatever improvements it has effected have been due to its enemies. These dangerous features of Communism and the medieval Church consist of fanatical acceptance of doctrines embodied in a Sacred Book, an unwillingness to examine these doctrines critically, and savage persecution of those who reject them. It is not Marxist doctrine in itself that can be justly regarded as a danger. It is the way in which the doctrine is held. It is held as sacred and inviolable truth, to doubt which is sin and deserving of the

> severest punishment. The Communist, like the Christian, believes that his doctrine is essential to salvation, and it is this belief which makes salvation possible for him. It is the similarities between Christianity and Communism that makes them incompatible with each other. When two men of science disagree, they do not invoke the secular arm; they wait for further evidence to decide the issue, because, as men of science, they know that neither is infallible. But when two theologians differ, since there are no criteria to which either can appeal, there is nothing for it but mutual hatred and an open or covert appeal to force..»

2. RIGHTEOUS CAUTION OF CHESTERTON

Chesterton makes the same mistake. First, he is busy to condemn determinism, and then he has to assert as solid knowledge dogmas in order to escape agnosticism he hated. For he has nothing better to suggest, ha has already rejected laws of nature as solid knowledge.

His strong side is his insight in tale of orthodoxy as a poetical tale on psychological truth of human nature. Christian orthodoxy is not mere fantasy of fairy-tales. Spinoza who had asserted in «Theology political treatise» that trust in dogmas of Bible is childish and unreasonable nevertheless maintained that it contains truth of true revelation, though immature truth received through imagination, — in poetical form. He held that truth is to come in formulas of intellect, in science, in laws of nature, and that poetry of imagination can contain but some part of truth.

Chesterton was keen to see that truth of initial poetical revelation, which exhibited laws of antagonism of two energies of psyche in mystical dogmas of Christian Orthodoxy. This is his great achievement underestimated up to this day. His weak side is exaggeration of the true part of orthodoxy into asserting them entirely right which cannot be the case, for Spinoza was right assuring that truth will come in precise science.

While Russell has insight on law of peril of magic mentality of material energy, Chesterton has insight on law of importance of working scientific control of energy of spirit. Chesterton thus

was righteous on caution against skepticism which works havoc devastating sanity and strength of energy of spirit. For energy of spirit is rooted in Field of Intellect and driven with scientific control — that is to say with solid knowledge as Chesterton kept stressing. This was his stunning insight into nature of energy of spirit. His insistence on necessity of solid knowledge in regard to secure sanity of psyche. It is already obvious where both insights of Russell and Chesterton will meet. We have only to replace dogmas of orthodoxy, which are but imperfect poetical tale on laws of psyche, with true knowledge of those laws in scientific language. And here collision between two great thinkers disappears. For we have laws of nature as solid knowledge indispensible for energy of spirit; and on the other side we have escaped peril of dogmas to transmute into magic mentality of material energy, for our solid knowledge is now science, it is not poetical mystery.

Chesterton, «Heretics»:

> «But if there be such a thing as mental growth, it must mean the growth into more and more definite convictions, into more and more dogmas. The human brain is a machine for coming to conclusions; if it cannot come to conclusions it is rusty. When we hear of a man too clever to believe, we are hearing of something having almost the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpet; or a bolt that was too strong to keep a door shut. Man can hardly be defined, after the fashion of Carlyle, as an animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable,

> becoming more and more human. When he drops one doctrine after another
> in a refined skepticism, when he declines to tie himself to a system, when
> he says that he has outgrown definitions, when he says that he disbelieves
> in finality, when, in his own imagination, he sits as God, holding no form
> of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded».

Chesterton, «Orthodoxy»:

> «For there is a great and possible peril to the human mind: a peril as practical as burglary. Against it religious authority was reared, rightly or wrongly, as a barrier. And against it something certainly must be reared as a barrier, if our race is to avoid ruin. That peril is that the human intellect is free to destroy itself. Just as one generation could prevent the very existence of the next generation, by all entering a monastery or jumping into the sea, so one set of thinkers can in some degree prevent further thinking by teaching the next generation that there is no validity in any human thought. It is idle to talk always of the alternative of reason and faith. Reason is
> itself a matter of faith. It is an act of faith to assert that our thoughts have any relation to reality at all. If you are merely a sceptic, you must sooner or later ask yourself the question, «Why should anything go right; even observation and deduction? Why should not good logic be as misleading as bad logic? They are both movements in the brain of a bewildered ape? «The young sceptic says, «I have a right to think for myself.» But the old sceptic, the complete sceptic, says, «I have no right to think for myself. I have no right to think at all.»
> There is a thought that stops thought. That is the only thought that ought to be stopped. That is the ultimate evil against which all religious authority was aimed. It only appears at the end of decadent ages like our own: and already Mr. H. G. Wells has raised its ruinous banner; he has written a delicate piece of scepticism called» Doubts of the Instrument.» In this he questions the brain itself, and endeavours to remove all reality from all his own assertions, past, present, and to come. But it was against this remote ruin that all the military systems in religion were originally ranked and ruled. For we can hear scepticism crashing through the old ring of authorities, and at

> the same moment we can see reason swaying upon her throne. In so far as religion is gone, reason is going. For they are both of the same primary and authoritative kind. They are both methods of proof which cannot themselves be proved».

Chesterton justly asserts that skepticism is undoing of thought (in concert with Benda, Camus, Schweitzer, Renan, Shelling, Orwell and others) and suicide of thought. He is visionary when saying that man needs solid knowledge as oxygen, for it is scientific control which nourishes energy of spirit and therefore sanity of humans. But he is mistaken when saying that to achieve solid knowledge we need to impose by irrational authority mystical dogmas as primary axioms. For it is not difficult to prove that Christian Orthodoxy is founded on Intellect in the first place; and that mystery is secondary to it. And if there is such thing as Intellect in the universe it is Metaphysics of Intellect, it is mind which precede matter. Chesterton held that mind preceding matter is supernatural case, and thus made the case untenable.

For it is only question of epistemology of Energetics to easily prove that laws of nature as design of Maker can be identified through control of force of natural energies — and therefore to prove through reason and fact existence of laws of nature. We need not irrational authority of mystical dogmas to acquire firm convictions. We have rational authority of science of laws of nature to establish solid knowledge of true social science — laws of psychic energy.

3. PSYCHOLOGISM OF RUSSELL, CHESTERTON AND WELLS: NATURAL LAWS OF PSYCHIC ENERGY

Therefore both are right when warning to take cautions against thwarting sane thought. Russell when he warns against magic mentality of material energy and dogmas as exposed to mutation in magic mentality; Chesterton when he warns against dissolution of scientific control in undoing of thought

in skepticism. And both are thus describing true laws of psyche which they deny.

Russell, «The impact of science on society»:

> «But not very many people, among those concerned with politics, have applied modern psychology to the explanation of large-scale social phenomena. This is what I propose, with much diffidence, to attempt»

Chesterton, «Everlasting man»;

> «No wise man will wish to bring more long words into the world. But it may be
> allowable to say that we need a new thing; which may be called psychological
> history. I mean the consideration of what things meant in the mind of a man,
> especially an ordinary man; as distinct from what is defined or deduced merely
> from official forms or political pronouncements. I have already touched on it in
> such a case as the totem or indeed any other popular myth. It is not enough to
> be told that a tom-cat was called a totem; especially when it was not called a
> totem. We want to know what it felt like. Was it like Whittington's cat or like a
> witch's cat? Was its real name Pashtl or Puss-in-Boots? That is the sort of thing
> we need touching the nature of political and social relations. We want to know
> the real sentiment that was the social bond of many common men, as sane and
> as selfish as we are. What did soldiers feel when they saw splendid in the sky
> that strange totem that we call the Golden Eagle of the Legions? What did
> vassals feel about those other totems the lions or the leopards upon the shield
> of their lord? So long as we neglect this subjective side of history, which may
> more simply be called the inside of history, there will always be a certain

> limitation on that science which can be better transcended by art. So long as
> the historian cannot do that, fiction will be truer than fact. There will be more reality in a novel; yes, even in a historical novel»

We can arrange inferences of train of thought of this chapter under few heads:

1. There is contradiction not between attitude of friends, but between philosophy and psychology of each of them: they keep rejecting causations of laws of nature while asserting actually psychology of laws of psyche.

2. Dogmas of Orthodoxy have truth on laws of psyche in poetical form. This is metaphors of art and artist on true causations of human nature. This is thus psychology but immature psychology. For as Spinoza predicted we will have true knowledge only in causations of laws of nature in science.

3. It was genius of Chesterton to discern and to demonstrate how dogmas of orthodoxy operate in explaining laws of psyche. It was shortcoming of Russell to profess Christian orthodoxy to be entirely false in regard to facts of reality: psychological, social, poetical reality. It is true that orthodoxy is of great importance as true knowledge on reality of human existence. It is erroneous to think this immature bt arresting in depth of insight knowledge to be only product of fancy and ignorance.

4. Due to this insight in veracity of psychological data of orthodoxy apologetic set of Chesterton is full with brilliant discoveries on causations of psyche, which I appointed as my task to demonstrate in this work.

5. Nevertheless language of parables, destitute of precise definition and formulas of intellect, exposes dogmas of orthodoxy to easy corruption into images of magic mentality of physical control, which is the reverse of their destination; to serve to preserve sanity of energy of spirit of scientific control.

6. Such corruption of data of sacred scriptures from poetical data on energy of spirit into data of physical control of Ego and SuperEgo of magic mentality had place in history of Catholic

Church, causing transformation of Catholic Church as body of energy of spirit into wanton Leviathan of physical control. This evil transformation of Church into Leviathan is registered in history of Reformation and remains recorded historical fact.

7. If fallacy of Russell we may define as ignoring the stunning true part of orthodoxy, than fallacy of Chesterton is apparently in ignoring this great fall of Catholic Church and positive effect of Protestant movement as wild response of alive Christian conscience on corruption of truth of spirit into lie and evil of physical control of material energy (Satan, as Luther had said).

This is why it was not only Russell who did not fail to notice the similar wrongness of Communism and Catholic Church of Renaissance as Leviathans of physical control.

We shall weigh considerations of thinkers on matter of «western-spirited collectivism» in folowing chapters.

T. Mann, «Magic Mountain»:

> «Indeed it is,» Naphta remarked. «These humane minds were disgusted by the idea of wealth increasing automatically and placed all speculation
> and transactions involving interest under the rubric of usury, making every rich man either a thief or the heir of a thief. They went even further. Like Thomas Aquinas, they regarded trade in general-the basic commercial act of buying and selling for a profit without having altered
> or improved the product-as a despicable occupation. They were not inclined to assign a high value to labor in and of itself, because it is an ethical, not a religious act, performed in the service of life, not of God. And since labor was concerned exclusively with life and its maintenance,
> they demanded that both personal profit and public esteem be measured
> by the productive effort involved. They considered the peasant and the craftsman honorable people, but not the merchant or the industrialist. They wanted goods to be produced on the basis of need and loathed the idea of mass production. Well, then-after having been buried for centuries, all these economic principles and standards have been resurrected

in the modern movement of communism. The correspondence is perfect, down to the meaning of international labor's claim of dominion over international marketeering and speculation. In the modern confrontation with bourgeois-capitalist rot, the world's proletariat embodies the humanity and criteria of the City of God. The point of the dictatorship of the proletariat, the political-economic demand for salvation in our time, is not dominion for its own sake and for all eternity, but only a temporary abrogation of the polarities of mind and Spirit under the sign of the cross.

It is a way of overcoming the world by ruling the world, a transition; its point is transcendence, the kingdom itself. The proletariat has taken up Gregory the Great's task, his godly zeal burns within it, and its hands can no more refrain from shedding blood than could his. Its work is terror, that the world may be saved and the ultimate goal of redemption be achieved: the children of God living in a world without classes or laws.»

So ended Naphta's caustic oration. The little gathering was silent. The young men looked to Herr Settembrini-they would take their cue from him.

«Amazing,» he said. «I certainly must admit my shock-1 had not expected this. Roma locuta. And what a speech! With our very own eyes, we have witnessed a hieratic death-defying leap-and if that is a contradiction in terms, then Herr Naphta has 'temporarily abrogated' it. Ah, yes. I repeat, it is amazing. Can you even conceive that there might be any objections, professor-even objections based purely on consistency?

You attempted a while ago to help us understand a Christian individualism founded in the dualism between God and the world, and tried to prove its preeminence over all politically determined morality. A few minutes later you are advocating a socialism that ends in dictatorship and terror. How do you reconcile the two?»

CHAPTER 8. CHESTERTON ON SPECIAL EQUILIBRIUM OF CHRISTIAN ORTHODOXY

1. WEAKNESS AND DESTITUTION OF MATERIAL ENERGY OF PSYCHE

It is commonplace in physics that the only conceivable motion of every natural energy is cyclic movement from non-equilibrium to equilibrium and back to the dis-balance.

W. Ostwald, the author of Energetics as new epistemology, talks with this respect on «opposite intensities» such as high and low temperature for energy of heat, or positive and negative charge for energy of electricity as f two poles of Field of forces, where «inequality of intensities» means disbalance and therefore movement to the state of equality — balance, or the repose. This is pivotal principle of movement of any material energy.

Wilhelm Ostwald, Natural Philosophy:

> «We must only emphasize the fact that the application of this law, as was already observed in stating it, is not confined to the changes of heat alone. It is a law rather which finds application in *all* the forms of energy. For in every form of energy there is a property which corresponds to temperature in heat, and upon the equality or the inequality of which depends whether the energy in question is at rest or ready for transformations. This property is called the *intensity* of the energy. In work, for instance, it is *force*, in volume-energy it is *pressure*. If once the intensity in a body is equal, its energy is at rest, and it never again moves of its own accord».

The mechanism is the same even in case with biological energy or material energy of psyche. Disbalance or «state of inequality of two intensities» is felt as hunger. For biological energy it is hunger for food, for water, for sex, for heat. For

material energy of psyche it is hunger for dominance and violence, produced by Fear of «supernatural forces» of Field of Ego-system indicating «state of inequality of two intensities» — Ego and SuperEgo (two antagonist forces, me against the word).

Fromm, «Man for himself»:

> «One type of pleasure which Freud and others thought was the essence of all pleasure is the feeling accompanying the relief from painful tension. Hunger, thirst, and the need for sexual satisfaction, sleep, and bodily exercise are rooted in the chemism of the organism. The objective, physiological necessity to satisfy these demands is perceived subjectively as desire, and if they remain unsatisfied for any length of time painful tension is felt. If this tension is released, the relief is felt as pleasure or, as I propose to call it, satisfaction».

This is where Leibnitz philosophy enters the scene, for indeed Oswald's Energetics on the foundation of Metaphysics of Intellect (his philosophical ground was empiricism, that was why he failed) represents exactly scheme of world as consisting in Leibnitz' monads. Each material energy as system of laws of nature in its foundation as intellectual unit of the universe, closed to the contacts with intellectual forms of other energies (laws of nature). Of course energies interact with each other, but intellectual forms of each one remains the same and closed for change: laws of gravitation, bio-chemistry, mechanics, heat, electricity, radiation and other energies. It is only Controlling energy of Field of Intellect which has access to power of other natural energies through discovery and control laws of those energies. Force of material energies is closed for each other.

Many words have been poured out on development of biological energy in theory of evolution. Maybe animals really become more adapted to the environment. But whatever conveniences they may acquire in the process of this adaptation the mechanism of cyclic equilibrium between hunger and repose never changes. It was all the same with dinosaurs hundred millions years ago; it is the same with actual sheep and wolf. They stay hungry and therefore destitute, and no amount of wealth can

change this conditions of biological life. Material energy is closed from outer world within this mechanism of cyclic disbalance which is engine of the matter.

It was said by many investigators and literally men that it is the same case within material energy of psyche, whose irrational needs always remains unsatisfied. Whatever amount of wealth may be incorporated by such men they always remain hungry, and therefore always remain destitute.

Fromm, «Man for himself»:

> «The irrational desires, in contrast, are insatiable. The desire of the envious, the possessive, the sadistic person does not disappear with its satisfaction, except perhaps momentarily. It is in the very nature of these irrational desires that they can not be „satisfied." They spring from a dissatisfaction within oneself. The lack of productiveness and the resulting powerlessness and fear are the root of these passionate cravings and irrational desires. Even if man coidd satisfy all his wishes for power and destruction, it would not change his fear and loneliness, and thus the tension would remain. The blessing of imagination turns into a curse; since a person does not find himself relieved from his fears, he imagines ever-increasing satisfactions would cure his greed and restore his inner balance. But greed is a bottomless pit, and the idea of the relief derived from its satisfaction is a mirage. Greed, indeed, is not, as is so often assumed, rooted in man's animal nature but in his mind and imagination. ...A type of pleasure also caused by relief from tension, but different in quality from the one described, is rooted in psychic tension. A person m Intense sexual desire, too, can be caused not by physiological but by psychic needs. An insecure person who has an intense need to prove his worth to himself, to show others how irresistible he is, or to dominate others by „making" them sexually, will easily feel intense sexual desires, and a painful tension if the desires are not satisfied. He will be prone to think that the intensity of his desires is due to the demands of his body, while actually these demands are determined by his psychic needs.-ay feel that a desire is due to the demands of his body, while actually it is determined by irrational psychic needs».

Maslow, «Toward Q Humanistic Biology»:

> «that the so-called «pleasures» of perversion or murder or sadism or fetishism are not «pleasures'" in the same sense that is indicated in the

> Olds or Kamiya experiments. Certainly this is what we already know from our subjective psychiatric techniques. Any experienced psychotherapist learns sooner or later that underlying the neurotic «pleasures» as perversions is actually a great deal of anguish pain and fear. Within the subjective realm itself we know this from people who have experienced both unhealthy and healthy pleasures. They practically always report preference for the latter and learn to shudder at the former. Colin Wilson (1 6 1) has demonstrated clearly that sexual criminals have wry feeble sexual reactions. not strong ones. Kirkendall (6 1) also shows the subjective superiority of loving sex over unloving sex».

2. POWER AND ABUNDANCE OF ENERGY OF SPIRIT

It is another case with human energy of spirit, founded on Intellect. It was said that it also has in its foundation as Field of forces — «inequality of two intensities of one property» or two poles of Intellect: Active pole of Thought and Passive pole of laws of Nature. Gravitation between these two poles of Intellect is felt as Thirst of Knowledge as Russell putted it. Renan called it «hunger for knowledge» in «Future of Science». Maslow, Fromm, Allport confirms this thirst for knowledge as essential passion of sane man. To draw distinction between energy of spirit and material psychic energy we should point out that intellectual hunger is satiable due to the fact that laws of nature and thought of man are two sides of the same substance of Intellect (and not two alien things as Kant asserted). And therefore truth is available, and thirst for knowledge satiable.

Any material energy, deprived of disbalance will stop. It is another case with Controlling energy of intellect, for it is not disbalance and hunger which is its basic motivation. It is love to knowledge, pleasure to work, abundance of emotions which is likely to be its pivot as motivation. For it is the only energy with linear motion, the only energy capable of growth and development.

Fromm, «Man for himself»:

> «For the problem of ethics, the difference between irrational pleasure and happiness is much more important than that between irrational pleasure and satisfaction. In order to understand these distinctions, it may be helpful to introduce the concept of psychological scarcity versus abundance. The unfulfilled needs of the body create tension, the removal of which gives satisfaction. The very lack is the basis of the satisfaction. In a different sense, irrational desires are also rooted in deficiencies, in a person's insecurity and anxiety, which compel him to hate, to envy, or to submit; the pleasure derived from the fulfillment of these cravings is rooted in the fundamental lack of productiveness. Both physiological and irrational psychic needs are part of a system of scarcity.
> But beyond the realm of scarcity rises the realm of abundance. While even in the animal, surplus energy is present and is expressed in play, the realm of abundance is essentially a human phenomenon. It is the realm of productiveness, of inner activity. This realm can exist only to the extent to which man does not have to work for sheer subsistence and thus to use up most of his energy. The evolution of the human race is characterized by the expansion of the realm of abundance, of the surplus energy available for achievements beyond mere survival. All specifically human achievements of man spring from abundance».

Maslow, «Motivation and personality»:

> «Our study of self-actualizing people made clear the necessity for distinguishing somehow between their motivational life and that of more average people. They were clearly living a self-fulfilling, value-enjoying, self-perfecting life, rather than seeking for the basic need gratification that the average citizen lacks, i.e., growth motivation or metamotivation rather than deficiency motivation. Thus they were being themselves, developing,
> growing, and maturing, not going anywhere (in the sense, e.g., of social climbing), not striving in the ordinary sense of straining and trying for a state of affairs other than that in which they were. The distinction between deficiency motivation and growth motivation implies that self-actualizing itself is not a motivated change, unless motivation be understood in a wholly new sense. Self-actualization, the coming to full development and actuality of the potentialities of the organism, is more akin to growth and maturation than it is to habit formation or association via reward, that is, it is not acquired from without but is rather an unfolding from within of what is, in a subtle sense, already there. Spontaneity at the self-actualizing

> level-being healthy, natural-is unmotivated; indeed it is the contradiction of motivation.
> …It was such findings as these that led ultimately to the discovery of a most profound difference between self-actualizing people and others; namely, that the motivational life of self-actualizing people is not only quantitatively different but also qualitatively different from that of ordinary people. It seems probable that we must construct a profoundly different psychology of motivation for self.actualizing people, e.g., metamotivation or growth motivation, rather than deficiency motivation. Perhaps it will be useful to make a distinction between living and *preparing* to live. Perhaps the ordinary concept of motivation should apply *only* to nonself-actualizers. Our subjects no longer strive in the ordinary sense, but rather develop. They attempt to grow to perfection and to develop more and more fully in their own style. The motivation of ordinary men is a striving for the basic need gratifications that they lack. But selfactualizing people in fact lack none of these gratifications; and yet they have impulses. They work, they try, and they are ambitious, even though in an unusual sense. For them motivation is just character growth, character expression, maturation, and development; in a word self·actualization».

Energy of spirit is lively energy, while energy of Ego-system is dead energy, wasting and twisting vivacious emotional fabric of spiritual energy in its dead cycles. It is thirst of knowledge of Field of Intellect which wakes up to life with wild curiosity as love to the outer world. Initial basic passions of humans are furious passions of love to the world — ceaseless deluge of positive emotions, making life beautiful and wonderful. And it is only initial primary torrent of feelings, producing by Field of Intellect. We, mankind, owe all our sanity and all positive emotions to Field of Intellect on the all stages of human civilization — from savages to moderns. The thing is that with pace of civilization and development of thought and science the intensity of positive passion of love to the world is also growing. It must be due t correspondence between power of Intellect and emotions of curiosity which it generates. The there is another source of growth of positive passion of energy of spirit: it is sincere relations with other people, true friendship, which Chesterton referred as wild pleasure of «impersonal talking to the question».

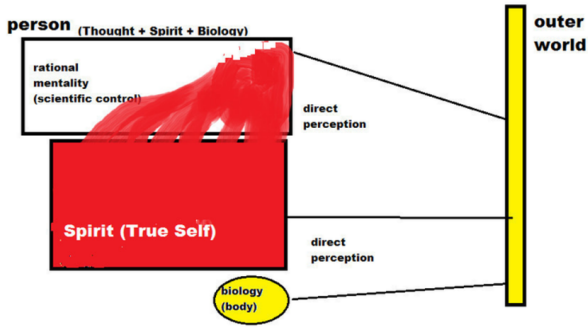
For true friendship in terms of Energetics means fusion of energies of men as if they were one, and therefore another huge growth of energy for each person involved. This is wild happiness of sane people: incessant deluge of furious passion of love to the world, to each other, to art and to knowledge which makes them sane, which makes them knights and heroes, sages and saints, geniuses and Friends.

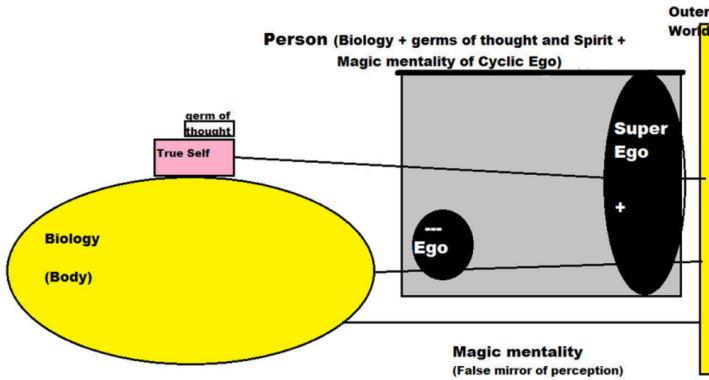
This deluge of positive passions is known as Magnanimity, Courage, Valor, Generosity, Friendliness, Humor, Artists, Geniuses, Industriousness, Intelligence, Conscience, Compassion, Sincerity, Vigor, Intensity, Curiosity, Competence, Honesty and Grace. This is how is felt abundance of energy mentioned by Fromm and Maslow. And in terms of Energetics this means production of energy of intense positive passions by Field of Intellect and oneness of sane spirit in these sublime properties of sanity. It is that full of wonder and beauty person, described by Renan as genius in Future of Science and as Jesus in «Life of Jesus». It is self-actualising people of Maslow (I don't think his term to be relevant). And it is true direction of growth of mankind — when everyone will get all necessarily education and environment to grow up in full sanity of his human spirit.

And these people are certainly Chesterton and his friends — Wells and Russell. And Chesterton friends from tavern with passionate impersonal debates in tavern, and his Christians with furious passions of love to the world and hate to the evil — to pervasion of spirit through dull mechanisms of dead material energy.

1) Sane Energy of Spirit examted from material energy

2). Insane Energy of Spirit with active Field of Ego-system between itself and outer world





3. AMBIVALENT FABRIC OF EMOTIONS OF FIELD OF EGO-SYSTEM. FLATTENED AFFECT AND BLUNTED EMOTIONS OF DEAD ENERGY OF SADOMASOCHISM

Freud was known for his fallacy towards discovered by him Field of Ego-system. The thing is he did discovered material psychic energy but he denied existence of any other psychic

energy. We owe it to the struggle of his pupils — K. Horney, Adler, Hung, Fromm — that true perspective finally appeared triumphant. It was them who refuted Freuds attitude and demonstrated that Field of Ego-system is only superficial and morbid excrescence on the body of «authentic Self» as they had identified energy of spirit.

Freud himself dealt only with Field of Ego-system, and certainly when one regards morbid parasitic energy on the body of sane energy as if it were the sane one his perspective is distorted and results of his research are unlikely to be satisfactory. Nevertheless, he contrived to state several very important observations on the order of dead material energy. Thus, it was his observation that the essential passion of Field of Ego-system is Fear, generated by distorted perception through «loadings of Ego and SuperEgo». Though he attributed, as everyone knows, this fear not o physical control of law of conservation of energy, but to the fear of castration. It was also Freud who formulated theory of «Love» as fusion of to opposite gravitations — Superior Ego-protection of Narcissism and Inferior Ego-protection of Inlovesickness. Erich Fromm hen urged against Freud accusation in falsification of true sane Love by morbid fusion of sadomasochism gravitations in «Genius and limitations of Freud».

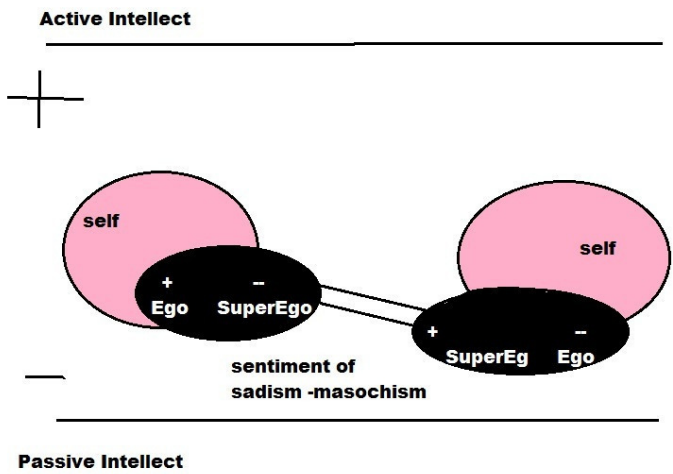
We are concerned here with his another important observation: it was «ambivalent» nature of emotions of Field of Ego-system. By ambivalent he meant mingled positive and negative passions. Indeed, It is distinction of emotions of material psychic energy that they represent foul mixture of simultaneously positive and negative emotions to one the same object, which displays forgery of those emotions eliminating each other.

It is not difficult to calculate the origin of that mixture provided we know the essential passion of motivation as being Fear between Ego and SuperEgo. Fear cannt prduce anything but hate. Thu we got hate to the perilous force of SuperEgo. AT the same time Law of conservation of force generates emotional gravitation towards «force» of SuperEgo — and thus we get

mixture from two incompatible elements, hate and «love» simultaneously. People with active Field of Ego-system and sadomasochism as «love» feels hate and fear and hypocrite «masks» to each other, and are unlikely to report any familiarity with happiness of pure positive emotions and happiness of intensity of positive emotions. For sane positive intensity of emotions of energy of spirit had been defaced and wasted in foul mixture of not any longer white or black but grey dull feeling, founded on fear.

This is parasitic and dead energy. It does not produce emotions like energy of spirit do. It is capable only of waste of sane passions of love to the world in wild fear of nonsensical cycles of sadomasochism gravitations. These smashed into grey dirt of gravitations of sadomasochism (people up to this day confuse them with sane love-friendship), which originally having been furious white, black, yellow, red or green intensity of vivid colors lively passions, now becomes the only emotional resource of person. This is what weakness, destitution, painfulness, and dullness of material energy means. Sterilization of great deluge of vivacious and vigorous positive passions of love to world, people, science, art and labor into dull and grey dead sadomasochistic gravitations founded on fear.

Person under compulsive automatism of sadomasochism of Field of Ego-system, even if he is Hitler on the verge of his success — is always most lonely and most unhappy person. For his misery is not only defaced and wasted positive passion of his sanity but also severe division with other people in hate and paranoiac suspicion of every Big Ego. In terms of energetic this is situation when fusion of sadomasochism gravitations of material energy simultaneously divorced energy of spirit of people, so that it s dead energy of physical control of violence playing its hideous game between them, leaving all the Hitler's adherents and himself loneliest men on the world.



3) Fusion of Superior and Inferior gravitations of sadomasochism betwen divided two persons by this fusio of material energy

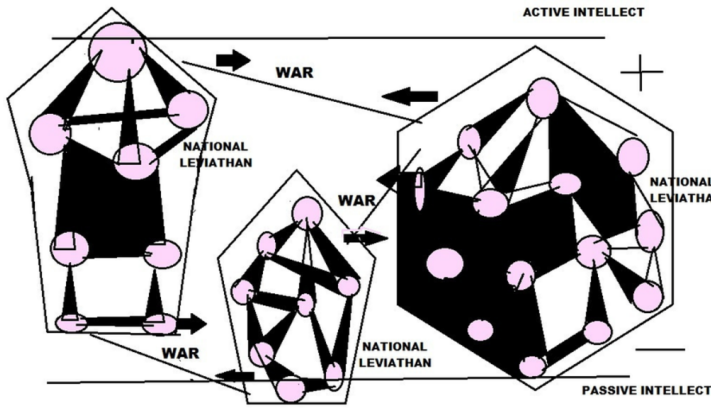
4) Leviathans of sadomasochism in wars with each oher

For this is the case with «eastern collectivism» of Leviathan, while case with «western collectivism» of Plato's Republic or Civitas Dei by Augustine, or Tavern by Chesterton is Friendship of fusion of energy of spirit in grand deluge of pure positive passion of Love to the World.

6) Fusio of sane energy of two persons freed from material energy

7) Fusion of sane national states in peace of friendliness of natural law of Ethics

Known psychiatric term «Flattening of affect» or «blunted emotions» in symptoms of psychosis is due to the fact that material energy is alien and dead energy. They are blunted and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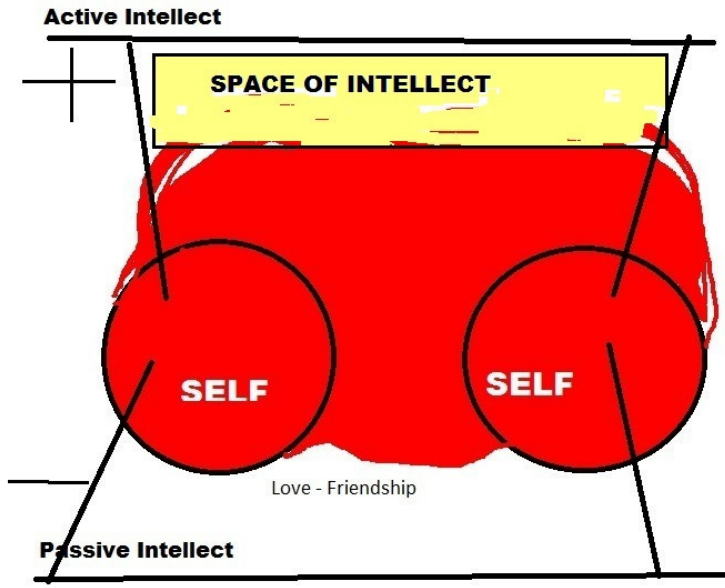
Active Intellect
SPACE OF INTELLECT
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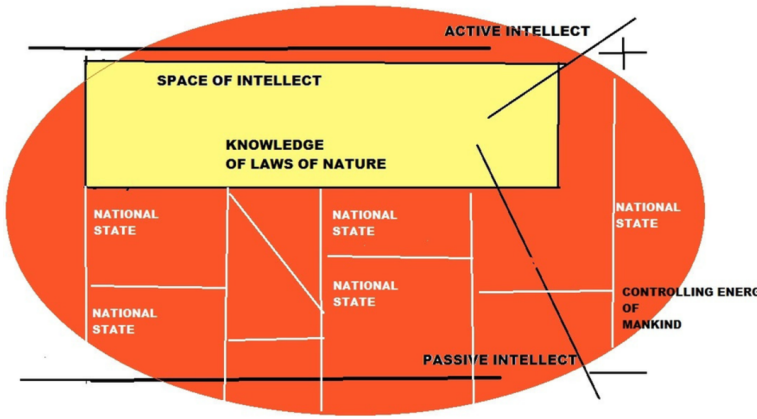
SELF
Love - Friendship
Passive Intellect



flattened already on this sadomasochistic stage of progress of activity of material energy. It is because psychosis means explosion of energy of spirit under automatisms of parasitic energy that deadness of emotions of Field of Ego-system manifests itself in full appearance. For the only resource of life — sanity of energy of spirit — was gone.

Remarque, «All quiet on western front»:

> «Surely Himmelstoss was a very different fellow as a postman,» say I, after Albert's disappointment has subsided. «Then how does it come that he's such a bully as a drillsergeant?» The question revives Kropp, more particularly as he hears there's no more beer in the canteen. «It's not only Himmelstoss, there are lots of them. As sure as they get a stripe or a star they become different men, just as though they'd swallowed concrete.»
> «That's the uniform,» I suggest. «Roughly speaking it is,» says Kat, and prepares for a long speech; «but the root of the matter lies somewhere. And if you give a man a little bit of authority he behaves just the same way, he snaps at it too. The army is based on that; one man must always have power over the other. The mischief is merely that each one has much too much power. A non-com, can torment a private, a lieutenant a non-com, a captain a lieutenant, until he goes mad

4. CHESTERTON ON SPECIAL EQUILIBRIUM OF CHRISTIAN ORTHODOXY

Knowledge of laws of two fields of forces of psychic energy will afford to abolish material energy. It is not too difficult to calculate what mechanism will be employed. The fundamental law of psyche — the law of conservation of force — will play central part in process of disabling physical control of Field of Ego-system.

For it is obvious that material energy is cancer of psyche, which is responsible not only for ultimate complete destruction of consciousness in psychosis but also in all kinds of evil in history of mankind: slavery, wars, mental disorders, unfriendliness and incapacity to candidness, cruelty and cynicism, poverty, robbery, exploitation, greed, perversion and so on. We only need to expose Field of Ego-system as false object of control of Law of conservation of force through operation of proper education, and we will stop two gravitations of sadomasochism of material energy. It is not force of human, it is force of lien dead parasitic energy, and we need to stop it. This is what will constitute the foundation of Natural Law of world government: education based on fight with material energy to prevent waste of positive emotions and to foster growth of sane and powerful spirit of men.

Has not this been pivotal matter of Christian Orthodoxy? How to stop material energy (original sin, vice, sin) and how to facilitate energy of spirit? And now we discover and learn laws of nature in foundation of Christian revelation. Grander of Soul, Splendor of Spirit on the one hand and on the other hand — negation of Ego, humility of self. Law of conservation of force as laying treasures in Kingdom of Heavens and simultaneously as rejection of material Ego, as contempt of one's Ego. Great Love to God and people, to world and to art and knowledge, displayed by monastic history and utter humility with regard to one's Ego.

Chesterton makes this Discovery with regard to Orthodoxy when he points out wild deluge of positive emotions

of Christianity as manifestation of sanity of energy of spirit; and on the other hand — utter humility concerning Ego. He speaks of equal intensity of love to the good and of hate to the evil, and he is again right in this. For it is this sanity of cultivation of energy of spirit in Orthodoxy which preserved intensity of positive passions, and it is that war waged to material energy of Field of Ego-system which was productive expenses as hate to evil.

Chesterton with this regard defies doctrine of Aristotle on «golden mean» to contrast it with Christian version of equilibrium. Golden mean is vulgarity of elimination love and hate in grey mixture, while Christian equilibrium implies both in full intensity: Love to the good and Hatred to the Evil. Christian Orthodoxy is not vulgar moderation between pride and humility — it is great force of Law of conservation of Force in regard to Spirit, and it is great abnegation of force of material energy of Ego — an extreme humility towards one's Ego. Christian Orthodoxy is not moderation between mercy and punishment of injustice — it is absolute mercy to energy of spirit of men and absolute war against evil of material energy.

Chesterton, «Orthodoxy»:

> «All sane men can see that sanity is some kind of equilibrium. But granted that we have all to keep a balance, the real interest comes in with the question of how that balance can be kept. That was the problem which Paganism tried to solve: that was the problem which I think Christianity solved and solved in a very strange way. Some moderns have indeed appeared with vague versions of progress and evolution which seeks to destroy the «golden mean» or balance of Aristotle. But the great truism of the «golden mean"remains for all thinking men, and these people have not upset any balance except their own.
> …And now I began to find that this duplex passion was the Christian key to ethics everywhere. Everywhere the creed made a moderation out of the still crash of two impetuous emotions. Take, for instance, the matter of modesty, of the balance between mere pride and mere prostration. The average pagan, like the average agnostic, would merely say that he was content with himself, but not insolently selfsatisfied, that there were many better and many worse, that his deserts were limited, but he

would see that he got them. In short, he would walk with his head in the air; but not necessarily with his nose in the air. This is a manly and rational position, but it is open to the objection we noted against the compromise between optimism and pessimism — the «resignation» of Matthew Arnold. Being a
mixture of two things, it is a dilution of two things; neither is present in its full strength or contributes its full colour. This proper pride does not lift the heart like the tongue of trumpets; you cannot go clad in crimson and gold for this. On the other hand, this mild rationalist modesty does not cleanse the soul
with fire and make it clear like crystal; it does not (like a strict and searching humanity) make Na man as a little child, who can sit at the feet of the grass. It does not make him look up and see marvels; for Alice must grow small if she is to be Alice in Wonderland. Thus it loses both the poetry of being proud and the poetry of being humble. Christianity sought by this same strange expedient to save both of them.
It separated the two ideas and then exaggerated them both. In one way Man was to be haughtier than he had ever been before; in another way he was to be humbler than he had ever been before. In so far as I am Man I am the chief of creatures. In so far as I am a man I am the chief of sinners. All humility that
had meant pessimism, that had meant man taking a vague or mean view of his whole destiny — all that was to go. We were to hear no more the wail of Ecclesiastes that humanity had no pre-eminence over the brute, or the awful cry of Homer that man was only the saddest of all the beasts of the field. Man was a statue of God walking about the garden. Man had pre-eminence over all the brutes; man was only sad because he was not a beast, but a broken god. The Greek had spoken of men creeping on the earth, as if clinging to it. Now Man was to tread on the earth as if to subdue it. Christianity thus held a thought of the dignity of man that could only be expressed in crowns rayed like the sun and fans of peacock plumage. Yet at the same time it could hold a thought about the abject smallness of man
that could only be expressed in fasting and fantastic submission, in the grey ashes of St. Dominic and the white snows of St. Bernard. When one came to think of one's self, there was vista and void enough for any amount of bleak abnegation and bitter truth. Here again, in short, Christianity got over the
difficulty of combining furious opposites, by keeping them both, and keeping them both furious. The Church was positive on both points.

> One can hardly think too little of one's self. One can hardly think too much of one's soul.
> ….Take another case: the complicated question of charity, which some highly uncharitable idealists seem to think quite easy. Charity is a paradox, like modesty and courage. Stated baldly, charity certainly means one of two things — pardoning unpardonable acts, or loving unlovable people. But if we ask ourselves (as we did in the case of pride) what a sensible pagan would feel about such a subject, we shall probably be beginning at the bottom of it. A sensible pagan would say that there were some people one could forgive, and some one couldn't: a slave who stole wine could be laughed at; a slave who betrayed his benefactor could be killed, and cursed even after he was killed. In so far as the act was pardonable, the man was pardonable. That again is rational, and even refreshing; but it is a dilution. It leaves no place for a pure horror of injustice, such as that which is a great beauty in the innocent. And it leaves no place for a mere tenderness for men as men, such as is the whole fascination of the charitable. Christianity came in here as before. It came in stardingly with a sword, and clove one thing from another.
> It divided the crime from the criminal. The criminal we must forgive unto seventy times seven. The crime we must not forgive at all. It was not enough that slaves who stole wine inspired partly anger and partly kindness. We must be much more angry with theft than before, and yet much kinder to thieves than before. There was room for wrath and love to run wild. And the more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild».

5. CHESTERTON VERSUS RUSSELL ON ORTHODOXY: HELL AND HATRED

Russell kept mocking Christian Orthodoxy, especially doctrine of Hell. It was his frequent observation in his profuse writings on negation of doctrine of Hell which he considered to be merciful and kindly attitude.

Chesterton as we have seen in previous chapters of this investigation assumed opposite attitude with fearless defiance defending doctrine of Hell as notion of insanity. Chesterton seems to be likely to appear triumphant, for he accomplished appointed

task to demonstrate that sin is insanity, and therefore Orthodoxy is right predicting Hell as dissolution of psyche to those who worships Satan, who has sacrificed his conscience on altar of violence of physical control.

Another collision between Chesterton and Russell on nature and function of hatred. Gospel consists of two opposite passions: love to God and divine spirit and on the other side — hatred to evil, who is murderer and father of falsehood. And Chesterton champions these two passion being both indispensible and interdependent as essential idea of Orthodoxy: there is no apology of good without fight with evil. And emotional fuel of fight is hatred. Thus, sanity of energy of spirit which implies powerful deluge of positive emotions simultaneously implies flaming hatred to the evil as disease of material energy. It is sane energy of spirit which can afford powerful negative emotions as expenses of powerful charge of positive emotions. It is flattened affect of ambivalent sadomasochism which is destitute of both, and whose fuel is fear.

Chesterton, «Orthodoxy»:

> «It will be said that a rational person accepts the world as mixed of good and evil with a decent satisfaction and a decent endurance. But this is exactly the attitude which I maintain to be defective. It is, I know, very common in this age; it was perfectly put in those quiet lines of Matthew Arnold which are more piercingly blasphemous than the shrieks of Schopenhauer
> «Enough we live»: — and if a life,
> With large results so little rife,
> Though bearable, seem hardly worth
> This pomp of worlds, this pain of birth.»
> I know this feeling fills our epoch, and I think it freezes our epoch. For our Titanic purposes of faith and revolution, what we need is not the cold acceptance of the world as a compromise, but some way in which we can heartily hate and heartily love it. We do not want joy and anger to neutralise each other and produce a surly contentment; we want a fiercer delight and a fiercer discontent. We have to
> feel the universe at once as an ogre's castle, to be stormed, and yet as our own cottage, to which we can return at evening. No one doubts that an ordinary man can get on with this world: but we demand not

> strength enough to get on with it, but strength enough to get it on. Can he hate it enough to change it, and yet love it enough to think it worth changing? Can he look up at its colossal good without once feeling acquiescence? Can he look up at its colossal evil without once feeling despair? Can he, in short, be at once not only a pessimist and an optimist, but a fanatical pessimist and a fanatical optimist? He is ready to smash the whole universe for the sake of itself».

B. Russell, Human Society in Ethics and Politics (1954):

> «When you hate, you generate a reciprocal hate. When individuals hate each other, the harm is finite; but when great groups of nations hate each other, the harm may be infinite and absolute. Do not fall back upon the thought that those whom you hate deserve to be hated. I do not know whether anybody deserves to be hated, but I do know that hatred of those whom we believe to be evil is not what will redeem mankind.»

It is frame of Field of Force of Intellect: the thought is used to indicate direction of motion toward good and from evil. And the havoc impact of skepticism on human activity is destruction of sentific control which task is to show this direction of movement. Chesterton kept warning men on this devastating effect of skepticism, and ussell's daughter confirms this effect skepticism when saying that she and her brother owed to their father's phloshy the breakdown of their buoyant spirit. Moreover, it was Russell himsef, who diapproved his own theory on relative truth of the world of scepticism.

B. Russell, «Autobiography»:

> «I hate the world and almost all the people in it. I hate the Labour Congress and the journalists who send men to be slaughtered, and the fathers who feel a smug pride when their sons are killed, and even the pacifists who keep saying human nature is essentially good, in spite of all the daily proofs to the contrary. I hate the planet and the human race — I am ashamed to belong to such a species».

CHAPTER 9. CHESTERTON AND RUSSELL ON THE NOTION OF AUTHORITY

1. CHRISTIANITY AS METAPHYSICS OF INTELLECT. DOSTOYEVSKY AND MEREZHKOVSKY ON SHARP ANTITHESIS BEEN NOTION «MAN-GOD"AND NOTION «GOD-MAN»

I t was first Dostoyevsky to emphasize the sharp antithesis between «Man-god», such as Nero or Caligula of antique paganism, and «God-man», known as Jesus Christ. The distinction between two notions is obvious though it remains vague and lacks lucidity. For first of all Jesus was not God, he was sage and prophet, but surely not God. And even we have conceded this fact, we still feel with full clearance that person Nero and person Jesus represent the very opposite ideas of man.

We can try to state this distinction in following definitions:

«Man-god» means worshiping a Man as a God, and first and foremost the self-worshiping of such ma.

While, «God-man» implies worshiping of God by men.

It is customary to count «man-god» to be feature of paganism, while «god-man» to be attribute of Christ, introduced to civilization by Christianity. And yet this is obviously a mistake, for notion of «god-man» begins not with Christianity but with Greek Metaphysics of Intellect. Namely, with mature version of that metaphysics in Plato's Socrates, attacked with this respect by Nietzsche in «Birth of Tragedy». Nietzsche's Zarathustra was wrong representation of Zoroasrism as all investigators agreed to confirm. For Zoroastrism was also Metaphysics of Intellect and Zoroastr or Zarathustra the first man, preaching intelligence and

thought and killed by magic mentality for this guilt. Socrates had been the second one, and Jesus was only the third one.

Only arriving to this conclusion on Metaphysics of Intellect as essence of Christianity, we get lucid account on sharp antithesis between notions «Man-god» and «God-man». The former is the one with active physical control, who worships Ego and SuperEGo of material energy (idolatry); the latter is the one with active scientific control, subjected to laws of Intellect in nature (causations of energies) and in mind (laws of thought, deduction, induction, analysis, synthesis). This is true meaning of notion «God-Man»: the man subjected to God-Intellect in laws of nature and laws of thought (active and passive intellect). It is pivotal argument of Jesus throughout the Gospels that he is talking not his mind, but Word of God. While Nietzsche's Superman exhibited exactly the reversed argument of wanton will of individual.

The leitmotif of Nietzsche's «Birth of tragedy» has been exactly this sharp antithesis between man-god of Greek hero-worship as worship of Superman and god-man of Plato's Socrates, whom he severely condemned for negation of cult of hero-worship. Plato's Socrates is described as «theoretical man of morality and ethics», while heroes of Greek tragedies are described as prototypes of his Superman to come — wild Ego-maniacs enjoying manifestation of their own strength in destruction of the world they caused. It was Caesar Borja and his father Pope Borja, and Machiavelli's book on them which Nietzsche admired so much. Though it is true that Greek paganism was not entirely morbid as Chesterton repeatedly affirms, for «hero-worship» of Homer contained admiration of power of energy of spirit. Simon Blackburn in his book on Plato's Republic mentions this condemnation by Plato hero-worship in Achilles, as insane exaltation of naked force as «Might is Right».

However, it was not a mere accident that Plato's Socrates condemned Greek tragedy. Such sages as Socrates were aware of the peril of self-worship and man-worship and even invented a special term for the phenomenon of mental disorder: «Hubris»,

the word which survived ancient Greece. It was Hubris as mental disorder which produced morbidity of Nero and Caligula.

Savages are known for their worship of totems of nature — idolatry of animals and plants, sun and moon. The peculiarity of antiquity appeared self-worship and man-worship. How we can explain the fact? The answer is not difficult, provided we have data on two Field of Forces of psychic energy. Both cases are cases of Idolatry of magic mentality of Field of Ego-system Ego and SuperEgo) of material energy. But in former case with savages it is idolatry of SuperEgo, and in latter case with Hubris of antiquity it is idolatry of Ego. The kind of wanton thought, loose from laws of deduction and induction, and from laws of nature (energies), is familiar to psychiatry and is called schizoid thought. This is exactly the kind of thought which produces Hubris as kind of Superior Ego-protection of physical control. For there is no «free thought» in world of God's laws; one can think only in two kind of modes: scientific thought subjected to laws of nature (Field of Intellect) or thought as Ego-protection of physical control (Field of Ego-system). This why all skeptics and pragmatics, famous for preaching negation of truth, always end not in «free thought», but either like Nietzsche in apology of immorality and brutality of physical control, or like Russell in preaching of absolute laws of ethics and morality of metaphysics of intellect. It was not «moderns» of Chesterton epoch who invented skepticism and agnosticism, it was Ancient Greece, which is responsible for both: true philosophy of metaphysics of intellect and philosophy of destruction of thought: skepticism, agnosticism, cynicism.

Thus, Man-god of antiquity appeared to be Hubris-Ego of schizoid mentality. While, God-man we can define as sane spirit of Field of Intellect and scientific control in obedience to laws of thought and laws of nature. There is not such phenomenon as «free thought», but there is freedom of energy of spirit to discover and control natural energies, or Spinoza's «freedom as recognized necessity», relative freedom of mankind. For absolute freedom is the thing attributed only to God. Sceptics are thinking themselves

gods when they say that they are free to think whatever they please. Our thought has its laws as well as universe represents laws of nature as systems of laws of energies. And we cannot deviate from this course of scientific control a single step without getting on the insane ground of physical control of Field of Ego-system of material energy. For we are not gods, we are men, capable to act within order of two energies designed by God. And one of them is really from «Holy Spirit», for it is Field of Intellect which afford mankind Controlling of God's laws of nature.

So much on Hubris-Ego of Schizoid Ego-protection of Man-gods.

Below you will find citations from B. Russell and E. Renan on Plato's Metaphysics of Intellect as foundation of Christianity. In my Russian books I also keep citing eminent Russian philosopher and lawyer E. Trubezkoy, his researches on Plato's Republic and City of God by St. Augustine. He maintains that Augustine has founded his City of God on Natural Roman Law as Plato's metaphysics of Intellect.

Renan, «History of Jewish people»:

> «What especially distinguishes Philo from his coreligionists, even from Josephus, is that he loves and
> admires from the bottom of his heart the Greek culture he so thoroughly possessed. He has real worship for Plato; he calls him most holy» * The group of ancient sages appears to him like a» sacred brotherhood.» He does not adhere absolutely to any sect; he is eclectic, like Cicero, — by turns Platonist, Stoic, or Pythagorean, or supposing himself to be so. He is in reality a Hellenist,
> seeing the light in the great sun of truth which Greece had created, where all reason has its birthplace
> and the centre of its revolution.
> To pick Greek philosophy out of the Bible, to prove that all the grand discoveries of Greece had
> been made by Hebrew genius a thousand years before, was the desperate attempt made by Philo.
> We might compare it to that of the scholiasts of the thirteenth century, who wrapped up Christian
> dogmas in Aristotelian logic. Moses appears not only as the best of legislators, but as the first of

philosophers. Philo, at once Jew and Greek, wishes to win over the Jews to Hellenism and the Greeks
to Judaism.
Plato's philosophy of ideas is perhaps that part of Greek philosophy to which Philo owes, his fundamental conceptions. Reason (Logos) is the archetype of the true, the beautiful, and the good in itself; beneath it lies inert matter, to which supreme intelligence gives form»

E. Renan, «The reigns of Hadrians and Antoninus Pius»:

«This fourth Gospel, the last to appear, which had been manipulated in so many respects, where Philonian tirades were substituted for the actual discourses of Jesus, took more than half a century to assume its place, but then it triumphed all along the line. It was very convenient for the theological and apologetic requirements of the time, to have a sort of metaphysical drama which could escape from the objections which a Celsus was already preparing, instead of a small, very human history of a Jewish prophet in Galilee. The Divine Word in the bosom of God; the Word creating all things; the Word made flesh, dwelling amongst men, so that certain privileged mortals had the happiness of seeing and even touching him!
Having regard to the especial turn of the Greek intellect, which seized upon Christianity at a very early date, this seemed most sublime, and a whole system of theology after the manner of Plotinns might be extracted from it.
The knowledge of the truth and science have now become essential, and men are to be saved by their gnosis^ their initiation into certain secret mysteries, so that Christianity has become a sort of hidden philosophy which certainly neither Paul nor Peter ever dreamt of. The future belonged altogether to transcendental idealism. This Gospel, attributed to the well-beloved disciple, which, transports us at first into the pure atmosphere of the Spirit and of Love, which substitutes the love of truth for everything else, and
proclaims the sway of Mount Gerizim and of Jerusalem equally at an end, was bound in time to become the fundamental Gospel of Christianity. The only chance of success that Christianity had was, that it should be a perfectly pure form of worship, independent of any material creed. «God is a spirit, and they that worship Him must worship Him in spirit and in truth.» If Jesus is understood in such a manner, he is no longer a prophet, and Christianity under that aspect is no longer a sect of Judaism; it becomes the Religion of Reason, and. thus it came about that the fourth Gospel imparted consistency and stability to the Apostolic work».

B. Russell, «The history of western philosophy»:

> «The philosopher Philo, who was a contemporary of Christ, is the best illustration of Greek influence on the Jews in the sphere of thought. While orthodox in religion, Philo is, in philosophy, primarily a Platonist; other important influences are those of the Stoics and Neopythagoreans.
> While his influence among the Jews ceased after the fall of Jerusalem, the Christian Fathers found that he had shown the way to reconcile Greek philosophy with acceptance of the Hebrew Scriptures.
> In proportion as Christianity became hellenized, it became theological. Jewish theology was always simple. Yahweh developed from a tribal deity into the sole omnipotent God who created heaven and earth; divine justice, when it was seen not to confer earthly prosperity upon the virtuous, was transferred to heaven, which entailed belief in immortality. But throughout its evolution the Jewish creed involved nothing complicated and metaphysical; it had no mysteries, and every Jew could understand it.
> This Jewish simplicity, on the whole, still characterizes the synoptic Gospels (Matthew, Mark, and Luke), but has already disappeared in Saint John, where Christ is identified with the Platonic-Stoic Logos. It is less Christ the Man than Christ the theological figure that interests the fourth evangelist. This is still more true of the Fathers; you will find, in their writings, many more allusions to Saint John than to the other three gospels put together. The Pauline epistles also contain much theology, especially as regards salvation; at the same time they show a considerable acquaintance with Greek culture — a quotation from Menander, an allusion to Epimenides the Cretan who said that all Cretans are liars, and so on. Nevertheless Saint Paul says: «Beware lest any man spoil you through philosophy and vain deceit.»
> The synthesis of Greek philosophy and Hebrew scriptures remained more or less haphazard and fragmentary until the time of Origen (A.D. 185—254). Origen, like Philo, lived in Alexandria, which, owing to commerce and the university, was, from its foundation to its fall, the chief centre of learned syncretism».

B. Russell, «History of western philosophy»:

> «The Kingdom of Heaven. Other-worldliness is a conception which Jews and Christians, in a sense, share with later Platonism, but it takes, with them, a much more concrete form than with Greek philosophers. The Greek doctrine — which is to be found in much Christian philosophy, but not in popular Christianity — was that the sensible

> world, in space and time, is an illusion, and that, by intellectual and moral discipline, a man can learn to live in the eternal world, which alone is real. The Jewish and Christian doctrine, on the other hand, conceived the Other World as not *metaphysically* different from this world, but as in the future, when the virtuous would enjoy everlasting bliss and the wicked would suffer everlasting torment. This belief embodied revenge psychology, and was intelligible to all and sundry, as the doctrines of Greek philosophers were not».

2. RATIONAL AND IRRATIONAL AUTHORITY BY E. FROMM

Attitude of sceptics on Authority is entirely negative. Attitude of Catholics on Authority exhibits another extreme: absolute obedience to authority. In particular, Milgram's experiments displays high correlation between Catholic faith and obedience to authority. Chesterton keep chastising sceptics and protestants on repudiation of Authority of Orthodoxy; Russell on the contrary keeps scolding those who is still stupid enough to accept authority of religious orthodoxy.

It is E. Fromm who convincingly sets forth that both arguments are wrong. For it is not authority which is to blame, but the kind of authority: rational or irrational authority.

It is comprehensible now the origin of both, rational and irrational authority, when we have seen in terms of Energetics what means idolatry of «man-god» and what means recognized necessity of laws of nature by «god-man». Idolatry of «man-god» is irrational, because it is worship of Ego of magic mentality — the process identified with worship of totems by savages (SuperEgo of magic mentality instead of Ego). While subjection to laws of nature is acknowledgement of rational authority of Intellect. Thus when Russell condemns authority as controversy to the reason, he is in the wrong. For Intellect as laws of thought and laws of nature (energies) is Rational authority, available for check by fact of control of energies. And when Russell condemns

religious authority as weapon to thwart thought he is in the right. For it is irrational authority of magic mentality.

Men in office may and should make relations of subordinations according to the degree of competence without fear to damage democracy. For rational authority is honest respect for knowledge in common constructive collaboration. It is magic mentality of worship of men of power and money regardless to their personal characteristics which is irrational idolatry. Fromm gives exhaustive explanation of the matter in «Man for himself»:

Fromm, «Man for himself»:

> «The use of the term „authoritarian“ makes it necessary to clarify the concept of authority. So much confusion exists with regard to this concept because it is widely believed that we are confronted with the alternative of having dictatorial, irrational authority or of having no authority at all. This alternative, however, is fallacious. The real problem is what kind of authority we are to have. When we speak of authority do we mean rational or irrational authority? Rational authority has its source in competence. The per son whose authority is respected functions competently in the task with which he is entrusted by those who conferred it upon him. He need not intimidate them nor arouse their admiration by magic qualities; as long as and to the extent to which he is competently helping, instead of exploiting, his authority is based on rational grounds and does not call for irrational awe. Rational authority not only permits but requires constant scrutiny and criticism of those subjected to it; it is always temporary, its acceptance depending on its performance. Tire source of irrational authority, on the other hand, is always power over people. This power can be physical or mental, it can be realistic or only relative in terms of the anxiety and helplessness of the person submitting to this authority. Power on the one side, fear on the other, are always the buttresses on which irrational authority is built. Criticism of the authority is not only not required but for bidden. Rational authority is based upon the equality of both authority and subject, which differ only with respect to the degree of knowledge or skill in a particular field. Irrational authority is by its very nature based upon inequality, implying difference in^ value. In the use of the term „authoritarian ethics“ reference is made to irrational authority, following the current use of „authoritarian“ as synonymous with totalitarian and antidemocratic systems. The reader will soon recognize that humanistic ethics is not incompatible with rational authority»

3. CHESTERTON ON HUBRIS-EGO OF PROTESTANTS AND SCEPTICS

To preserve sanity of energy of spirit implies preserving both poles of Intellect: Thinking and the subject of thinking — laws of nature (laws of natural energies). Losing one of them will lead to collapse of scientific control and therefore transition to physical control of material energy. Savages are described by anthropology as men deprived of logical thinking, and therefore men of magic mentality of idolatry of totems. It is situation with broken Active Intellect. Antique Hubris-Ego is another case of the same process: here we have eminent logical thinking but lack of induction due to skepticism and following (agnosticism, pragmatism, cynicism). Thus, it is situation with broken Passive Intellect — working thought but absence of due subject of thought (laws of nature). And in both circumstances the result is the same: collapse of scientific control of energy of spirit and reduction of person to the magic mentality of physical control of material energy. Idolatry of totems in former case, and self-idolatry (or rather Ego-idolatry) in latter case.

Nietzsche in his sane writing on «Schopenhauer as teacher» conceded that Kant's philosophy is philosophy of skepticism which should be considered as ubiquitous rust of thought. None the less in his insane works on Superman he managed to outstrip Kant in agnosticism and subjectivism. The thing is that this kind of German philosophy, with outset in Kant, Fichte and Hegel, is perfect instance of the schizoid thought of immature antiquity, abounding in deduction and lacking induction. Especially that of sceptics and cynics, who have destroyed Plato's rational philosophy. This is type of philosophy destroying thought through depriving it from proper subject of thought — laws of nature of outer world.

Russell agreed with Chesterton on insanity of skeptical philosophy of Kant, Hegel, Fichte, Nietzsche. This Hubris-Ego as

schizoid thought was also detected by rational German philosophers — Karl Jaspers and especially Shelling.

Schizoid thought, unlikely Satanic cunning and fraud, is not sin or any kind of mean, low, vile thing. It is product of gifted abstract thought, immature due to lack of knowledge on epistemology, on energetical structure of the world, on science and energy of human kind. Nations which have displayed extreme Hubris-Ego throughout the History of mankind — are nations of singular capacity of true Intellect too with great positive impact on progress of civilization: Greece, Israel, Germany. How the civilization would have dispensed with Mozart, Bach and Luther? On impact of two former ones historians are agreed.

Hero-worship of Greece or Rome as well as fantasy on Chosen people of Old Testament was not product of vile trickery to fraud the rest of the world in order to subdue it and dominant them. It was naïve romance similar to that famous romance of Don Quixote — stupid but innocent of evil plot thing, which came as epiphenomena with birth of reason of Field of Intellect. And yet as history has displayed in wild civic war of Greece ruined antiquity, in wild nationalism of Germany and in wild fanaticism of Israel — being disease of thought and therefore paralytic state of energy of spirit it was by no means a harmless thing.

C. Jaspers, «The origin and goal of history»:

> «This kind of sham faith was bound to swing over to lack of faith. It is true that this philosophy unfolded in the particular, conceptions that can never be lost; it was one of the manifestations of human thought that possessed genius, and its speculative grandeur cannot be doubted. But the distrust of its world, which has erroneously spread to all German philosophy, is justified. Here the «hubris» and waywardness of genius became an unparalleled seduction. Whoever drunk of this potion became intoxicated, a promoter of ruin, through the fact that a spiritual firework of a high order caused loss of faith, which presupposes sobriety».

Bertrand Russell, «Power»:

> «Human life being a perpetual interaction between volition and

> uncontrollable facts, the philosopher who is guided by his power impulses seeks to minimise or decry the part played by facts that are not the result of our own will. I am thinking now not merely of men who glorify naked power, like Machiavelli and Thrasymachus in the *Republic*; I am thinking of men who invent theories which veil their own love of power beneath a garment of metaphysics or ethics. The first of such philosophers in modern times, and also the most thorough-going, is
> Fichte. The philosophy of Fichte starts from the ego, as the sole existent in the world. It is obvious that a metaphysic such as Fichte's leaves no place for social duties, since the outer world is merely a product of my dream. Belief in race and nationalism is thus a psychologically natural outcome of a solipsistic philosophy — all the more since love of power obviously inspires the theory, and power can only be achieved with the help of others. All this is known as «idealism', and is considered morally nobler than a philosophy which admits the reality of the external world.
> The love of power is a part of normal human nature, but powerphilosophies
> are, in a certain precise sense, insane. The existence of the external world, both that of matter and that of other human beings, is a datum, which may be humiliating to a certain kind of pride, but can only be denied by a madman. Men who allow their love of power to give them a distorted view of the world are to be found in every asylum: one man will think he is the Governor of the Bank of England, another will think he is the King, and yet another will think he is God. Highly similar delusions, if expressed by educated men in obscure language, lead to professorships of philosophy; and if expressed by emotional men in eloquent language, lead to dictatorships. *Certified* lunatics are shut up because of their proneness to violence when their pretensions are questioned; the *uncertified* variety are give the control of powerful armies, and can inflict death and disaster upon all sane men within their reach. The success of insanity, in literature, in philosophy, and in politics, is one
> of the peculiarities of our age, and the successful form of insanity proceeds almost entirely from impulses towards power».

Chesterton once more displays his singular capacity to profound insight in human soul in the way he identified correlation between Puritanism and Paganism of antique, German and Hebrew Hubris-Ego.

His proposition is that orthodoxy of Catholic Church, playing the part of Universal Law for the Christendom, was thus on the guard of human sanity, rescuing mankind from lapsing in solipsism of self-worship of schizoid thought. The key to philosophy of Chesterton is this: to substitute for laws of nature — dogmas of Catholic orthodoxy. And only in this case his apology of orthodoxy is tenable, because then it makes sense.

For example, we can then easily understand the fault he finds with Protestants: it is Hubris-Ego of ruined scientific control in negation of laws of universe (of nature). He keeps reproaching «Inner Light», «Immanent God», of Protestants in order to stress the fact that they have lost connection with outer world when they rejected authority of orthodoxy, for he understands them as objective laws of reality.

Ancient Hubris-Ego as well as culture of Hebrew is famous for first manifestations in history of wild destruction of Leviathan-states of sadomasochism of physical control. It is strive for «liberty» inherent to Hubris-Ego according to its frame (destruction of cyclic homeostasis of physical control and the loss of Inferior Ego-protection). Though it is but negative liberty which rejects slavery but by no way the tyranny for itself: this is why Greece never had democracy but oligarchy of free men, and permanent alternation from oligarchy to tyranny. But Greece is famous for wild intensity on talking on love to liberty. And Chesterton discovers this parallel between Whig's love to liberty and hate to democracy simultaneously too. He says that Germany and aristocracy of England, the Whig are oligarchic while America and France are democratic. He suggests that candid love to liberty of English aristocracy is but hate to democracy, for it lacks French understanding of liberty as equality and fraternity. and this is exactly what we have in case with oligarchic Hubris-Ego of antiquity.

Therefore we may suggest that his attempt to draw the parallel between Protestants and Pagans is not without ground.

Chesterton, «Short history of England»:

«But on the whole we shall be right if we see the first throes of the modern international problems in what is called the Thirty Years' War; whether we call it the revolt of half-heathens against the Holy Roman Empire, or whether we call it the coming of new sciences, new philosophies, and new ethics from the north. Sweden took a hand in the struggle, and sent a military hero to the help of the newer Germany. But the sort of military heroism everywhere exhibited offered a strange combination of more and more complex strategic science with the most naked and cannibal cruelty. ...The most sweeping and shameless part of the process was not complete, indeed, until the end of the eighteenth century, when Protestantism was already passing into scepticism. Indeed a very decent case could be made out for the paradox that Puritanism was first and last a veneer on Paganism; that the thing began in the inordinate thirst for new things in the noblisse of the Renascence and ended in the Hell-Fire Club. Anyhow, what was first founded at the Reformation was a new and abnormally powerful aristocracy, and what was destroyed, in an ever- increasing degree, was everything that could be held, directly or indirectly, by the people in spite of such an aristocracy.

....It was the principle that the mind of man can alone directly deal with the mind of God. It may shortly be called the antisacramental principle. ...Intellectual truth was the only tribute fit for the highest truth of the universe; and the next step in such a study is to observe what the Puritan thought was the truth about that truth. His individual reason, cut loose from instinct as well as tradition, taught him a concept of the omnipotence of God which meant simply the impotence of man. In Luther, the earlier and milder form of the Protestant process only went so far as to say that nothing a man did could help him except his confession of Christ; with Calvin it took the list logical step and said that even this could not help him, since Omnipotence must have disposed of all his destiny beforehand; that men must be created to be lost and saved.

....We make the Puritans picturesque in a way they would violently repudiate, in novels and plays they would have publicly burnt. We are interested in everything about them, except the only thing in which they were interested at all. ... But it was far other¬ wise with the individuals a generation or two after, to whom the wreck or the Armada was already a legend of national deliverance from Popery, as miraculous and almost as remote as the diliverances of which they read so realistically in the Hebrew Books now laid open to them. The august accident of that Spanish defeat may perhaps have coincided only too well with their concentra¬ tion on the non-Christian parts

of Scripture. It may have satisfied a certain Old Testament sentiment of the election of the English being announced in the stormy oracles of air and sea, which was easily turned into that heresy of a tribal pride that took event heavier hold upon the Germans. It is by such things that a civilized state may fall from being k Christian nation to being a Chosen People. But even if their nationalism was of a kind that has ultimately proved perilous to the comity of nations, it still was nationalism.

….In defending this state of things, in short, the Whigs were certainly not defending democracy, but they were in a real sense defending liberty. They were even defending some remains of mediaeval liberty, though not the best; the jury though not the guild. Even feudalism had involved a localism not without liberal elements, which lingered in the aristocratic system. Those who loved such things might well be alarmed at the Leviathan of the State, which for Hobbes was a single monster and for France a single man.

….The English lords, whose paganism was ennobled by patriotism, saw here something drawn out long and thin out of their own theories. What was paganism in Chatham was atheism in Frederick the Great. And what was in the first patriotism was in the second something with no name but Pfussianism. The cannibal theory of a commonwealth, that it can of its nature eat other commonwealths, had entered Christendom. Its autocracy and our own aristocracy drew inairectly nearer together.

…But in doing all this, it deliberately did two other things, which it thought a natural part of its policy;• it took the side of the Protestants, and then (partly as a consequence) it took the side of the Germans. Until very lately most intelligent Englishmen were quite honestly convinced that in both it was taking the side of progress against decay. The question which many of them are now inevitably asking themselves, and would ask whether I asked it or no, is whether it did not rather take the side of barbarism against civilization. At least, if there be anything valid in my own vision of these things, we have returned to an origin and we are back in the war with the barbarians. It falls as naturally for me that the Englishman and the Frenchman should be on the same side»

4. CHESTERTON ON CATHOLIC ORTHODOXY AS RATIONAL AUTHORITY OF LAWS OF NATURE

Let me say at the very beginning of my argument that I do not think in concert with Protestant the orthodoxy of Catholic Church to be rational authority of laws of nature. It is not, though it is doubtless that Catholic Church as historical Institution of energy of spirit on its early stages has been of great success as Institution of Natural Law in Middle Ages. This fact of grand history of early Church must be due to the part of truth which Christian revelation contains on laws of psychic energy.

But it is not full truth and it is not piece of scientific work appealing to scrutiny of thought — and therefore as authority it is not rational authority, but the reverse of it. This is why Bertrand Russell and Protestants of Reformation have performed a great beneficial job on revolting against irrational, magic authority of Catholic Church. I will expand on the subject in following chapters. Here I am concerned to demonstrate the righteousness of argument of Chesterton on his apology of Church and his wrath against Puritans as argument of rational authority of the truth of orthodoxy as knowledge of laws of psychic energy it contains. Otherwise, his argument becomes indefensible.

He speaks of two and only two kind of government: rule of law (rule of rules), which is impersonal, and Rule of Persons (rulers), which is inevitably personal. The former is democracy and republicanism, the latter royalism and oligarchy. And he tirelessly emphasizes that it is Natural Law of Catholic Church which had provided the rule of law through Middle Ages, and that with the loss of this Rule of Law of Church we got reduced to the personal Rule of Rulers.

Chesterton, «Orthodoxy»:

> «In short, I had spelled out slowly, as usual, the need for an equal law in Utopia; and, as usual, I found that Christianity had been there before me. The whole history of my Utopia has the same amusing sadness,

I was always rushing out of my architectural study with plans for a new turret only to find it sitting up there in the sunlight, shining, and a thousand years old.
I could never conceive or tolerate any Utopia which did not leave to me the liberty for which I chiefly care,
the liberty to bind myself Complete anarchy would not merely make it impossible to haveany discipline or fidelity; it would also make it impossible to have any fun».

Chesterton, «What is wrong with the world»:

«There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism»
Chesterton, «What is wrong with the world»:
«Religion, the immortal maiden, has been a maid-of-all-work as well as a servant of mankind. She provided men at once with the theoretic laws of an unalterable cosmos and also with the practical rules of the rapid and thrilling game of morality.
…I have only space to allude to the two largest facts of modern history: the Catholic Church and that modern growth rooted in the French Revolution.…Such a blow will remain forever unintelligible unless we realise what the brains of St. Thomas were thinking about just before they were distributed over the floor. They were thinking about the great mediaeval conception that the church is the judge of the world. Becket objected to a priest being tried even by the Lord Chief Justice. And his reason was simple: because the Lord Chief Justice was being tried by the priest. The judiciary was itself sub judice. The kings were themselves in the dock. The idea was to create an invisible kingdom, without armies or prisons, but with complete freedom to condemn publicly all the kingdoms of the earth. Whether such a supreme church would have cured society we cannot affirm definitely; because the church never was a supreme church. We only know that in England at any rate the princes conquered the saints.
…Churchill is a type of the extraordinary time in this, that he combines the presence of glory with the absence of honour. When the new aristocracy had become normal to the nation, in the next few generations, it produced personal types not only of aristocracy but of chivalry. The Revolution reduced us to a country wholly governed by gentlemen; the popular uni¬ versities and schools of the Middle Ages, like their guilds and abbeys, had been seized and turned into

> what they are — factories of gentlemen, when they are not merely factories of snobs».

5. RUSSELL'S CRITICISM ON IRRATIONAL AUTHORITY OF RELIGION

Protestant revolution, to do it justice, was not of course an unfortunate accident but was an natural revolt against corrupted Church. The Catholic Church has forfeited all its rights to represent Natural Law of mankind in becoming Church of Antichrist, which used to profane the true meaning of Gospels in simplifying it to the fairy-tale on obedience to the magic authority — the exact reverse of the essence of the Christian revelation. And Reformation has been manifestation of that natural revulsion against such forgery. The rational authority of early Catholic Church which really deserved its fame and power for it provided world with truth of Natural Law was substituted by false image of obedient to irrational authority «God»: «God suffered and commanded us to endure». To make God from Man was taking direction of magic mentality of physical control, and ultimately it came to the forgery and profanation of true sense of Gospel. At best as naïve Hubris-Ego of Don Quixote, at worst as vile Satan-Ego of Antichrist covering its spite under mask of stupefied Jesus. But in both cases, the power of St. Augustine, St. Ambrose of Catholic Church was lost altogether with rational authority of true meaning of Gospel as laws of psychic energy.

On the other hand, there is truth in accusations of Chesterton against Protestants too. For indeed, to reject the magic authority of Catholic Church still did not meant to find rational authority of scientific control of laws of psychic energy. And therefore Protestants were prone to the relapse in pagan Hubris-Ego, as Chesterton has brilliantly exposed.

B. Russell, Unpopular Essays (1950), Ch. XII:

> «Whose authority? The Old Testament? The New Testament? The Koran? People choose the book considered holy by the community in which they are born, and out of that book they choose the parts they like, ignoring the others. As soon as we abandon our own reason, and are content to rely upon authority, there is no end to our troubles. And so, even when we have a sacred book, we still choose as truth whatever suits our own prejudices.»

Russell is always in the right in his tireless emphasis on peril of irrational authority of religion, and of Catholic Church. Though shortcomings of his argument on rational authority of scientific knowledge is also apparent. It is true that magic mentality of Catholic Church is the kind of irrational authority and therefore unreliable and perilous to mind and society. But what about rational authority of science of laws of nature available to check of any evidence in control of natural energies? Why he keeps to juxtapose reason and authority? And what is «our own reason»? There is no such thing as individual reason, for all true reason is laws of thought of entire mankind — the Active intellect of Controlling energy. There is scientific control which is sane reason aiming to discover laws of nature. There is no reason independent from laws of universe and laws of thought of mankind.

In destruction of laws of nature of metaphysics of intellect Russell had undermined his own psychology based on absolute ethics of conscientious morality, «unselfish and brotherly» in search for justice for everyone as orthodoxy of Christianity. For he was conspicuously inconsistent sceptic, caring for truth of natural law and equality of democracy. There is no truth, no ethics and morality, no natural law or equality for the sceptics, for they deny existence of laws of nature. This is why his daughter was in the right accusing him in giving them ideal of truth and justice without any philosophical ground to defend the ideal. And this is why his argument on ideal of absolute morality seems far more naïve then that of Chesterton's argument on reliable authority of Catholic Church.

B. Russell, «Education and social order»:

> «Our world contains grave evils, which can be remedied if men wish to remedy them. Those who are aware of these evils and fight against them are likely, it is true, to have less everyday happiness than those who
> acquiesce in the status quo. But in place of everyday happiness they will have something which I, for my part, value more highly, both for myself and for my children. They will have the sense of doing what lies in their power to make the world less painful. They will have a more just standard of values than is possible for the easy-going conformist. They will have the knowledge that they are among those who prevent the human race from sinking into stagnation or despair. This is something better than slothful contentment, and if a free education promotes this, parents ought not to shrink from the incidental pains which it may involve for their children».

CHAPTER 10. CHESTERTON AND RUSSELL ON CATHOLIC REPUBLIC AND DEMOCRACY OF MIDDLE AGES

1. NATURAL LAW OF PLATO, STOICS, CICERO AND ROMAN LAW (JUS NATURALE). THE FIRST GREAT THEOCRACY OF NATURAL LAW OF ANTONINUS

It is not Theocracy of Natural law which is impact of Christianity. Metaphysics of Intellect implies that Divine law is the same thing as Natural law. For existence of laws of nature implies some deity as primary Intellect which had set the laws of nature. Otherwise, there is no laws of nature. This is the point to keep in mind that Divine Law is not Sacred Scriptures; Divine law is Natural Law, the causations of natural energies, including psychic energy of men. Sacred Scriptures inevitably contain the truth of Natural law for this is first initial revelation. And yet as Spinoza, Lessing, Renan held, it is still not Law. For is to come in data of intellect, in science, as natural causations available for check through evidence of facts (control of energy).

With this respect we can consider Sacred Scriptures of Christianity relatively similar with Greek Revelation on Plato's Metaphysics of Intellect and progress of Natural Law of that metaphysics in philosophy of Stoics and in Roman Law of Antoninus' Empire. E. Renan calls this progress in Roman Natural Law in age of Marcus Aurelius — revelation. E. Trubezkoy urges that Plato's Republic is probably a revelation. In sense of initial, immature but verily knowledge on origin and causations of human nature.

To acquire precise and accomplished knowledge we needed those two thousand years of hard intellectual work made

by mankind on the way to science as Energetics. Now we already own knowledge on many discovered natural energies and have obtained control of force of those energies. Moreover, with pace of those discoveries gradually became apparent data on the very process of knowledge — on epistemology. It was W. Ostwald to whom we indebted the first proposition on notion of Energetics as theory of knowledge. However, his mistake was philosophical grounds of empiricism, for without definition of energies as set of natural causations, theory of Energetics is not tenable.

Cicero, «On laws»:

> «Let us begin, then, to establish the principles of justice on that eternal and universal law, whose origin precedes the immeasurable course of ages, before legislative enactments were in being, or political governments constituted. There exists, therefore, since nothing is better than reason, and since this is the common property of God and man, a certain aboriginal rational intercourse between divine and human natures. This reason, which is common to both, therefore, can be none other than right reason; and since this right reason is what we call Law, God and men are said by Law to be consociated. Between whom, since there is a communion of law, there must be also a communication of Justice. Law and Justice being thus the common rule of immortals and mortals, it follows that they are both the fellow–citizens of one city and commonwealth. And if they are obedient to the same rule, the same authority and denomination, they may with still closer propriety be termed fellow–citizens, since one celestial regency, one divine mind, one omnipotent Deity then regulates all their thoughts and actions. This universe, therefore, forms one immeasurable Commonwealth and city, common alike to gods and mortals. And as in earthly states, certain particular laws, which we shall hereafter describe, govern the particular relationships of kindred tribes; so in the nature of things doth an universal law, far more magnificent and resplendent, regulate the affairs of that universal city where gods and men compose one vast association».

Cicero, «On Laws»:

> «But the subject of our present discussion soars far higher, and comprehends the universal principles of equity and law. In such a discussion therefore on the great moral law of nature, the practice

> of the civil law can occupy but an insignificant and subordinate station. For according to our idea, we shall have to explain the true nature of moral justice, which is congenial and correspondent with the true nature of man. We shall have to examine those principles of legislation by which all political states should be governed. And last of all, shall we have to speak of those laws and customs which are framed for the use and convenience of particular peoples, which regulate the civic and municipal affairs of the citizens, and which are known by the title of civil laws».

So, having made all this preliminary remarks we can now propose that Christianity as well as Plato's, Stoic's and Roman' metaphysics of Intellect are first systems, vague and insecure but true, of Natural Law.

This will mean that Catholic Church as Institution of Natural Law of Middle Ages was not the first one of this character. For history had had already the great manifestation of such institution in the age of Antoninus Roman Empire.

We owe it to Gibbon, the definition of Roman history as sharp antithesis between two opposite types of government: government of wisdom and virtue in the period «between Domitian and Commodus» and government of vile and vice in the period after Augustus and after Commodus.

Chesterton would term the former one — impersonal rule of law or democracy of republic; and the latter one — personal rule of rulers, or tyranny of royalism (» What is wrong with the world»). For Chesterton, even in his praise of catholic monarchy of Middle Ages held those monarchies to be offices of rule of law of Catholic Church. He refers to the fact of the takeover of power by Henry the Eight, who is already a Pope himself, as to relapse into barbarism of personal rule of caprice.

We owe it to brilliant and all-round study on Christianity made by Ernest Renan, that we have today clear comprehension of the impact of Greek philosophy and Roman Law in emerging of Institution of Natural law in Roman Empire of Antoninus. Another emphasis on this identity between Roman theocracy of natural law and Christian theocracy as City of God by Augustine

in Catholic Church had made Russian philosopher — E. Trubezkoy in his research on Augustine's Civitas Dei. I also have to highly commend the study of French author Constant Martha on «Philosophers moralists of II century of Roman Empire», which makes the same emphasis on identity between Christian metaphysics and ethics and that of stoics and satirists of Roman Empire: Seneca, Persius, Juvenal, Marcus Aurelius, Epictetus, Chrysostom, Lucian.

E. Gibbon, «The decline and fall of Roman Empire»:

> «Titus Antoninus Pius has been justly denominated a second Numa. The same love of religion, justice, and peace, was the distinguishing characteristic of both princes. But the situation of the latter opened a much larger field for the exercise of those virtues. Numa could only prevent a few neighboring villages from plundering each other's harvests. Antoninus diffused order and tranquillity over the greatest part of the earth. The virtue of Marcus Aurelius Antoninus was of severer and more laborious kind. It was the well-earned harvest of many a learned conference, of many a patient lecture, and many a midnight lucubration. At the age of twelve years he embraced the rigid system of the Stoics, which taught him to submit his body to his mind, his passions to his reason; to consider virtue as the only good, vice as the only evil, all things external as things indifferent. Buthis life was the noblest commentary on the precepts of Zeno. If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the f irm but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian, and the Antonines, who delighted in the image of liberty, and were pleased with considering themselves as the accountable ministers of the laws. Such princes deserved the honor of restoring the republic, had the Romans of their days been capable of enjoying a rational freedom. The labors of these monarchs were overpaid by the immense reward that inseparably waited on their success; by the honest pride of virtue, and by the exquisite delight of beholding the general happiness of which

> they were the authors. A just but melancholy reflection imbittered, however, the noblest of human enjoyments. They must often have recollected the instability of a happiness which depended on the character of single man. The annals of the emperors exhibit a strong and various picture of human nature, which we should vainly seek among the mixed and doubtful characters of modern history. In the conduct of those monarchs we may trace the utmost lines of vice and virtue; the most exalted perfection, and the meanest degeneracy of our own species. The golden age of Trajan and the Antonines had been preceded by an age of iron. It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian's reign) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period».

E. Renan, «Marcus Aurelius»:

> «Antoninus would have had the reputation of being the best of sovereigns if he had not designated for his successor a man equal to himself in goodness and in modesty — one who joined to these shining qualities talent, and a charm which make an image to live in the recollection of mankind. Simple, amiable, full of sweet gaiety, Antoninus was a philosopher without pretending to be so, and almost without knowing it. Marcus-Aurelius was a philosopher whose humanity and sincerity were admirable, but yet reflective. In this respect Antoninus was the greater. His kindness did not lead him to commit mistakes. He was not tormented by the evil instincts which gnawed at the heart of his adopted son. That extraneous evil, that restless study of self, that demon of scrupulousness, that fever of perfection, are the indications of a nature less strong than distinguished. The most beautiful thoughts are those which men do not commit to writing; but let it be added that we should have known nothing of Antoninus if Marcus-Aurelius had not handed down to us that exquisite portrait of his adopted father, in which he seems, by reason of humility, to have applied himself to paint an image superior to what he himself was. Antoninus resembled a Christ who would not have had an Evangel; Marcus Aurelius a Christ who would

have written his own. The salutary principle of adoption had made of the imperial court, in the second century, a true nursery of virtue. The noble and learned Nerva, in establishing that principle, assured the happiness of the human species for nearly three hundred years, and gave to the world the most beautiful century of progress which has been conserved by the memory of man».

E.Renan,«On Hadrian and Antoninus Pius»:

«The door was open to any progress. Stoic philosophy was penetrating the legislature, and introducing into it the idea of the rights of man, of civil equality, and of the uniformity of provincial administration. The privileges of the Roman aristocracy were daily disappearing, and the chiefs of society believed in and were working for progress. They were philosophers who, without looking for Utopia, yet desired the greatest possible application of reason to human affairs. That was worth a great deal more than the fanatical and inapplicable Thora, which at best was only good for a very small nation. Men had reason to be satisfied with life, and behind that fine generation of statesmen one could perceive another wiser, more serious, more upright still. Antoninus was a St Louis as far as heart and rectitude went, with much more judgment, and a wider range of intellect. He was the most perfect sovereign that ever reigned. He was even superior to Marcus Aurelius, as the reproaches of weakness which may be addressed to the latter cannot be applied to him. To enumerate his virtues would be to enumerate all the qualities of which a perfect man can command. In him all the world saluted an incarnation of the mythical Numa Pompilius. He was the most constitutional of sovereigns, and, at the same time, simple, economical, quite taken up with good deeds and public works, far from any excess, free from rhetoric and any affectation of mind. By his means philosophy really became a power; everywhere philosophers were richly pensioned; already he was surrounded by ascetics, and the general direction of the education of Marcus Aurelius was his work. Thus the world's ideal seemed to have been attained, wisdom reigned, and for twenty-three years the world was governed by a flither. Affectation, false taste in literature, fell to the ground; people became simple; public instruction became an object of lively solicitude. The condition of the whole world was amelio160 rated; excellent laws, especially in favour of slaves, were carried; the relief of those who suffered became the object of universal care. The preachers of moral philosophy even surpassed the successes of Dion Chrysostom; the seeking for frivolous applause was the rock which they had to avoid. A provincial aristocracy of upright people who wished to do right, had

> succeeded the cruel aristocracy of Rome. The force and the loftiness of the ancient world were being lost, and men were becoming good, gentle, patient, humane. As always happens, socialistic ideas profited by that largeness of views and made their appearance, but general good sense and the force of established order prevented them from becoming a public evil. The similarity between these aspirations and those of Christianity was striking»

E. Renan, «Marcus Aurelius»:

> «Stoicism, since the reign of Hadrian, had permeated the Roman law with its broad maxims and had made of it a natural law, a philosophical law, so that reason might conceive it as applicable to all men. The perpetual edict of Salvius Julianus was the first complete expression of that new law destined to become the universal law. It was the triumph of the Greek mind over the Latin mind. The strict law yielded to equity; mildness turned the scale on severity; justice seemed inseparable from beneficence. The great jurisconsulates of Antoninus, Salvius Valens, Ulpius Marcellus, Javolenus, Volusius Moecianus continued the same work. The last was the master of Marcus-Aurelius in the matter of jurisprudence, and, to speak the truth, the work of the two holy emperors ought not to have been separated. From them dates the majority of the sensible and humane laws which modify the rigour of the ancient law and form, from legislation primarily narrow and implacable, a code susceptible of being adopted by all civilized peoples. The weak individual, in ancient societies, was somewhat dependent. Marcus-Aurelius constituted himself in a fashion the tutor of all those who had not one. The wants of the poor child and the sick child were assured. The tutelary Praetor was created to give guarantees for the orphaned. The civil law and the registration of births were commenced. A multitude of ordinances, completely just, introduced into the whole administration a remarkable spirit of mildness and of humanity. The expenses of the cures were diminished. Thanks to a better system of provisioning, famines in Italy were rendered impossible. In the order of judicature many reforms of an excellent character dated in like manner from the reign of Marcus. The regulation of manners, notably that which had reference to indiscriminate baths, was made more strict. It was to the slaves especially that Antoninus and Marcus-Aurelius showed themselves beneficent. Some of the greatest monstrosities of slavery were corrected. It was henceforward admitted that the master could commit an injustice to a slave. From the time of the new legislation corporal punishments were regulated. To kill

a slave became a crime; to treat him with excessive cruelty was a misdemeanour, and drew upon the master the necessity of selling* the unfortunate whom he had tortured. The slave, in time, resorted to the tribunals, became a somebody, and a member of the city. In point of fact, from the time of Antoninus, the jurisconsulate, imbued with Stoicism, considered slavery as a violation of the rights of nature, and were inclined to restrict it. Enfranchisement was favoured in everyway. Marcus- Aurelius went further and recognised within certain limits the right of slaves to the goods of the master. The laws, up to this time, of tutelage and trusteeship had been most incomplete; Marcus-Aurelius made them models of administrative foresight. By the ancient law the mother made hardly any part of the family of her husband and of her children. The Tertullian Senatus consultum (in the year 158), and the Orphitian Senatus consultum (178) established to the mother the right of succession, from the mother to the child and from the child to the mother. Sentiment and natural law took precedence. The excellent laws in regard to banks, to the sale of slaves, to informers and slanderers, put an end to a multitude of abuses. The fiscal laws had always been severe, exacting. It was henceforward settled in principle that in doubtful cases it should be the treasury that was wrong. Imposts of a vexatious character were abolished. The length of processes was diminished. The criminal law became less cruel, and the inculpated person was given valuable guarantees; still, it was the personal characteristic in application, the of Marcus-Aurelius to diminish, established penalties. In cases of folly punishment was remitted. The great stoical principle, that culpability resided in the motive, not m the deed, became the soul of laws. Thus was definitely established that great marvel the Roman law, a sort of revelation in its way which ignorance has placed to the honour of the compilers of Justinian, but which in reality was the work of the great emperors of the second century, and admirably interpreted and continued by the eminent jurisconsulates of the third century. The Roman law had a less clamorous triumph than Christianity, but in a sense a more durable one. Wiped out first by barbarism, it was resuscitated about the close of the Middle Ages, was the law of the world of the Renaissance, and became once more in a modified form the law of modern peoples. It was hence that the great Stoical school in the second century attempted to reform the world, after having to appearance miserably failed, and achieved in reality a complete victory. Compiled by the classical jurisconsults of the times of Severus, mutilated and altered by Tribonian, the texts survived, and these texts became later the code of the entire world. Now these texts were the work of the eminent

> legalists who, grouped about Hadrian, Antoninus, and Marcus Aurelius, caused the law to enter definitely into its philosophic age. The labour was continued under the Syrian emperors; the frightful political decadence of the third century did not prevent that vast edifice from continuing its slow and splendid growth. Seneca had said: " All men, if we go back to the origin of things, have gods for fathers.»» On the morrow Ulpian will say: " By the law of nature all men are born free and equal.»

E. Renan, «Marcus Aurelius»:

> «Thus was definitely founded that marvelous system, Roman law, a kind of revelation in its way, honour for which ignorance ascribed to the compilers of Justinian, but which in reality was the work of the great Emperors of the second century, admirably interpreted and continued by the eminent jurists of the third century. Roman law was to have a less clamorous triumph than Christianity, but in a sense a more lasting one. Trodden out of sight at first by barbarism, it was to be resuscitated towards the close of the Middle Ages, to be the law of the world of the Renaissance, and to become, under slightly modified conditions, the law of modern peoples. Thus it was that the great Stoic school which, in the second century essayed the reformation of the world, after having to all appearance failed miserably, in reality won a complete victory. Gathered together by the classical jurists of the time of the Severi, mutilated and altered by Tribonianus, the texts survived, and later these texts came to be the code of the whole world. They were the work of the distinguished legislators who, grouped about Hadrian, Antoninus, and Marcus Aurelius, caused law to enter once and for all on its philosophic period. The task was continued under the Syrian Emperors; the terrible political decadence of the third century did not hinder the vast edifice from maintaining its gradual but noble growth. It is Marcus Aurelius himself who has drawn for us in the first book of his Meditations that admirable background through which, in a paradisal light, move the pure and noble figures of his father, his mother, his grandsire, his instructors. Thanks to him, we can understand how those old Roman families, which had seen the reign of the bad Emperors, still clung to their uprightness, their dignity, their sense of justice, their civic spirit, and, if I may say so, their republicanism. They lived in admiration of Cato, Brutus Thrasea, and the great Stoics whose souls had never bowed down to tyranny. The reign of Domitian they held in abhorrence; the sages who had gone through it without flinching were honoured as heroes. The advent of the Antonines was simply the accession to power

of the society whose righteous wrath has been transmitted to us by Tacitus, the society of good and wise men formed by the union of all those whom the despotism of the first Crcsars had revolted. Neither the puerile ostentation of Oriental monarchies, founded on the degradation and stupidity of men, nor the pedantic pride of mediaeval dynasties, based on an exaggerated sense of heredity and the naive faith in blood of the Teutonic races, can give us any conception of the wholly republican sovereignty of Nerva, Trajan, Hadrian, Antoninus, and Marcus Aurelius. Here we have no trace of hereditary kingship or divine right, nor anything analogous to military chieftainship. It was a kind of great civil magistracy, which had nothing resembling a court, and in no way deprived the Emperor of his character as an individual. Marcus Aurelius, in particular, was neither little nor much of a king in the proper sense of the word; his fortune was immense, but it was entirely hereditary. His aversion from» the Caesars,»^ whom he regarded as Sardanapali, ostentatious, debauched, and cruel, is at every instant apparent. His civic principles were strongly pronounced; to the Senate he restored all its ancient importance. When at Rome he never missed a sitting, and only quitted his place when the consul had pronounced the formula: Nihil vos moramur paires conscripti. Never until now had the problem of human happiness been pursued with such consistency and determination. Plato's ideal was realised: the world was governed by philosophers. All that in Seneca's great soul had been no more than fine sentiment was now coming to be the actual truth. Jeered at for two hundred years by brutal Romans, Greek philosophy triumphs by sheer force of patience. Already, under Antoninus, we have seen privileged and pensioned philosophers almost playing the part of public functionaries. The Emperor is now literally surrounded by them. His former instructors have become ministers and statesmen. He lavishes honours upon them, raises statues to them, places their images among his household gods, and on the anniversary of their death goes to sacrifice at their tombs, which he always keeps decked with flowers. The consulate, up till now reserved for the Roman aristocracy, is invaded by rhetoricians and philosophers. Herodes Atticus, Fronto, Junius Rusticus, Claudius Severn, and Proculus become consuls or proconsuls in their day. Marcus Aurelius had for Rusticus in particular the tenderest affection; he twice made him consul, and invariably embraced him before saluting the prefect of the Pratorium The important functions of prefect of Rome were for years immutably, so to speak, in his hands»

E. Renan, «Marcus Aurelius»:

«Thus there was realised a veritable historical miracle, what might be called the reign of philosophers. This is the moment to study that which such a regime favoured, that which it contemned. It assisted marvellously the social and moral progress; humanity, the softening of manners, increased exceedingly; the idea of a state being governed by wisdom, benevolence, and reason was established for ever. ...This curious phenomenon, which has been witnessed but once in history, partook certainly of the character of the emperor; but it partook also of the nature of the empire, and of the Roman conception of the State, a conception wholly rationalistic, into which there efitered no theocratic idea. The law was the expression of reason; it was hence natural that men of reason should attain one day or other to power. Like judges in cases of conscience, the philosophers had a role which was in a manner legal. For centuries the Greek philosophy had constituted the education of the highest Roman society; almost all the preceptors were Greeks; education was imparted wholly in Greek. Greece could not name a more splendid victory than that which she had thus gained through her pedagogues and professors. Philosophy took more and more the character of a religion; she had her preachers, her missionaries, her directors of consciences, her casuists. The great personages conversed with one another in a familiar philosophy, which was at the same time their intimate friend, their monitor, the guardian of their souls. It was hence a philosophy which had its thorns, and the first conditions of which were a venerable exterior, a fine beard, and a fashion of wearing a cloak with dignity. Rubellius Plautus had near him, it is said, «two doctors of wisdom,» Coeranus and Musonius, the one Greek, the other Etruscan, in order to furnish him with the grounds for being able to await death with courage. Before death, people conversed with some sage, similar to what is called with us a priest, so that the last breath drawn might have a moral religious character. Canus Julius walked to the scaffold accompanied by» his philosopher.» Thraseus died assisted by the cynic Demetrius. People hold it to be the first duty of a philosopher to enlighten men, to sustain them and to direct them. In great afflictions we send for a philosopher to give consolation, and often the philosophers, like our priests invoked in extremis. It was the conscience of the sovereign in particular that the philosophers, like the Jesuits later, sought to gain over to the right. «The sovereign is good and wise for the benefit of others». In bettering him the philosopher accomplished more than if he had seduced into the paths of wisdom hundreds of isolated individuals. Areus was to Augustusja director, a kind of confessor, to whom the emperor unfolded all his thoughts, even to his most secret movements. When

Livy lost his son Drusus it was Areus who condoled with him. Seneca played at intervals a similar part to Nero. The philosopher in the times of Epictetus, though he was still treated with great rudeness by the unpolished personages in Italy, became the comes of the prince, his most intimate friend, he whom he received at all times. It might be said of these species of almoners that they had functions and received regular treatment. Dion Chrysostom wrote for Trajan his discourses on the duties of royalty. Hadrian has been represented to us as being surrounded with Sophists. The public had, like the princes, its regular lessons in philosophy. There were in important cities an eclectic official teacher, lessons, conferences. All the ancient denominations of the school subsisted. There were yet Platonists, Pythagoreans, Cynics, Epicureans, Peripaticians, drawing equal salaries, on the sole condition of their proving that their teaching was in full accord with that of Plato, Pythagoras, Diogenes, Epicurus, and Aristotle. It is too often forgotten that the second century had a veritable Pagan preaching, similar to that of Christianity, and in many respects in accord with the latter. It was not uncommon at the circus, at the theatre, or in the assemblies to see a sophist get up, like a divine messenger, in the name of eternal truth. Dionysius Chrysostom had already furnished the model of these homilies, borrowed from a polytheism greatly mitigated by philosophy, and which recalls the teachings of the Fathers of the Church. The Cynic Theagenus, at Rome, attracted the multitude to the course of lectures he gave in the gymnasium of Trajan. Maximus of Tyre in his Sermons presents to us a theology, at bottom monotheistic, in which the representations set forth are conserved only as the necessary symbols of human weakness, and which could satisfy alone the sages. ...The problem of the happiness of humanity had never before been known to have been pursued with so much assiduousness and heartiness. The ideal of Plato was realised; the world was governed by the philosophers. All that had been in the form of a beautiful sentiment in the great soul of Seneca had come to be a reality. Though- railed at for two hundred years by the brutal Romans, the Greek philosophy, by dint of patience, triumphed. We have seen already under Antoninus philosophers privileged, pensioned, Enjoying almost the position of public functionaries; now the emperor is wholly surrounded with them. His old masters have become his ministers, his men of state. He showers honours upon them with profusion, raises statues to them, places their monuments among his household gods, and, on the anniversary of their death, goes to sacrifice at their tombs, which he always keeps decked with flowers. The consulship, which until now had been

reserved for the Roman aristocracy, is invaded by the rhetoricians and the philosophers. Herodus Atticus, Fronto, Junius Rusticus, Claudius Severus, Proculus, became in their day consuls or proconsuls. Marcus-Aurelius had in particular for Rusticus the most tender affection. He made him twice consul, and always embraced him before saluting the prefect of the praetorium. The important functions of the prefect of Rome were for some years as if placed immutably in his hands. Marcus-Aurelius did not dissimulate the defects of his friends; but his perfect sagacity led him to make a distinction between the doctrine and the weaknesses of those whom he taught. As St. Louis was not disturbed for a moment in his faith by the disorders of the clericals, so Marcus- Aurelius was never disgusted with philosophy with what were the vices of the philosophers. He went and listened in their schools to Apollonius and to Sextus of Cheronea, and was not made angry by people laughing at him. Like Antoninus, he had a faculty for supporting the ill-natured remarks of vain and badly educated people, which those honours probably exaggerated and rendered impertinent. Alexander saw him walking in the streets without courtiers, without a guard, clad in the mantle of the philosopher and living like one of them. At Athens he instituted chairs for all the sciences, and endowed them liberally; and he was able to give to the institution called the university of that city an eclat superior even to that which she had received from Hadrian. Marcus-Aurelius exercised in his discernment of men a very perfect tact. The whole group of sages who had seized power on all sides presented a very venerable aspect; the emperor regarded them less as masters or friends than as brothers, who were associated with him in the government. The philosophers, as Seneca had dreamed, had become a power in the State, a certain constitutional institution, a privy council, whose influence in the affairs of State was of first importance»

2. THE IMPACT OF JESUS GOSPEL: AROUSAL OF ENERGY OF SPIRIT

The great power of Christ as sage and prophet exhibited itself in that capacity to communicate to the hearts of plain people through poetry and picturesque cant of parable's the idea of Kingdom of heaven as home of energy of spirit. That is to say — that space of intellect of natural law is home of energy of thought, constituted to search and learn those laws. To understand cold and

abstract Plato's metaphysics men were not ready. To grasp the beauty of sermon of Jesus on treasures of Kingdom of heaven they appeared too glad. This is the conception of Renan's view on the part of Jesus as prophet, set forth in his famous «Life of Jesus».

Indeed, main idea of Gospel is consistent dualism of two worlds: world of spirit and world of matter. Both creations of deity, and only spirit being part of deity. It was doctrine of absolute priority of spirit over matter in every single word of Jesus. «It is spirit which quickens, not flesh», «Lay your treasures in Kingdom of heaven», «Kingdom of heaven is within you», " Pray in truth and spirit» and similar sermon on second birth from spirit to enter the kingdom of heaven. The same duality of sermon of Christ demonstrates his teaching on division between state and church. Thus, the impact of Jesus was this great accomplishment in theory and in practice of division between State as body of physical control of material energy and Church as body of scientific control of Energy of Spirit.

He managed first so deeply to inspire men with his poetry of parables that community of unity of spirit was immediately produced in first Christian organizations. For energy of spirit is energy of Thought and energy of Morality in the sense of veracity, conscience, compassion and justice. Thought is foundation and activity of energy of spirit, morality is manifestation of causations of emotional fabric of energy of spirit. It is law of conservation of force of energy of spirit which is displayed in morality of conscience and compassion, because the object of control for this energy is «common self» of all sane people. When one feels like risking his life to save someone, or when French and Russian lords joined Revolution to help common people, or when you feel that justice is more important than your life, — it is law of conservation of force of energy of spirit telling you that you have universal object of control («me», «self») with other sane people. Though not with insane men, for there energy of spirit had been wasted and defaced under activity of material energy.

And second great impact generated by Jesus' sermon was ultimate erection of Catholic Church as separate social body from social body of State. This is something unknown to history even to history of Theocracy of Natural law of Antoninus Empire. For when Plinius the Young in «Panegyric to Traja» stated sharp distinction between government of Good Emperors and government of Bad Emperors, he talked on the same institution, guided by different forces in different periods. Christian Church inaugurated to the world divorce between social body of energy of spirit and social body of material energy.

J.S. Mill in his study on Comte's philosophy of positivism has singled out his high praise of the historical impact by Catholic Church for division of power of spirit and power of sword. The great confusion was produced with sudden phenomenon of mighty social power displayed by Church of Christ. Catholic Church was accused of thirst of power and therefore the loss of spirit of Christ. But solution of this confusion is the same like with rational and irrational authority. For the question is not on power itself, but which kind of power we have to attribute to the Church of Christ? Certainly, not power of physical control of material energy. And certainly, the power of scientific control! For it is the very essence of energy of spirit! It is by no way energy of weakness, it is the only energy of real power, because it is energy of intellect!

The great power of St. Ambrose, of Gregory the Great, of St Augustine and Hildebrand was due to the natural strength of energy of spirit, provided balance of social unity in Catholic Church. It was another case with power of later to come corrupted popes like Medici and Borja, for they exhibited the power of physical control of material energy. And this is why it did not take long time to lose the real power of the institution of energy of spirit.

E. Renan, «Life of Jesus»:

> «In spite of the feudal Church, of sects, and of religious orders, holy men and women continued to protest in the name of the Gospel against the world's iniquity. Even in our own days, troublous days

in which Jesus has no truer followers than those who seem to deny him, the dreams of an ideal organisation of society, which have so much analogy to the aspirations of the primitive Christian sects, are in one sense nothing but the blossoming of the same idea, one of the branches of that mighty tree in which germinates all thought of futurity, of which the „kingdom of God" will be eternally the root and the stem. On this phrase all the social revolutions of humanity will be grafted. But, tainted by a gross materialism, and aspiring to the impossible that is to say, to the foundation of universal happiness upon political and economic measures, the socialistic endeavours of our time will remain unfruitful, until they take as their guiding principle the true spirit of Jesus, by which I mean absolute idealism the principle that to possess the world we must renounce it».

Chesterton, «Short History of England»:

«But the Roman Empire did not destroy nations; if anything, it created them. Britons were not originally proud of being Britons; but they were proud of being Romans. The Roman steel was at least as much a magnet as a sword. In truth it was rather a round mirror of steel, in which every people came to see itself. For Rome as Rome the very smallness of the civic origin was warrant for the largeness of the civic experiment. Rome itself obviously could not rule the world, any more than Rutland. 1 mean it could not rule the other races as the Spartans ruled the Helots or the Americans ruled foe negroes. A machine so huge had to be human; it had to have a handle that fitted any man's hand. The Roman Empire necessarily became less Roman as it became more of an Empire

...But though here as everywhere the spirit explains the processes, and the processes cannot even plausibly explain the spirit, these processes involve two very practical points, without which we cannot understand how this great popular civilization was created — or how it was destroyed.

...The very word " monk " is a revolution, for it means solitude and came to mean community — one might call it sociability. What happened was that this communal life became a sort of reserve and refuge behind the individual life; a hospital for every kind of hospitality. We shall see later how this same function of the common life was given to the common land. It is hard to find an image for it in individualist times; but in private life we most of us know the friend of the family^ who helps it by being outside, like a fairy godmother. It is not merely flippant to say that mon^ and nuns stood to mankind as a sort of sanctified league of aunts and uncles. It is

a commonplace that they did everything that nobody else would do; that the abbeys kept the world's diary, faced the plagues of all flesh, taught the first technical arts, preserved the pagan literature, and above all, by a perpetual patchwork of charity, kept the poor from the most distant sight of their modern despair. We still find it necessary to have a reserve of philanthropists, but we trust it to men who have made themselves rich, not to men who have made themselves poor. Finally, the abbots and abbesses were elective. They introduced representative government, unknown to ancient democracy, and in itself a semi-sacramental idea. If we could look from the outside at our own institutions, we should see that the very notion of turning a thousand men into one large man walking to Westminster is not only an act of faith, but a fairy tale. The fruitful and effective history of Anglo-Saxon England would be almost entirely a history of its monasteries. Mile by mile, and almost man by man, they taught and enriched the land.

...But it is a huge historical error to suppose that the Crusades concerned only that crust of society for which heraldry was an art and chivalry an etiquette. The direct contrary is the fact. The First Crusade especially was much more an unanimous popular rising than most that are called riots and revolutions. The Guilds, the great democratic systems of the time, often owed their increasing power to corporate fighting for the Cross; but I shall deal with such things later. Often it was not so much a levy of men as a trek of whole families, like new gipsies moving eastwards. Their maps are more provocative than pictures. Their half-fabulous animals are monsters, and yet are pets. It is impossible to state verbally this very vivid atmosphere; but it was an atmosphere as well as an adventure. It was precisely these outlandish visions that truly came home to everybody; it was the royal councils and feudal quarrels that were comparatively remote. The Holy Land was much nearer to a plain man's house than Westminster, and immeasurably nearer than Runymede. To give a list of English kings and parliaments, without pausing for, a moment upon this prodigious presence of a religious transfiguration m common life, is something the folly of which can but faintly be conveyed by a more modern parallel, with secularity and religion reversed. It is as if some Clericalist or Royalist writer should give a list of the Archbishops of Paris from 1750 to 1850, noting how one died of small-pox, another of old age, another by a curious accident of decapitation, and throughout all his record should never once mention the nature, or even the name, of the French Revolution.

...Most of the mediaeval remains familiar to the modern reader are necessarily «late,» such as Chaucer or the Robin Hood ballads; but they are none the less, to a wiser criticism, worthy of attention and even trust. That which lingers after an epoch is generally that which lived most luxuriantly in it. It is an excellent habit to read history backwards. It is far wiser for a modern man to read the Middle Ages backwards from Shakespeare, whom he can judge for himself, and who yet is crammed with the Middle Ages. If this be true of Shakespeare, it is even truer, of course, of Chaucer. When the average reader turns to the " Canterbury Tales,» which are still as amusing as Dickens yet as mediaeval as Durham Cathedral, what is the very first question to be asked?

...It is almost necessary to say nowadays that a saint means a very good man. The materials of it were almost the same as those of labour and domesticity: it did not need the sword or sceptre, but rather the staff or spade. It was the ambition of poverty. Who was St. Thomas, to whose shrine the whole of that society is thus seen in the act of moving; and why was he so important? If there be a streak of sincerity in the claim to teach social and democratic history, instead of a string of kings and battles, this is the obvious and open gate by which to approach the figure which disputed England with the first Plantagenet. A real popular history should think more of his popularity even than his policy. And unquestionably thousands of ploughmen, carpenters, cooks, and yeomen, as in the motley crowd of Chaucer, knew a great deal about St. Thomas when they had never even heard of Becket.

...The place of Coeur de Lion in popular fable and gossip is far more like his place in true history. King Richard, as the typical Crusader, did make a momentous difference to England by gaining glory in the East, instead of devoting himself conscientiously to domestic politics in the exemplary manner of King John. The accident of his military genius and prestige gave England something which it kept for four hundred years, and without which it is incomprehensible through¬ out that period — the reputation of being in the very vanguard of chivalry. The great romances of the Round Table, the attachment of knighthood to the name of a British king, belong to this period. Richard was not only a knight but a troubadour; and culture and courtesy were linked up with the idea of English valour. The mediaeval Englishman was even proud of being polite; which is at least no worse than being proud of money and bad manners, which is what many Englishmen in our later centuries have meant by their common sense. Chivalry might be called the baptism of Feudalism. It was an attempt to bring

> the Justice and even the logic of the Catholic creed into a military system which already existed; to turn its discipline into an initiation and its inequalities into a hierarchy».

3. GIBBON ON FIVE CAUSES OF SUCCESS OF CHRISTIANITY. THE RISE OF ENERGY OF SPIRIT IN CHURCH OF CHRIST

Gibbon's «Fall of Roman Empire» is famous for his condemnation of Christianity as stupid superstition. However, being honest and reasonable author concerned with veracity of his study in the first place, Edward Gibbon displays rare scruples in representing true facts. We need only omit his own argument and apply for facts he unfolds in «Fall of Rome» to prove that phenomenon of Christianity has been in manifestation of singular rise of energy of spirit, produced by sermon of Jesus.

It is true that metaphysics of Intellect and theory of Natural Law was not product of Christianity, though it is valuable for being founded on them. But, there are unique things in history of civilization to be attributed only to Christianity. The influence exerted by Jesus Gospel was wakening of energy of spirit which mounted to the creation of Church of Christ as separate body of energy of spirit, unknown for antiquity. Sharp division between clergy and laity, introduced by Christian Church, was not familiar to Greek and Roman world.

Gibbon suggest five causes of «remarkable victory» of Christianity, and I am concerned here to demonstrate that all five causes he pointed out mount to the one single cause: arousal of energy of spirit, provoked by Gospel of Jesus. Sermon of great Jewish prophets, whose heir was Jesus, metaphysics of Intellect of kingdom of heaven, the unique power of Controlling energy (though by no way miraculous), the pier and austere morals, and the union of Christian republic as common self of energy of spirit — all these are apparent manifestations of active energy of spirit.

Gibbon, «Decline and Fall of Roman Empire»:

> «Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. …the five following causes: I. The inflexible, and if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses. II. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth. III. The miraculous powers ascribed to the primitive church. IV. The pure and austere morals of the Christians. V. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire
> …To the first of these the Christians were indebted for their invincible valor, which disdained to capitulate with the enemy whom they were resolved to vanquish. The three succeeding causes supplied their valor with the most formidable arms. The last of these causes united their courage, directed their arms, and gave their efforts that irresistible weight, which even a small band of well-trained and intrepid volunteers has so often possessed over an undisciplined multitude, ignorant of the subject, and careless of the event of the war».

He said nothing on thirst of knowledge, the fundamental property of energy of spirit, for he kept referring to monks as to men intentionally stupefying themselves. In spite of the fact that fourth Evangel by St. John, is Evangel on metaphysics of Intellect, it is true that Jesus did not emphasized intellectual activity in his sermon. However, there are reservations in Gospel on limitations in popular perception Jesus felt in setting forth his idea. He kept reiterating that they are not ready to get all data, that he is forced to use the cant of parables and that the is to come when his words will be stated «directly from God» (from Intellect, science).

Nevertheless, practice has approved that energy of spirit is rooted in intellect. For even monks with initial vows to escape study and science ended up in heavy philosophical researches, like that of Franciscans and Dominicans, dominated by thought and steeped in philosophy.

Gibbon, «Decline and Fall of Roman Empire»:

> «The monastic studies have tended, for the most part, to darken, rather than to dispel, the cloud of superstition. Yet the curiosity or zeal of some learned solitaries has cultivated the ecclesiastical, and even the profane, sciences; and posterity must gratefully acknowledge, that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pens.
> The progress of Christianity has been marked by two glorious and decisive victories: over the learned and luxurious citizens of the Roman empire; and over the warlike Barbarians of Scythia and Germany, who subverted the empire, and embraced the religion, of the Romans.
> ...Christianity, which opened the gates of Heaven to the Barbarians, introduced an important change in their moral and political condition. They received, at the same time, the use of letters, so essential to a religion whose doctrines are contained in a sacred book; and while they studied the divine truth, their minds were insensibly enlarged by the distant view of history, of nature, of the arts, and of society. The version of the Scriptures into their native tongue, which had facilitated their conversion, must excite among their clergy some curiosity to read the original text, to understand the sacred liturgy of the church, and to examine, in the writings of the fathers, the chain of ecclesiastical tradition. These spiritual gifts were preserved in the Greek and Latin languages, which concealed the inestimable monuments of ancient learning. The immortal productions of Virgil, Cicero, and Livy, which were accessible to the Christian Barbarians, maintained a silent intercourse between the reign of Augustus and the times of Clovis and Charlemagne. The emulation of mankind was encouraged by the remembrance of a more perfect state; and the flame of science was secretly kept alive, to warm and enlighten the mature age of the Western world. In the most corrupt state of Christianity, the Barbarians might learn justice from the law, and mercy from the gospel; and if the knowledge of their duty was insufficient to guide their actions, or to regulate their passions, they were sometimes restrained by conscience, and frequently punished by remorse. But the direct authority of religion was less effectual than the holy communion, which united them with their Christian brethren in spiritual friendship. The influence of these sentiments contributed to secure their fidelity in the service, or the alliance, of the Romans, to alleviate the horrors of war, to moderate the insolence of conquest, and to preserve, in the downfall of the empire, a permanent respect for the name and institutions of Rome. The perpetual correspondence of the Latin clergy,

> the frequent pilgrimages to Rome and Jerusalem, and the growing authority of the popes, cemented the union of the Christian republic, and gradually produced the similar manners, and common jurisprudence, which have distinguished, from the rest of mankind, the independent, and even hostile, nations of modern Europe».

B. Russell, «History of Western philosophy»:

> «The departures of the Order from the founder's intentions were, however, by no means all regrettable. This is true, in particular, of learning. The library of Monte Cassino is famous, and in various ways the world is much indebted to the scholarly tastes of later Benedictines. Saint Benedict lived at Monte Cassino from its foundation until his death in 543. The monastery was sacked by the Lombards, shortly before Gregory the Great, himself a Benedictine, became Pope.
> …The Dominicans were even more active than the Franciscans in the work of the Inquisition. They performed, however, a valuable service to mankind by their devotion to learning. This was no part of Saint Dominic's intention; he had decreed that his friars were «not to learn secular sciences or liberal arts except by dispensation.» This rule was abrogated in 1259, after which date everything was done to make a studious life easy for Dominicans. Manual labour was no part of their duties, and the hours of devotion were shortened to give them more time for study. They devoted themselves to reconciling Aristotle and Christ; Alberrus Magnus and Thomas Aquinas, both Dominicans, accomplished this task as well as it is capable of being accomplished. The authority of Thomas Aquinas was so overwhelming that subsequent Dominicans did not achieve much in philosophy; though Francis, even more than Dominic, had disliked learning, the greatest names in the immediately following period are Franciscan: Roger Bacon, Duns Scotus, and William of Occam were all Franciscans. What the friars accomplished for philosophy will be the subject of the following chapters».

On morals:
Gibbon, «Decline and Fall of Roman Empire»:

> «Like the first Christians of Jerusalem, they resigned the use, or the property of their temporal possessions; established regular communities of the same sex, and a similar disposition; and assumed the names of Hermits, Monks, and Anachorets, expressive of their lonely retreat in a natural or artificial desert. They soon acquired the

respect of the world, which they despised; and the loudest applause was bestowed on this Divine Philosophy, which surpassed, without the aid of science or reason, the laborious virtues of the Grecian schools. The monks might indeed contend with the Stoics, in the contempt of fortune, of pain, and of death: the Pythagorean silence and submission were revived in their servile discipline; and they disdained, as firmly as the Cynics themselves, all the forms and decencies of civil society. But the votaries of this Divine Philosophy aspired to imitate a purer and more perfect model. They trod in the footsteps of the prophets, who had retired to the desert; and they restored the devout and contemplative life, which had been instituted by the Essenians, in Palestine and Egypt.

But the primitive Christian demonstrated his faith by his virtues; and it was very justly supposed that the divine persuasion, which enlightened or subdued the understanding, must, at the same time, purify the heart, and direct the actions, of the believer. The first apologists of Christianity who justify the innocence of their brethren, and the writers of a later period who celebrate the sanctity of their ancestors, display, in the most lively colors, the reformation of manners which was introduced into the world by the preaching of the gospel.

It is a very honorable circumstance for the morals of the primitive Christians, that even their faults, or rather errors, were derived from an excess of virtue. The bishops and doctors of the church, whose evidence attests, and whose authority might influence, the professions, the principles, and even the practice of their contemporaries, had studied the Scriptures with less skill than devotion; and they often received, in the most literal sense, those rigid precepts of Christ and the apostles, to which the prudence of succeeding commentators has applied a looser and more figurative mode of interpretation. Ambitious to exalt the perfection of the gospel above the wisdom of philosophy, the zealous fathers have carried the duties of self-mortification, of purity, and of patience, to a height which it is scarcely possible to attain, and much less to preserve, in our present state of weakness and corruption. A doctrine so extraordinary and so sublime must inevitably command the veneration of the people; but it was ill calculated to obtain the suffrage of those worldly philosophers, who, in the conduct of this transitory life, consult only the feelings of nature and the interest of society».

On democracy of Cristian Republic:
Gibbon, «Decline and Fall of Roman Empire»:

«The scheme of policy, which, under their approbation, was adopted for the use of the first century, may be discovered from the practice of Jerusalem, of Ephesus, or of Corinth. The societies which were instituted in the cities of the Roman empire, were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. But the most perfect equality of freedom requires the directing hand of a superior magistrate: and the order of public deliberations soon introduces the office of a president, invested at least with the authority of collecting the sentiments, and of executing the resolutions, of the assembly. A regard for the public tranquillity, which would so frequently have been interrupted by annual or by occasional elections, induced the primitive Christians to constitute an honorable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyterians to execute, during his life, the duties of their ecclesiastical governor. It was under these circumstances that the lofty title of Bishop began to raise itself above the humble appellation of Presbyter; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president. [109] The advantages of this episcopal form of government, which appears to have been introduced before the end of the first century, [110] were so obvious, and so important for the future greatness, as well as the present peace, of Christianity, that it was adopted without delay by all the societies which were already scattered over the empire, had acquired in a very early period the sanction of antiquity, [111] and is still revered by the most powerful churches, both of the 554 www.freeclassicebooks.com East and of the West, as a primitive and even as a divine establishment. [112] It is needless to observe, that the pious and humble presbyters, who were first dignified with the episcopal title, could not possess, and would probably have rejected, the power and pomp which now encircles the tiara of the Roman pontiff, or the mitre of a German prelate. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrages of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character. Such was the mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. As

the numbers of the faithful were gradually multiplied, they discovered the advantages that might result from a closer union of their interest and designs. Towards the end of the second century, the churches of Greece and Asia adopted the useful institutions of provincial synods, [1141] and they may justly be supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achaean league, or the assemblies of the Ionian cities. It was soon established as a custom and as a law, that the bishops of the independent churches should meet in the capital of the province at the stated periods of spring and autumn. Their deliberations were assisted by the advice of a few distinguished presbyters, and moderated by the presence of a listening multitude. [115] Their decrees, which were styled Canons, regulated every important controversy of faith and discipline; and it was natural to believe that a liberal effusion of the Holy Spirit would be poured on the united assembly of the delegates of the Christian people. The institution of synods was so well suited to private ambition, and to public interest, that in the space of a few years it was received throughout the whole empire. A regular correspondence was established between the provincial councils, which mutually communicated and approved their respective proceedings; and the catholic church soon assumed the form, and acquired the strength, of a great foederative republic.

The bishop was the natural steward of the church; the public stock was intrusted to his care without account or control; the presbyters were confined to their spiritual functions, and the more dependent order of the deacons was solely employed in the management and distribution of the ecclesiastical revenue. [139] If we may give credit to the vehement declamations of Cyprian, there were too many among his African brethren, who, in the execution of their charge, violated every precept, not only of evangelical perfection, but even of moral virtue. By some of these unfaithful stewards the riches of the church were lavished in sensual pleasures; by others they were perverted to the purposes of private gain, of fraudulent purchases, and of rapacious usury. [140] But as long as the contributions of the Christian people were free and unconstrained, the abuse of their confidence could not be very frequent, and the general uses to which their liberality was applied reflected honor on the religious society. A decent portion 564 www.freeclassicebooks.com was reserved for the maintenance of the bishop and his clergy; a sufficient sum was allotted for the expenses of the public worship, of which the feasts of love, the agapoe, as they were called, constituted a very pleasing part. The

> whole remainder was the sacred patrimony of the poor. According to the discretion of the bishop, it was distributed to support widows and orphans, the lame, the sick, and the aged of the community; to comfort strangers and pilgrims, and to alleviate the misfortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment to the cause of religion. [141] A generous intercourse of charity united the most distant provinces, and the smaller congregations were cheerfully assisted by the alms of their more opulent brethren. [142] Such an institution, which paid less regard to the merit than to the distress of the object, very materially conduced to the progress of Christianity. The Pagans, who were actuated by a sense of humanity, while they derided the doctrines, acknowledged the benevolence, of the new sect. [143] The prospect of immediate relief and of future protection allured into its hospitable bosom many of those unhappy persons whom the neglect of the world would have abandoned to the miseries of want, of sickness, and of old age. There is some reason likewise to believe that great numbers of infants, who, according to the inhuman practice of the times, had been exposed by their parents, were frequently rescued from death, baptized, educated, and maintained by the piety of the Christians, and at the expense of the public treasure».

4. RUSSELL ON CATHOLIC CHURCH AS CITY OF GOD BY AUGUSTINE

Trubezkoy urges in «Theocracy of Civitas Dei by Augustine» that idea of saint was not inspired merely by Plato's Republic (which Augustine himself conceded in book) but also by Roman Natural Law, and especially by Cicero, favorite philosopher of Augustine (in concert with Plato).

Indeed, Plato's advance against Greek ancient democracy in his «Republic» is entirely founded on sharp antithesis between Natural Law of Plato's psychologism (that is why Poppers hates his guts) and Normative law of Greek oligarchic «democracies-tyrannies». Plato suggests in «Republic» that the frame of state only reflects the frame of persons it is constituted of. If it is state of ignorant and malevolent persons — it is despotic state of Leviathan. If it is state of wise, reasonable and virtuous

persons — it is Republic of fraternity, equality and liberty. Therefore his proposition is right education to raise sane, reasonable men.

A. Maurois, «Aspects of Biography»:

> «Plato conceived of the human soul as perpetually drawn by two horses, one white and the other black, one dragging him up towards the highest, the other dragging him down to the lowest in his nature. For several centuries humanity was forced to forget the existence of the black charger. Perhaps our own age denies the existence of the white horse too lightly, but a good biographer, in my view, is one who can see both white and black and can show how a man who has this difficult pair to drive can succeed as well as fail»

Thus Trubezkoy seems likely to be in the right when he suggests in his essay on Plato's Republic», that it is framework of Theocracy of Natural Divine law of causations of psychology of human mind. And therefore the purpose of Plato's state as sanity of mind ought to be comprehended as salvation of soul in Christian terms. Indeed, what is his conception on mind driven by two energies, — sane and reasonable on the one side and insane and stupid on the other — if not his view of Christian doctrine of «original sin» of soul? It is not stupid considerations of Aristotle on «golden mean» of wholesome mind, it is clear cut antithesis between sin and virtue.

Another essential feature of Plato's sane society Trubezkoy indicates «the oneness» of the people in fraternity. If emotional fabric of slavery «democracies» (oligarchies) he identifies altogether with Russell (Conquest of Happiness) as envy, that emotional body of true democracy (self-government of people) is friendliness, that is to say ethics of compassion, conscience and justice. This is emotional unification, fusion with integrity of sane society, which is resource of great happiness of people. And it was this unity of spirit in fraternity which Aristotle had chosen the object of attack in his criticism of Plato's Republic. And here again Trubezkoy seems to be convincingly in the right when he notices that Plato's Republic gained its realization in City of God of Middle

Ages while it is Aristotle Republic of Normative Law of modern states.

The idea of Civitas Dei by Augustin is simple. There is Natural law established by God, to which sane people should subject themselves. It is this natural law of divine soul and original sin of vile things with which Gospel deals. Church is theocracy of divine natural law while state is social body governed by naked force of physical control. Legitimately, the iron sword of state should be submitted to the spiritual sword of divine law of God of church. And this is the only way for state and its lords to justify their power and to save their souls from dissolution in ungodly naked force. Otherwise, state has no rights on existence being weapon of Satan to enslave and torture people. Thus, City of God of Augustine inaugurated the age of division between Church and State, waging war to the very idea of dominance of secular power over the natural law of human rights.

This idea of rule of natural universal law of Civitas Dei is brilliantly summoned up in Trubezkoy's study on philosophy of Saint Augustine with indication on fatal distinction between Church of Besant which had submitted to rule of state and Catholic Church, which had emerged victorious in the war with state.

Bertrand Russell in «History of Western philosophy» lays emphasis on this dualism of culture of Middle Ages, generated by ubiquitous influence of Augustine's Civitas Dei. Bertrand Russell, in spite of the fact of being skeptic and atheist, altogether with Chesterton readily recognized the fact of singular historical influence of Catholic Church as institution of moral power which managed to emerge victorious in fierce conflict with Emperors and kings: «The Old Testament, the mystery religions, Greek philosophy, and Roman methods of administration were all blended in the Catholic Church, and combined to give it a strength which no earlier social organization had equall». «The papacy, meanwhile, had lost the moral prestige which it had enjoyed, and on the whole deserved, in the eleventh, twelfth, and thirteenth centuries».

B. Russell, «History of western philosophy»:

> «The Church is a social institution built upon a creed, partly philosophic, partly concerned with sacred history. It achieved power and wealth by means of its creed. The lay rulers, who were in frequent conflict with it, were defeated because the great majority of the population, including most of the lay rulers themselves, were profoundly convinced of the truth of the Catholic faith.
> …The medieval world, as contrasted with the world of antiquity, is characterized by various forms of dualism. There is the dualism of clergy and laity, the dualism of Latin and Teuton, the dualism of the kingdom of God and the kingdoms of this world, the dualism of the spirit and the flesh. All these are exemplified in the dualism of Pope and Emperor. The dualism of Latin and Teuton is an outcome of the barbarian invasion, but the others have older sources. The relations of clergy and laity, for the Middle Ages, were to be modelled on the relations of Samuel and Saul; the demand for the supremacy of the clergy arose out of the period of Arian or semi-Arian emperors and kings. The dualism of the kingdom of God and the kingdoms of this world is found in the New Testament, but was systematized in Saint Augustine City of God. The dualism of the spirit and the flesh is to be found in Plato, and was emphasized by the Neoplatonists; it is important in the teaching of Saint Paul; and it dominated the Christian asceticism of the fourth and fifth centuries.…After his time, throughout Western Christendom, the separation of clergy and laity becomes more and more marked. …With great difficulty, beginning in the eleventh century, the Church succeeds in emancipating itself from the feudal aristocracy, and this emancipation is one of the causes of the emergence of Europe from the dark ages. The first great period of Catholic philosophy was dominated by Saint Augustine, and by Plato among the pagans. The second period culminates in Saint Thomas Aquinas, for whom, and for his successors, Aristotle far outweighs Plato. The dualism of The City of God, however, survives in full force. The Church represents the City of God, and politically philosophers stand for the interests of the Church. Philosophy was concerned to defend the faith, and invoked reason to enable it to argue with those who, like the Mohammedans, did not accept the validity of the Christian revelation. …Democratic tendencies came to the fore, and after helping the Pope to defeat the Emperor, set to work to emancipate economic life from ecclesiastical control. …The papacy, meanwhile, had lost the moral prestige which it had enjoyed, and on the whole deserved, in the eleventh, twelfth, and thirteenth centuries.

...Catholic philosophy is essentially the philosophy of an institution, namely the Catholic Church; modern philosophy, even when it is far from orthodox, is largely concerned with problems, especially in ethics and political theory, which are derived from Christian views of the moral law and from Catholic doctrines as to the relations of Church and State. In Greeco Roman paganism there is no such dual loyalty as the Christian, from the very beginning, has owed to God and Caesar, or, in political terms, to Church and State. The problems raised by this dual loyalty were, for the most part, worked out in practice before the philosophers supplied the necessary theory. In this process there were two very distinct stages: one before the fall of the Western Empire, and one after it. The practice of a long line of bishops, culminating in Saint Ambrose, supplied the basis for Saint Augustine's political philosophy. ...However that may be, the Christians, while still a minority, had a kind of organization which was then new, though now common, and which gave them all the political influence of a pressure group to which no other pressure groups are opposed.

...The City of God, written gradually between 412 and 427, was Saint Augustine's answer; but it took, as it proceeded, a far wider flight, and developed a complete Christian scheme of history, past, present, and future. It was an immensely influential book throughout the Middle Ages, especially in the struggles of the Church with secular princes. ... But the broad conception of a contrast between the City of this world and the City of God has remained an inspiration to many, and even now can be restated in nontheological terms. ..There is a very sympathetic account of Plato, whom he places above all other philosophers. All others are to give place to him. ...The book ends with a description of the Saints' vision of God in heaven, and of the eternal felicity of the City of God. From the above summary, the importance of the work may not be clear. What was influential was the separation of Church and State, with the clear implication that the State could only be part of the City of God by being submissive towards the Church in all religious matters. This has been the doctrine of the Church ever since. All through the Middle Ages, during the gradual rise of the papal power, and throughout the conflict between Pope and Emperor, Saint Augustine supplied the Western Church with the theoretical justification of its policy. The Jewish State, in the legendary time of the Judges, and in the historical period after the return from the Babylonian captivity, had been a theocracy; the Christian State should imitate it in this respect. The weakness of the emperors, and of most Western medieval monarchs, enabled the Church, to a great extent, to realize the ideal of the City of God. In the East, where the emperor

> was strong, this development never took place, and the Church remained much more subject to the State than it became in the West. The Reformation, which revived Saint Augustine's doctrine of salvation, threw over his theocratic teaching, and became Erastian, largely owing to the practical exigencies of the fight with Catholicism. But Protestant Erastianism was half-hearted, and the most religious among Protestants were still influenced by Saint Augustine.
> …The Old Testament, the mystery religions, Greek philosophy, and Roman methods of administration were all blended in the Catholic Church, and combined to give it a strength which no earlier social organization had equalled. The Western Church, like ancient Rome, developed, though more slowly, from a republic into a monarchy. We have seen the stages in the growth of papal power, from Gregory the Great through Nicholas I, Gregory VII, and Innocent III, to the final defeat of the Hohenstaufen in the wars of Guelfs and Ghibellines. At the same time Christian philosophy, which had hitherto been Augustinian and therefore largely Platonic, was enriched by new elements due to contact with Constantinople and the Mohammedans. Aristotle, during the thirteenth century, came to be known fairly completely in the West, and, by the influence of Albertus Magnus and Thomas Aquinas, was established in the minds of the learned as the supreme authority after Scripture and the Church».

Russell gives brilliant portrait of St. Ambrose, the father of Church, whose power in controversy with Roman Emperors inspired his young admirer, St. Augustine to be baptized.

> «Speaking broadly, Saint Ambrose determined the ecclesiastical conception of the relation of Church and State; Saint Jerome gave the Western Church its Latin Bible and a great part of the impetus to monasticism; while Saint Augustine fixed the theology of the Church until the Reformation, and, later, a great part of the doctrines of Luther and Calvin. Few men have surpassed these three in influence on the course of history. The independence of the Church in relation to the secular State, as successfully maintained by Saint Ambrose, was a new and revolutionary doctrine, which prevailed until the Reformation; when Hobbes combated it in the seventeenth century, it was against Saint Ambrose that he chiefly argued. Saint Augustine was in the forefront of theological controversy during the sixteenth and seventeenth centuries, Protestants and Jansenists being for him, and orthodox Catholics against him. The capital of the Western Empire, at the end of the fourth century, was Milan, of which Ambrose was

bishop. His duties brought him constantly into relations with the emperors, to whom he spoke habitually as an equal, sometimes as a superior. His dealings with the imperial court illustrate a general contrast characteristic of the times: while the State was feeble, incompetent, governed by unprincipled self-seekers, and totally without any policy beyond that of momentary expedients, the Church was vigorous, able, guided by men prepared to sacrifice everything personal in its interests, and with a policy so far-sighted that it brought victory for the next thousand years.

The next epistle points out that the endowments of the Church serve purposes never served by the wealth of heathen temples. «The possessions of the Church are the maintenance of the poor. Let them count up how many captives the temples have ransomed, what food they have contributed for the poor, to what exiles they have supplied the means of living.» This was a telling argument, and one which was quite justified by Christian practice. Saint Ambrose won his point, but a subsequent usurper, Eugenius, who favoured the heathen, restored the altar and statue. It was only after the defeat of Eugenius by Theodosius in 394 that the question was finally decided in favour of the Christians. The bishop was, at first, on very friendly terms with the imperial court, and was employed on a diplomatic mission to the usurper Maximus, who, it was feared, might invade Italy. But before long a grave matter of controversy arose. The Empress Justina, as an Arian, requested that one church in Milan might be ceded to the Arians, but Ambrose refused. The people sided with him, and thronged the basilica in great crowds. Gothic soldiers, who were Arians, were sent to take possession, but fraternized with the people. «The Counts and Tribunes,» he says in a spirited letter to his sister, «came and urged me to cause the basilica to be quickly surrendered, saying that the Emperor was exercising his rights since everything was under his power. I answered that if he asked of me what was mine, that is, my land, my money, or whatever of this kind was my own, I would not refuse it, although all that I have belonged to the poor, but that those things which are God's are not subject to the imperial power. „If my patrimony is required, enter upon it; if my body, I will go at once. Do you wish to cast me into chains, or to give me to death? It will be a pleasure to me. I will not defend myself with throngs of people, nor will I cling to the altars and entreat for my life, but will more gladly be slain myself for the altars." I was indeed struck with horror when I learnt that armed men had been sent to take possession of the basilica, lest while the people were defending the basilica, there might be some slaughter which would tend to the injury of the whole city.

I prayed that I might not survive the destruction of so great a city, or it might be of the whole of Italy.» These fears were not exaggerated, as the Gothic soldiery were likely to break out into savagery, as they did twenty-five years later in the sack of Rome. Ambrose's strength lay in the support of the people. He was accused of inciting them, but replied that «it was in my power not to excite them, but in God's hands to quiet them.» None of the Arians, he says, dared to go forth, as there was not one Arian among thecitizens. He was formally commanded to surrender the basilica, and the soldiers were ordered to use violence if necessary. But in the end they refused to use violence, and the Emperor was compelled to give way. A great battle had been won in the contest for ecclesiastical independence; Ambrose had demonstrated that there were matters in which the State must yield to the Church, and had thereby established a new principle which retains its importance to the present day.

...The next conflict between Emperor and Saint was more honourable to the latter. In A.D. 390, when Theodosius was in Milan, a mob in Thessalonica murdered the captain of the garrison. Theodosius, on receiving the news, was seized with ungovernable fury, and ordered an abominable revenge. When the people were assembled in the circus, the soldiers fell upon them, and massacred at least seven thousand ofrestrain the Emperor, but in vain, wrote him a letter full of splendid courage, on a purely moral issue, involving, for once, no question of theology or the power of the Church: «There was that done in the city of the Thessalonians of which no similar record exists, which I was not able to prevent happening; which, indeed, I had before said would be most atrocious when I so often petitioned against it.» David repeatedly sinned, and confessed his sin with penitence. * Will Theodosius do likewise? Ambrose decides that «I dare not offer the sacrifice if you intend to be present. Is that which is not allowed after shedding the blood of one innocent person, allowed after shedding the blood of many? I do not think so.» The Emperor repented, and, divested of the purple, did public penance in the cathedral of Milan. From that time until his death in 395, he had no friction with Ambrose. Ambrose, while he was eminent as a statesman, was, in other respects, merely typical of his age. He wrote, like other ecclesiastical authors, a treatise in praise of virginity, and another deprecating the remarriage of widows. When he had decided on the site for his new cathedral, two skeletons (revealed in a vision, it was said) were conveniently discovered on the spot, were found to work miracles, and were declared by him to be those of two martyrs. Other miracles are related in his letters, with all the credulity characteristic of his times. He was

> inferior to Jerome as a scholar, and to Augustine as a philosopher. But as a statesman, who skilfully and courageously consolidated the power of the Church, he stands out as a man of the first rank».

We can observe that Chesterton is by no way alone in considering influence of Catholic Church as producing true Democracy. Gibbon held that democracy of Christian Republic was one of five causes of its universal success, and Bertrand Russell maintains that it was support of thousands of monasteries (especially in period of Cluny Reform) and of multitude of saints and anochorets, support of common people and support of free cities of early Italy. Russian historian E. Tarle in his study on History of Medieval Italy denotes that free republics of Lombard cities indebted their liberty to church's immunities, generously distributed by Charlemagne and his heirs. This social community around papacy was that spiritual oneness of Plato's Republic which is purpose of every sane human community. In terms of Energetic this spiritual union means fusion of true self of people, the process felt as trust, candidness, understanding, mutual respect, mirth, excitement, safety, warmth of tide of energy, interest — in word, as friendship. For there is no thing more valuable on earth than true friendship. This fusion of energy of spirit of people is still beyond reach for majority of men, because of activity of «original sin» of material energies, dividing people. In terms of energetics, there are two types of collectivism and one type of individualism. Hobb's Leviathan is «eastern collectivism» to use Well's terminology, while Plato's Republic is Well's «western collectivism», based on human rights. The former one energetically means departures of true self of people (spirit) and fusion between them gravitations of material energy which is felt as disorder of will and emotional independence, morbid ambivalent emotions, founded of fear and hypocrisy and lie of relations. Fusion of field of forces of material energy, described in Hobb's Leviathan as slavery subjection of volition of all men to the one will of prince — is therefore murder of persons on psychic plane, for they literally turn into stones in activity of alien matter through their lively and passive

spirit. «The western collectivism» of Plato's Republic is direct reverse of Leviathan. For it is fusion of true selfs as energy of spirit in one resource of furious intensity of pure positive emotions of sincerity and love to the world, which enormously enriches every person involved, making them in this unity the very accomplishments of the potentiality of their person (Maslow, Spencer, Rodgers, Fromm and others). Only in such unity, such oneness of spirit of sane person they become the complete persons of their spirit and reason, will and talent, and only such unions (collectives, fraternities, friendships) are true liberty and true democracy, for origin of democracy is psychology, the sanity of energy of spirit. It is still left the third case of western individualism to be considered in terms of energetics. And this is exactly the case with Hubris-Ego of schizoid mentality, that is to say with broken physical control. This is situation when both fusions remains beyond reach of men: fusion through dead energy of physical control in sadomasochism of Leviathan is blocked because Hubris-Ego lacks Inferior Ego-protection and is incapable to grovel. And fusion through sane energy of spirit is also impossible because of mighty Superior Ego-protection of schizoid Hubris-Ego. This is explicit «autism» of schizoid Hubris-Ego, while cyclic Ego of Leviathans is latent «autism», because the true relations of persons are also blocked. And this is why this «western individualism» which is transitory period of immature mind of scientific civilization is most instable society of all: it lacks any control, it lacks both, physical of material energy and scientific control of spiritual energy. Finally it bursts out in civil wars, like Greece, Israel and later Rome. And this is why Greek «democracy» has in foundation envy and not friendliness like true democracy of fusion of energy of spirit in equilibrium of friendship.

Democracy of Middle Ages, to which Chesterton keeps referring throughout his books, was thus attempt to achieve true democracy of friendliness, which is the only source of real liberty. You are free only in surroundings of goodwill of friends. The last place to find liberty is aggressive environment of Darwinian rivals

of modern Greek democracies. Genius of Plato exposed all this shortcomings and evils of Normative law of individualism as false self-government and false liberty, founded on envy and hate, often sliding in tyranny.

And singular power of papacy, noticed by Russell, was this «moral power» of true union, of true democracy of spiritual fusion of monasteries and saints, of chivalry spirit of common people. Society, founded on such fusion of spirit in candid friendship is adamant and invulnerable society, because it is happy society. And mighty power of such society is not power of governing aristocracy, but popular power of mutual natural law of science. But Leviathans and scattered individuals of normative law have no such solid ground for central office of government — adamant unity and trust of community. They pace on precarious soil of ubiquitous envy, fear and hate. And in such environment it is those who invented treachery and hypocrisy, and meanness and crafty trickery, replacing thus sanity of friendliness on insanity of hunt and hounding of «sheep», who is prosperous «pragmatic». In other words, Satans in boiling hell of insanity.

B. Russell, «History of western philosophy»:

> «FOR the first time since the fall of the Western Empire, Europe, during the eleventh century, made rapid progress not subsequently lost. The reform movement, in its earlier stages, was, in the minds of its promoters, actuated exclusively by moral motives. The clergy, both regular and secular, had fallen into bad ways, and earnest men set to work to make them live more in accordance with their principles. But behind this purely moral motive there was another, at first perhaps unconscious, but gradually becoming more and more open. This motive was to complete the separation between clergy and laity, and, in so doing, to increase the power of the former. It was therefore natural that the victory of reform in the Church should lead straight on to a violent conflict between Emperor and Pope.
> was therefore natural that the victory of reform in the Church should lead straight on to a violent conflict between Emperor and Pope.
> After these general preliminaries, let us come to the actual history of the reform movement in the eleventh-century Church. The beginning goes back to the foundation of the abbey of Cluny

in 910 by William the Pious, Duke of Aquitaine. This abbey was, from the first, independent of all external authority except that of the Pope; moreover its abbot was given authority over other monasteries that owed their origin to it. Most monasteries, at this time, were rich and lax; Cluny, though avoiding extreme asceticism, was careful to preserve decency and decorum. During the eleventh century, various other orders were founded by reformers. Romuald, an ascetic hermit, founded the Camaldolese Order in 1012; Peter Damian, of whom we shall speak shortly, was a follower of his. The Carthusians, who never ceased to be austere, were founded by Bruno of Cologne in 1084. In 1098 the Cistercian Order was founded, and in 1113 it was joined by Saint Bernard. It adhered strictly to the Benedictine Rule.

During the pontificate of Nicholas II an interesting struggle began in Milan. The archbishop, following the Ambrosian tradition, claimed a certain independence of the Pope. He and his clergy were in alliance with the aristocracy, and were strongly opposed to reform. The mercantile and lower classes, on the other hand, wished the clergy to be pious; there were riots in support of clerical celibacy, and a powerful reform movement, called «Patarine,» against the archbishop and his supporters. In 1059 the Pope, in support of reform, sent to Milan as his legate the eminent Saint Peter Damian. Damian was the author of a treatise On Divine Omnipotence, which maintained that God can do things contrary to the law of contradiction, and can undo the past. (This view was rejected by Saint Thomas, and has, since his time, been unorthodox.) He opposed dialectic, and spoke of philosophy as the handmaid of theology. He was, as we have seen, a follower of the hermit Romuald, and engaged with great reluctance in the conduct of affairs. His holiness, however, was such an asset to the papacy that very strong persuasion was brought to bear on him to help in the reform campaign, and he yielded to the Pope's representations. AtMilan in 1059 he made a speech against simony to the assembled clerics. At first they were so enraged that his life was in danger, but at last his eloquence won them over, and with tears they one and all confessed themselves guilty. Moreover they promised obedience to Rome. Under the next Pope, there was a dispute with the Emperor about the See of Milan, in which, with the help of the Patarines, the Pope was ultimately victorious.

In Gregory's time began the great dispute concerning «investitures.» When a bishop was consecrated, he was invested with a ring and staff as symbols of his office. These had been given by Emperor or king (according to the locality), as the bishop's feudal overlord. Gregory insisted that they should be given by the Pope. The dispute was part

of the work of detaching the ecclesiastical from the feudal hierarchy. It lasted a long time, but in the end the papacy was completely victorious.

FOUR aspects of the twelfth century are specially interesting to us: (1) The continued conflict of empire and papacy; (2) The rise of the Lombard cities; (3) The Crusades; and (4) The growth of scholasticism. All these four continued into the following century. The Crusades gradually came to an inglorious end; but, as regards the other three movements, the thirteenth century, marks the culmination of what, in the twelfth, is in a transitional stage. In the thirteenth century, the Pope definitively triumphed over the Emperor, the Lombard cities acquired secure independence, and scholasticism reached its highest point. All this, however, was an outcome of what the twelfth century had prepared.

Not only the first of these four movements, but the other three also, are intimately bound up with the increase of papal and ecclesiastical power. The Pope was in alliance with the Lombard cities against the Emperor; Pope Urban II inaugurated the first Crusade, and subsequent popes were the main promoters of the later ones; the scholastic philosophers were all clerics, and Church councils took care to keep them within the bounds of orthodoxy, or discipline them if they strayed. Undoubtedly, their sense of the political triumph of the Church, in which they felt themselves participants, stimulated their intellectual initiative.

The Patarine movement in Milan continued, and was associated with a more or less democratic tendency; most, but by no means all, of the North Italian cities sympathized with Milan, and made common cause against the Emperor.

The Pope, having made peace with the Normans, ventured in 1157 to break with the Emperor. For twenty years there was almost continuous war between the Emperor on the one side, and the Pope with the Lombard cities on the other. The Normans mostly supported the Pope. The bulk of the fighting against the Emperor was done by the Lombard League, which spoke of «liberty» and was inspired by intense popular feeling. The Emperor besieged various cities, and in 1162 even captured Milan, which he razed to the ground, compelling its citizens to live elsewhere. But five years later the League rebuilt Milan and the former inhabitants returned. In this same year, the Emperor, duly provided with an antipope, * marched on Rome with a great army. The Pope fled, and his cause seemed desperate, but pestilence destroyed Frederick's army, and he returned to Germany a solitary fugitive. Although not only Sicily, but the Greek Emperor, now sided with the

> Lombard League, Barbarossa made another attempt, ending in his defeat at the battle of Legnano in 1176. After this he was compelled to make peace, leaving to the cities an the substance of liberty.
> IN the thirteenth century the Middle Ages reached a culmination. The synthesis which had been gradually built up since the fall of Rome became as complete as it was capable of being. The fourteenth century brought a dissolution of institutions and philosophies; the fifteenth brought the beginning of those that we still regard as modern. The great men of the thirteenth century were very great: Innocent III, Saint Francis, Frederick II, and Thomas Aquinas are, in their different ways, supreme representatives of their respective types. There were also great achievements not so definitely associated with great names: the Gothic cathedrals of France, the romantic literature of Charlemagne, Arthur, and the Niebelungen, the beginnings of constitutional government in Magna Carta and the House of Commons
> The Church, in the early thirteenth century, was in danger of a revolt scarcely less formidable than that of the sixteenth. From this it was saved, very largely, by the rise of the mendicant orders; Saint Francis and Saint Dominic did much more for orthodoxy than was done by even the most vigorous popes.
> In the matter of saintliness, Francis has had equals; what makes him unique among saints is his spontaneous happiness, his universal love, and his gifts as a poet. His goodness appears always devoid of effort, as though it had no dross to overcome. He loved all living things, not only as a Christian or a benevolent man, but as a poet. His hymn to the sun, written shortly before his death, might almost have been written by Akhnaton the sun-worshipper, but not quite-Christianity informs it, though not very obviously. He felt a duty to lepers, for their sake, not for his; unlike most Christian saints, he was more interested in the happiness of others than in his own salvation. He never showed any feeling of superiority, even to the humblest or most wicked. Thomas of Celano said of him that he was more than a saint among saints; among sinners he was one of themselves».

5. CHESTERTON ON DEMOCRACY OF NATURAL LAW OF CATHOLIC CHURCH OF MIDDLE AGES

In his «Short History of England» Chesterton takes unexpected turn in advocating Monarchy of Tory against Monarchy of Whigs, who stood for liberty as everybody knows.

His argument is this:

Great English Kings — Edward Confessor, William Conqueror, Henry Plantagenet, Richard Cour de Lion, Edward The First — have been Catholic kings, and therefore represented office of Natural law of Catholic Church, and not their own arbitrary caprice. They were in this sense democratic impersonal power of rules, and not tyranny of personal caprice of Rulers. Like good emperors of Rome, like Marcus Aurelius, they represented popular interests of all state, of all people. And even Magna carta English people owe to Innocent III, whose fight with king John was crucial for the victory of barons. This was time of democracy and prosperity for people, because prosperity of such institutions as monasteries, guilds, commonwealth in agriculture were institutions of common men.

Chesterton, «Short history of England»:

> «Henry of Anjou, who brought fresh French blood into the monarchy, brought also a refresh¬ ment of the idea for which the French have always stood: the idea in the Roman Law of something impersonal and omnipresent. It is the thing we smile at even in a small French detective story; when Justice opens a handbag or Justice runs after a cab. Henry II. really produced this impression of being a police force in person; a con¬ temporary priest compared his restless vigilance to the bird and the fish of scripture whose way no man knoweth. Kinghood, however, meant law and not caprice; its ideal at least was a justice cheap and obvious as daylight, an atmosphere which lingers only in popular phrases about the King's English or the King's highway. But though it tended to be egalitarian it did not, of itself, tend to be humanitarian. In modern France, as* in ancient Rome, the other name of Justice has sometimes been Terror. The French¬ man especially is always a Revolutionist — ^and never an Anarchist. Now this effort of kings like Henry II. to rebuild on a plan like that of the Roman Law was not only, of course, crossed and entangled by countless feudal fancies and feelings in themselves as well as others, it was also conditioned by what was the corner-stone of the whole civilization. It had to happen not only with but within the Church. For a Church was to these men rather a world they lived in than a building to which they went. Without the Church the Middle Ages would have had no law, as without the Church the Reformation would have had no Bible. Many

priests expounded and embellished the Roman Law, and many priests supported Henry II.

...But it is true that the influence of the Church, though by no means of all the great churchmen, encouraged the sense of a sort of sacrament of government, which was meant to make the monarch terrible and therefore often made the man tyrannical. The disadvantage of such despotism is obvious enough. The precise nature of its advantage must be better understood than it is, not for its own sake so much as for the story we have now to tell. The advantage of " divine right,» or irremovable legitimacy, is this; that there is a limit to the ambitions of the rich. " Roi ne puis "; the royal power, whether it was or was not the power of heaven, was in one respect like the power of heaven. It was not for sale. Constitutional moralists have often implied that a tyrant and a rabble have the same vices. It has perhaps been less noticed that a tyrant and a rabble most emphatically have the same virtues. And one virtue which they very markedly share is that neither tyrants nor rabbles are snobs; they do not care a button what they do to wealthy people. It is true that tyranny was sometimes treated as coming from the heavens almost in the lesser and more literal sense of coming from the sky; a man no more expected to be the king than to be the west wind or the morning star. But at least no wicked miller can chain the wind to turn only his own mill; no pedantic scholar can trim the morning star to be his own reading-lamp. Yet something very like this is what really happened to England in the later Middle Ages;

...It is remarked above that Parliament was now an aristocracy, being an object of ambition. The truth is, perhaps, more subtle than this; but if ever men yearn to serve on juries we may probably guess that juries are no longer popular. Anyhow, this must be kept in mind, as against the opposite idea of the «jus divinum» or fixed authority, if we would appreciate the fall of Richard. If the thing which dethroned him was a rebellion, it was a rebellion of the parliament, of the thing that had just proved much more pitiless than he towards a rebellion of the people. But this is not the main point. The point is that by the removal of Richard, a step above the parliament became possible for the first time. The transition was tremendous; the crown became an object of ambition. That which one could snatch another could snatch from him; that which the House of Lancaster held merely by force the House of York could take from it by force. The spell of an undethronable thing seated out of reach was broken, and for three unhappy generations adventurers strove and stumbled on a stairway slippery with blood,

above which was something new in the mediaeval imagination; an empty throne.

...For the first point about democracy, no candid person, in face of the facts, can really consider it at ail. It is quite possible to hold that the seventeenth-century Parliament was fighting for the truth; it is not possible to hold that it was fighting for the populace. After the autumn of the Middle Ages Parliament was always actively aristocratic and actively anti-popular. The institution which forbade Charles I. to raise Ship Money was the same institution which previously forbade Richard II. to free the serfs. The group which claimed coal and minerals from Charles I was the same which afterward claimed the common lands from the village communities. It was the same institution which only two generations before had eagerly helped to destroy, not merely things of popular sentiment like the monasteries, but all the things of popular utility like the guilds and parishes, the local governments of towns and trades. The work of the great lords may have had, indeed it certainly had, another more patriotic and creative side; but it was exclusively the work of the great lords that was done by Parliament. The House of Com¬ mons has itself been a House of Lords.

What was really arresting and remark¬ able about the Middle Ages, as the Spartan discipline was peculiar to Sparta, or the Russian communes typical of Russia, was precisely its positive social scheme of production, of the making, building and growing of all the good things of life.

The mediaevals not only had self- government, but their self-government was self- made. They did indeed, as the central powers of the national monarchies grew stronger, seek and procure the stamp of state approval; but it was approval of a popular fact already in existence. Men banded together in guilds and parishes long before Local Government Acts were dreamed of. Like charity, which was worked in the same way, their Home Rule began at home. The reactions of recent centuries have left most educated men bankrupt of the corporate imagination required even to imagine this. They only think of a mob as a thing that breaks things — even if they admit it is right to break them. But the mob made these things. An artist mocked as many-headed, an artist with many eyes and hands, created these masterpieces. And if the modern sceptic, in his detestation of the democratic ideal, complains of my calling them masterpieces, a simple answer will for*the moment serve. It is enough to reply that the very word «» masterpiece ” is borrowed from the terminology of the mediaeval craftsmen. But such points in the Guild System can be considered a little later; here we are only concerned with the

quite spontaneous springing upwards of all these social institutions, such as they were. They rose in the streets like a silent rebellion; like a still and statuesque riot. In modern constitutional countries there are practically no political institutions thus given by the people; all are received by the people. There is only one thing that stands in our midst, attenuated and threatened, but enthroned in some power like a ghost of the Middle Ages: the Trades Unions. In agriculture, what had happened to the land was like a universal landslide. But by a prodigy beyond the catastrophes of geology it may be said that the land had slid uphill. Rural civilization was on a wholly new and much higher level; yet there was no great social convulsions or apparently even great social campaigns to explain it. It is possibly a solitary instance in history of men thus falling upwards; at least of outcasts falling on their feet or vagrants straying into the promised land. Such a thing could not be and was not a mere accident; yet, if we go by con¬ scious political plans, it was something like a miracle. There had appeared, like a subterranean race cast up to the sun, something unknown to the august civilization of the Roman Empire — a peasantry. *At the beginning of the Park Ages the great pagan cosmopolitan society now grown Christian was as much a slav'e state as old South Carolina. By the fourteenth century it was almost as much a state of peasant proprietors as modern France. No laws had been passed against slavery; no dogmas even had condemned it by definition; no war had been waged against it, no new race or ruling caste had repudiated it; but it was gone. This startling and silent transformation is perhaps the best measure of the pressure of popular life in the Middle Ages, of how fast it was making new things in its spiritual factory. Like everything else in the mediaeval revolution, from its cathedrals to its ballads, it was as anonymous as it was enormous. It is admitted that the conscious and active emancipators everywhere were the parish priests and the religious brotherhoods; but no name among them has survived and no man of them has reaped his reward in this world. Countless Clarksons and innumerable Wilber- forces, without political machinery or public fame, worked at death-beds and confession's in all the villages of Europe; and the vast system of slavery vanished. It was probably the widest work ever done which was voluntary on both sides; and the Middle Ages was in this and other things the age of volunteers. It is possible enough to state roughly the stages through which the thing passed; but such a statement does not explain the loose ing of the grip of the great slave-owners; and it cannot be explained except psychologically. The Catholic type

> of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow».

6. CHESTERTON, RUSSELL AND WELLS ON OLIGARCHY OF NORMATIVE LAW OF PROTESTANT CHURCH

It was another case with kings of Whigs, asserts Chesterton. The collapse of power of Catholic Church had in this regard catastrophic consequences. Now governing power is not any longer the power of international institution of Natural law; now it is government of plutocracy behind the king-pope. For national king-pope is dependent on aristocracy, and represents interests of plutocracy and not interests of entire state of common people. And when Whig assumes that Parliament of national king-pope is government of commons their assumption is not tenable, for Parliament ceased to represent interest of people becoming class of aristocracy. House of Commons does not represent Commons, he says, it is already one entity with House of Lords. His proofs is detest of Whigs to the democratic revolutions in America and in France. He keeps emphasizing throughout the study that government of Whig parliament is the direct contrary to the democracy. For it is oligarchy of plutocracy, and no any longer the government of natural law of Catholic Church. His test to prove this assumption is facts on «Great Pillage» which had place with Reformation of Tudors: sacking of monasteries, of guilds, and of commonwealth, which left common people «swept bare with plunder». Chesterton's considerations on this social catastrophe ties the «great Pillage» of commons with Protestant Reformation and with beginning of new epoch of England as national empire of capitalism.

Chesterton, «Short history of England':

> «But it may be suggested, I think, though with the doubt proper to ignorance, that the Angevin ideal of the King's justice lost more by the death of St. Thomas than was instantly apparent in the horror

of Christendom, the canonization of the victim and the public penance of the tyrant. These things indeed were in a sense temporary; the King recovered the power to judge clerics, and many later kings and justiciars continued the monarchical plan. But I would suggest, as a possible clue to puzzling after events, that here and by this murderous stroke the crown lost what should have been the silent and massive support of its whole policy. I mean that it lost the people.

The possibilities or impossibilities of St. Thomas Becket; were left a riddle for history; the white flame of his audacious theocracy was frustrated, and his work cut short like a fairy tale left untold. But his memory passed into the care of the common people, and with them he was more active dead than alive — yes, even more busy....It may even have been so early as this that something was judged in silence; and for the multitude rested on the Crown a mysterious seal of insecurity like that of Cain, and of exile on the English kings.

...The Pope denied the new marriage; and Henry, in a storm and darkness of anger, dissolved all the old relations with the Papacy. It is probable that he did not clearly k low how much he was doing then; and it is very tenable that we do not know it now. He certainly did not think he was Anti-Catholic; and, in one rather ridiculous sense, we can hardly say that he thought he was anti-papal, since he apparently thought he was a pope. From this day really dates something that played a certain part in history, the more modern doctrine of the divine right of kings, widely different from the mediaeval one.

A more awful act proved the new force was already inhuman; it struck down the noblest of the Humanists. Thomas More, who seemed sometimes like an Epicurean under Augustus, died the death of a saint under Diocletian. He died gloriously jesting; and the death has naturally drawn out for us rather the sacred savours of his soul; his tenderness and his trust in the truth of God. But for Humanism it must have seemed a monstrous sacrifice; it was somehow as if Montaigne were a martyr. And that is indeed the note; something truly to be called unnatural had already entered the naturalism of the Renascence; and the soul of the great Christian rose against it. He pointed to the sun, saying " I shall be above that fellow " with Franciscan familiarity, which can love nature because it will not worship her.

...Nevertheless, there was a weakness in the good institutions as well as a mere strength in the bad ones; and that weakness partakes of the worst element of the time. In the fall of good things there is almost always a touch of betrayal from within; and the abbots were destroyed more easily because they did not stand together..They did not stand together because the spirit of the age (which is very often the worst

enemy of the age) was the increasing division between rich and poor; and it had partly divided even the rich and poor clergy. And the betrayal came, as it nearly always comes, from that servant of Christ who holds the bag. To take a modern attack on liberty, on a much, lower plane, we are familiar with the picture of a politician going to the great brewers, or even the great hotel proprietors, and pointing out the uselessness of a litter of little public- houses. That is what the Tudor politicians did first with the monasteries. They went to the heads of the great houses and proposed the extinction of the small ones. The great monastic lords did not resist, or, at any rate, did not resist enough; and the sack of the religious houses began. But if the lord abbots acted for a moment as lords, that could not excuse them, in the eyes of much greater lords, fof having frequently acted as abbots. A momentary rally to the cause of the rich did not wipe out the disgrace of a thousand petty interferences which had told only to the advantage of the poor; and they were soon to learn that it was no epoch for their easy rule and their careless hospitality. The great houses, now isolated, were themselves brought down one by one; and the beggar, whom the monastery had served as a sort of sacred tavern, came to it at evening and found it a ruin. For a new and wide philosophy was in fhe world, which still rules our society. By this creed most of the mystical virtues of the old monks have simply been turned into great sins; and the greatest of these is charity

....The reign of terror established by Thomas Cromwell became an Inquisition of the blackest and most unbearable sort. Historians, who have no shadow of sympathy with the old religion, are agreed that it was uprooted by means more horrible than have ever, perhaps, been employed in England before or since. It was a government by torturers rendered ubiquitous by spies. The spoliation of the monasteries especially was carried out, not only with a violence which recalled barbarism, but with a minuteness for which there is no other word but meanness.

The tide which thus burst through the breach and overwhelmed the King as well as the Church was the revolt of the rich, and especially of the new rich. They used the King's name, and could not have prevailed without his power, but the ultimate effect was rather as if they had plundered the King after he had plundered the monasteries. Amazingly little of the wealth, considering the name and theory of the thing, actually remained in royal hands. Anyhow, it is hardly too much to say that every human thing was left unprotected from th^ greed of such cannibal protectors. We talk of the dissolution of the monasteries, but what occurred was the dissolution of the whole of the

> old civilization. Lawyers and lackeys and money¬ lenders, the meanest of lucky men, looted the art and economics of the Middle Ages like thieves robbing a church. Their names (when they did not change them) became the names of /he great dukes and marquises of our own day. But if we look back and forth in our history, perhaps the most fundamental act of destruction occurred when the armed men of the Seymours and their sort passed from the sacking of the Monasteries to the sacking of the Guilds. The mediseval Trade Unions were struck down, their buildings broken into by the soldiery, and their funds seized by the new nobility.
>
> The puzzling and truncated monosyllable " Esq.» is a pathetic relic of a remote evolution from chivalry to snobbery. No two historic things could well be more different than an esquire and a squire. The first was above all things a^ incomplete and probationary position — the tadpole of knighthood; the second is above ay things a complete and assured position — the status of the owners and rulers of rural England throughout recent centuries.
>
> Churchill is a type of the extraordinary time in this, that he combines the presence of glory with the absence of honour. When the new aristocracy had become normal to the nation, in the next few generations, it produced personal types not only of aristocracy but of chivalry. The Revolution reduced us to a country wholly governed by gentlemen; the popular universities and schools of the Middle Ages, like their guilds and abbeys, had been seized and turned into what they are — factories of gentlemen, when they are not merely factories of snobs. It is hard now to realize that what we call the Public Schools were once undoubtedly public. By the Revolution they were already beconfing as private as they are now».

Thus, his argument on apology of monarchy of Tory is tenable only if we accept terms of Energetics and of causations of psychic energy as natural law. And even in this case, this was only temporary arrangement, for true government of natural law don't need hereditary kings, it needs office of scientific control and international institution of natural law.

If we assume this comprehension of his apology of catholic monarchy then it is matter of antithesis between Natural law of scientific control and Normative law of Greek democracy. Natural law presumes laws of mind, laws of psychology, scientific control — such as control of growth of energy of spirit and control

directed to stop activity of material energy through education. Normative law implies consent of aristocracy in Parliaments on what should be law for people — the arbitrary thing of personal rule. Proudhon as well as Comte defends scientific control as opposed to Normative law of juridism. Russell, advocating natural law of «psychologism» gives perfect answer to the Popper's apology of Marxist «economism» of Normative law.

PJ. Proudhon, «What is property»:

> «Why do we not preserve a like attitude towards political and philosophical questions? Why this ridiculous mania for affirming that everything has been said, which means that we know all about mental and moral science? Why is the proverb, There is nothing new under the sun, applied exclusively to metaphysical investigations? In this way, general ignorance produces general tyranny; and while liberty of thought is written in the charter, slavery of thought, under the name of majority rule, is decreed by the charter. Thus, the greatest evils which man suffers arise from the misuse of his social nature, of this same justice of which he is so proud, and which he applies with such deplorable ignorance. The practice of justice is a science which, when once discovered and diffused, will sooner or later put an end to social disorder, by teaching us our rights and dutie.
>
> …Thus, in a given society, the authority of man over man is inversely proportional to the stage of intellectual development which that society «has reached; and the probable duration of that authority can be calculated from the more or less general desire for a true government, — that is, for a scientific government. The most advanced among us are those who wish the greatest possible number of sovereigns, — their most ardent wish is for the royalty of the National Guard. Soon, undoubtedly, some one, jealous of the citizen militia, will say, " Everybody is king.» But, when he has spoken, I will say, in my turn, " Nobody is king; we are, whether we will or no, associated.» Every question of domestic politics must be decided by departmental statistics; every question of foreign politics is an affair of international statistics. The science of government rightly belongs to one of the sections of the Academy of Sciences; whose permanent secretary is necessarily prime minister; and, since every citizen may address a memoir to the Academy, every citizen is a legislator. But, as the opinion of no one is of any value until its truth has been proven, no one can substitute his will for reason, — nobody is king. All questions of legislation and politics are matters of science, not of opinion. The

> legislative power belongs only to the reason, methodically recognized and demonstrated. To attribute to any power whatever the right of veto or of sanction, is the last degree of tyranny. Justice and legality are two things as independent of our approval as is mathematical truth. To compel, they need only to be known; to be known, they need only to be considered and studied. What, then, is the nation, if it is not the sovereign, — if it is not the source of the legislative power? The nation is the guardian of the law — the nation is the executive power. Every citizen may assert: " This is true; that is just; «but his opinion controls no one but himself. That the truth which he proclaims may become a law, it must be recognized. Now, what is it to recognize a law? It is to verify a mathematical or a metaphysical calculation; it is to repeat an experiment, to observe a phenomenon, to establish a fact. Only the nation has the right to say, " Be it known and decreed».

Russell as advocate of Natural Law of psychologism against Popper as advocate of Normative law as «economism» of Marx:

K. Popper «The open society and its enemies»:

> «The theory that sociology must in principle be reducible to social psychology, difficult though the reduction may be because of the complications arising from the interaction of countless individuals, has been widely held by many thinkers; indeed, it is one of the theories which are often simply taken for granted. I shall call this approach to sociology (methodological) psychologism. Mill, we can now say, believed in psychologism. But Marx challenged it. „Legal relationships", he asserted, „and the various political structures cannot.. be explained by.. what has been called the general „progressiveness of the human mind" To have questioned psychologism is perhaps the greatest achievement of Marx as a sociologist. By doing so he opened the way to the more penetrating conception of a specific realm of sociological laws, and of a sociology which is at least partly autonomous. A concise formulation of Marx's opposition to psychologism, i.e. to the plausible doctrine that all laws of social life must be ultimately reducible to the psychological laws of c human nature", is his famous epigram: ' It is not the consciousness of man that determines his existence rather, it is his social existence that determines his consciousness.»

B. Russell, «Power»:

> «The orthodox economists, as well as Marx, who in this respect agreed with them, were mistaken in supposing that economic self-interest could be taken as the fundamental motive in the social sciences. The

> desire for commodities, when separated from power and glory, is finite, and can be fully satisfied by a moderate competence. The really expensive desires are not dictated by a love of material comfort. Such commodities as a legislature rendered subservient by corruption, or a private picture gallery of Old Masters selected by experts, are sought for the sake of power or glory, not as affording comfortable places in which to sit. When a moderate degree of comfort is assured, both individuals and communities will pursue power rather than wealth: they may seek wealth as a means to power, or they may forgo an increase of wealth in order to secure an increase of power, but in the former case as in the latter their fundamental motive is not economic. This error in orthodox and Marxist economics is not merely theoretical, but is of the greatest practical importance, and has caused some of the principal events of recent times to be misunderstood. It is only by realising that love of power is the cause of the activities that are important in social affairs that history, whether ancient or modern, can be rightly interpreted»

B. Russell, «Education and social order»:

> «There is, it must be confessed, something thin and almost intolerably monotonous in the communist outlook. The practice of referring all questions, however remote, to the class war vulgarises everything, and destroys the pleasure in mental skill. … The Marxian outlook leads to a wrong emphasis. The work of Newton, for example, may have had all sorts of economic causes, but the work itself is far more interesting and important than its causes. Economics, after all, has to do with the problem of keeping alive; if this problem were satisfactorily solved, as it could be through communism, we should need something else to think about, and some new principle upon which to interpret future history. Simplicity is a merit in a slogan, but not in a philosophy».

B. Russell, «Practice and theory of bolshevism»:

> «I think this is the source of what is erroneous in the Marxian interpretation of history, which tacitly assumes that acquisitiveness is the source of all political actions. It is clear that many men willingly forego wealth for the sake of power and glory, and that nations habitually sacrifice riches to rivalry with other nations. The desire for some form of superiority is common to almost all energetic men. No social system which attempts to thwart it can be stable, since the lazy majority will never be a match for the energetic minority»

And now when issue on antithesis between Natural law of science and Normative law of juridism (consent of chosen men on what would be law for people) is stated, we can clearly contemplate that Greek «democracy» was always oligarchy, even in those rare periods when it was not a tyranny. This is why Plato's «Republic» was such a furious protest against Greek democracy. Social books of Russell are crammed with critics of modern and Greek democracy as «negative system» which is constructed to prevent bad government but cannot make head or tail on what is good government. In «Conquest of happiness» he is concerned to demonstrate that emotional fuel of democracy is envy and as such it is also negative. Finally, his argument in «Authority and individual», in «Education and social order» is that of Wells and Chesterton: modern democracy as well as Greek one is not too far from tyranny, because it is government of narrow elite which do not represent interests of people of the state.

Russell, Chesterton and Wells on oligarchic order of Normative Law modern Party system.

Chesterton, «Short history of England»:

> «Now, nobody who has realized this psychological truth can doubt for a moment that many of the English aristocrats of the eighteenth century had a real enthusiasm for liberty;
> ...But if anybody deduces, from the fact that the Whig aristocrats were Whigs, any doubt about whether the Whig aristocrats were aristocrats, there is one practice test and reply. It might be tested in many ways; by the game laws and enclosure laws they passed, or bthe strict code of the duel and the definition of honour on which they all insisted. But if it be really questioned whether I am right in calling their whole world an aristocracy, and the very reverse of it a democracy, the true historical test is this: that when republicanism really entered the world, they instantly waged two great wars with it — or (if the view be preferred) it instaijtly waged two great wars with them. America and France revealed the real nature of the English Parliament. Ice may sparkle, but a real spark will show it is only ice. So when the red fire of the Revolution touched the frosty splendours of the Whigs, there was instantly a hissing and a strife; a strife of the flame to melt the ice, of the water to quench the flame. It has been noted that one of the virtues of the aristocrats was liberty, especially liberty among

themselves. It might even be said that one of the virtues of the aristocrats was cynicism. They were not stuffed with our fashionable fiction, with its stiff and wooden figures of a good man named Washington and a bad man named Boney. They at least were aware that Washington's cause was not so obviously white nor Napoleon's so obviously black as most books in general circulation would indicate. They had a natural -admiration for the military genius of Washington and Napo¬ leon; they had the most unmixed contempt for the German Royal Family. But they were, as a class, not only against both Washington and Napoleon, but against them both for the same reason. And it was that they both stood for democracy.

...The real case of the colonists is that they felt they could be something, which they also felt, and justly, that England would not help them to be. England would probably have allowed the colonists all sorts of concessions and constitutional privileges; but England could not allow the colonists equality: I do not mean equality with her, but even with each other. Chatham might have compromised with Washington, because Washington was a gentleman; but Chatham could hardly have conceived a country not governed by gentlemen. Burke was apparently ready to grant everything to America; but he would not have been ready to grant what America eventually gained. If he had. seen American democracy, he would have been as much appalled by it as he was by French democracy, and would always have been by any democracy. In a word, the Whigs were liberal and even generous aristocrats, but they were aristocrats; that is why their concessions were as vain as their conquests. We talk, with a humiliation too rare with us, about our dubious part in the secession of America. Whether it increase or decrease the humiliation I do not know; but I strongly suspect that we had very little to do with it. I believe we counted for uncommonly little in the case. We did not really drive away the American colonists, nor were they driven. They were led on by a light that went before. That light came from France, like the armies of Lafayette that came to the help of Washington. France was already in travail with the tremendous spiritual revolution which was soon to reshape the world. Her doctrine, disruptive and creative, was widely misunderstood at the time, and is much misunderstood still, despite the splendid clarity of style in which it was stated by Rousseau in the " Contrat Social,» and by Jefferson in The^ Declaration of Independence. Say the very word " equality " in many modern countries.

...And, though the most mystical, it is also the most practical summary of equality that all men bear the image of the King of Kings. Indeed, it is of course true that this idea had long underlain all Christianity, even

in institutions less popular in form than were, for instance, the mob of mediaeval republics in Italy. A dogma of equal duties implies that of equal rights. I know of no Christian authority that would not admit that it is as wicked to murder a poor man as a rich man, or as bad to burgle an inelegantly furnished house as a tastefully furnished one. But the world had wandered further and further from these truisms, and nobody in the world was further from them than the group of the great English aristocrats. The idea of the equality of men is in substance simply the idea of the importance of man. But it was precisely the notion of the importance of a mere man which seemed startling and indecent to a society whose whole romance and religion now consisted of the importance of i gentleman. It was as if a man had walked naked into Parliament.

...The greatest gap in their souls, for those who think it a gap, was their complete and complacent paganism. All their very decencies assumed that the old faith was dead; those who held it still, like the great Johnson, were considered eccentrics. The French Revolution was a riot that broke up the very formal funeral of Christianity; and y^as followed by various other complications, including the corpse coming to life. But the scepticism was nq mere oligarchic orgy; it was not confined to the Hell-Fire Club; which might in virtue of its vivid name be regarded as relatively orthodox. It is present in the mildest middle-class atmosphere; as in the middle-class masterpiece about " Northanger Abbey,» where we actually remember it is an antiquity, without ever remembering it is an abbey.

...Unfortunately it could truly be said of the English gentleman, as of another gallant and gracious individual, that his honour stood rooted in dishonour. He was, indeed, somewhat in the position of such an aristocrat in a romance, whose splendour has the dark spot of a secret and a sort of blackmail. There was, to begin with, an uncomfortable paradox in the tale of his pedigree. Many heroes have claimed to be descended from the gods, from beings greater than themselves; but he himself was far more heroic than his ancestors. His glory did not come from the Crusades but from the Great Pillage. His fathers had not come over with William the Conqueror, but only assisted, in a somewhat shuffling manner, at the coming over of William of Orange. His own exploits were often really romantic, in the cities of the Indian sultans or the war of the wooden ships; it was the exploits of the far-off founders of his family that were painfully realistic. In this the great gentry were more in the position of Napoleonic marshals than pf Norman knights, but their position was worse; for the marshal might be descended from peasants and

> shop¬keepers; but the oligarchs were descended from usurers and thieves. That, for good Or evil, was the paradox of England; the typical aristocrat was the typical upstart. But the secret was worse; if not only was such a family founded on stealing, but the family was stealing still. It is a grim truth that all through the eighteenth century, all through the. great Whig speeches about liberty, all through the great Tory speeches about patriotism, through the period of Wandewash and Plassy, through the period of Trafalgar and Waterloo, one process was steadily going on in the central senate of the nation. Parliament was passing bill after bill for the enclosure, by the great landlords, of such of the common lands as had survived out of the great communal system of the Middle Ages. It is much more than a pun, it is the prime political irony of our history, that the Commons were destroying the commons. The very word «common,» as we have before noted, lost its great moral meaning, and became a mere topo¬ graphical term for some remaining scrap of scrub or heath that was not worth stealing. In the eighteenth century these last and lingering com¬ mons were connected only with stories about highwaymen, which still linger in our literature. The romance of them was a romanje of robbers; but not of the real robbers».

H.G. Wells on necessity of Natural Law as Universal Declaration of Human Rights and on oligarchy of «democracy» of Normative law of Party system.

Wells, «New World Order»:

> «I do say that the Press, the publishing and the bookselling organisations in our free countries, provide a very ill-organised and inadequate machinery for the ventilation and distribution of thought. Publishers publish for nothing but safe profits; it would astound a bookseller to tell him he was part of the world's educational organisation or a publisher's traveller, that he existed for any other purpose than to book maximum orders for best sellers and earn a record commission letting the other stuff, the highbrow stuff and all that, go hang. They do not understand that they ought to put public service before gain. They have no inducement to do so and no pride in their function. Theirs is the morale of a profiteering world. Newspapers like to insert brave-looking articles of conventional liberalism, speaking highly of peace and displaying a noble vagueness about its attainment; now we are at war they will publish the fiercest attacks upon the enemy — because such attacks are supposed to keep up the fighting spirit of the country; but any ideas that are really loudly

and clearly revolutionary they dare not circulate at all. jCJnder these baffling conditions there is no thorough discussion of the world outlook whatever, anywhere. The democracies are only ashade better than the dictatorships in this respect. It is ridiculous to represent them sis realms of light at issue with darkness.

...In The Fate of Homo sapiens I examined the word " democracy " with some care, since it already seemed likely that great quantities of our young men were to be asked to cripple and risk their lives for its sake. I showed that it was still a very incompletely realised aspiration, that its complete development involved socialism and a level of education and information attained as yet by no community in the world.

...Let us begin then with the problem of sanity in face of the political methods of our time. What are we to do as voting citizens? There I think the history of the so-called democracies in the past half-century is fairly conclusive. Our present electoral methods which give no choice but a bilateral choice to the citizen and so force a two-party system upon him, is a mere caricature of representative government. It has produced on both sides of the Atlantic, big, stupid, and corrupt party machines. That was bound to happen and yet to this day there is a sort of shyness in the minds of young men interested in politics when it comes to discussing Proportional Representation. They think it is a» bit faddy», At best it is a side issue. Party politicians strive to maintain that bashfulness, because they know quite clearly that what is called Proportional Representation with the single transferable vote in large constituencies, returning a dozen members or more, is extinction for the mere party hack and destruction for party organisations. The machine system in the United States is more elaborate, more deeply entrenched legally in the Constitution and illegally in the spoils system, and it may prove more difficult to modernise than the British, which is based on an outworn caste tradition. But both Parliament and Congress are essentially similar in their fundamental quality. They trade in titles, con¬ cessions and the public welfare, and they are only amenable in the rough and at long last to the movements of public opinion. It is an open question whether they are much more responsive to popular feeling than the Dictators we denounce so unreservedly as the antithesis of democracy. They betray a great disregard of mass responses. They explain less. They disregard more. The Dictators have to go on talking and talking, not always truthfully but they have to talk. A dumb Dictator is inconceivable.

....That the provisions and principles embodied in this Declaration shall be more fully defined in a code of fundamental human rights which shall be made easily accessible to everyone. This Declaration shall not

> be qualified nor departed from upon any pretext whatever. It incorporates all previous Declarations of Human Right. Henceforth for a new era It is the fundamental law for mankind throughout the whole world.
> And if we, the virtuous democracies, are not fighting for these common human rights, then what in the name of the nobility and gentry, the Crown and the Established Church, the City, The Times and the Army and Navy Club, are we common British peoples fighting for?»

B. Russell, «Authority and Individual»:

> «Democracy, whether in politics or in industry, is not a psychological reality so long as the government or the management is regarded as «they', a remote body which goes its lordly way and which it is natural to regard with hostility — a hostility that is impotent unless it takes the form of rebellion. In industry, as Mr Gillespie points out, very little has been done in this direction, and management is, with rare exceptions, frankly monarchical or oligarchic. This is an evil which, if left unchecked, tends to increase with every increase in the size of organisations. Ever since history began, the majority of mankind have lived under a load of poverty and suffering and cruelty, and have felt themselves impotent under the sway of hostile or coldly impersonal powers. These evils are no longer necessary to the existence of civilisation; they can be removed by the help of modern science and modern technique, provided these are used in a humane spirit and with an understanding of the springs of life and happiness»

Nevertheless, we should not forget neither impact of Protestant Reformation on liberation of thought and progress of science, nor corruption and fanaticism of later Catholic Church. Our aim by no ways should be restoration of orthodoxy of Catholic Church as International Natural law. Our goal is to demonstrate that modern scientific civilization is progress in Revolution brought by Cristian Church as Chesterton suggests in «Thomas Aquinas». And to demonstrate also that both Christian Churches have been in the right when they helped progress of science, and in the wrong when the direct reverse was the case. So that the ultimate goal is the International Institution of Natural law, which will propound to the world Christian revelation in scientific language of Discovery of psychic energy, available thus for test

through reason, facts and control of energy (health of energy of spirit, neutralization of energy of physical control through education).

E. Renan, «History of people of Israel»:

> «But poor humanity is so constituted that it can only obtain good at the price of evil, only reach truth by passing through error. Who can now unreservedly accept the inheritance bequeathed by Calvin, Henry VIII., or John of Leyden? And yet the Protestantism of the sixteenth century certainly marks a decisive step in religious progress. Protestantism, which originally implied elements bearing considerable resemblance to those which characterised the prophetism of Israel, has, with the aid of time, become very liberal, while Catholic fanaticism, such as that of Philip II. and Pius V., has only produced evil and has never been transformed. Individual inspiration never created anything so dangerous as an infallible Church or a Papacy. The stern seers of Israel were unintentionally emancipators, for they contended against the worst of tyrannies, the connivance of ignorant crowds with a degraded priesthood»

CHAPTER 11. RUSSELL, WELLS, TOLSTOY, TOYNBEE, NORWICH ON SATAN-EGO OF CATHOLIC CHURCH

1. HUBRIS-EGO AS TRAGEDY OF IMMATURE INTELLECT

Hubris-Ego is on the whole disease of dead and innocent people, for it is gate to the psychosis of schizophrenia — the mental death through explosion of Field of Intellect of energy of spirit. Besides, it is disease of most talented with reason people, for it is errant abstract speculations in the foundation of malady. Thus, Hubris-Ego of talented and great antiquity has been tragedy of immature intellect. And down to this day it remains tragedy of talented young people, dying in severe suffering in asylums. It is case of Strindberg, Nietzsche, Holderlin, Maupassant, Van Hogh and other men of arts, with outlandish but innocent and highly abstract thought. In literature the person of Hubris-Ego as outlandish sublime thought is represented in image of Don Quixote. For what is particularly laughable in Cervantes' great personage? It is not that which Byron had regretted as laughed down virtue of chivalry. It is profanation of any true virtue in reducing them to the physical control of ego-protection, leaving mere form and castrating the essence. Don Quixote is not such funny due to his Christian ideal to fight evil and to champion good. He is funny because idea of errant knight making this cosmic job on his own was reduced to the kind of ego-protection; swaggering instead of service to God and public.

In terms of energetics Hubris-Ego or schizoid mentality means broken cyclic homeostasis pf physical control: the collapse of Inferior Ego-protection of inlovesickness. The thing is cyclic

homeostasis of sadomasochism is based on flexible mechanism of two emotional gravitations, and both are indispensable for keeping it going. In so far as Hubris-Ego is Logic forced on Field of Ego-system, where it has nothing to do, the result is catastrophic. Logic loses its capacity as reason in true thinking on reality and laws of nature, ruining scientific control; and on the other hand it breaks down cyclic homeostasis, proving logically eternal victory of Ego over Super-Ego (Nietzsche, Hegel, Fichte, Sartre) and therefore ruins also physical control. For such person as Nietzsche, after having proved that he is Superman or Achilles, loses capacity to grovel to pressure of force, that is to say he loses Inferior Ego-protection of inlovesickness. This means that relations of sadomasochism of command-obedience of Leviathans are no longer possible in communities with Hubris-Ego. For each one is ready to be tyrant and no one will let to enslave himself under the death threat. For the Law of preservation of force of psychic energy makes «blows on Hubris-Ego» extremely sensitive in contrast to the Cyclic-Ego of healthy physical control. The pain of blow to ego is pain caused by Law of preservation of force. We need to neutralize the Field of Ego-system through proving to person in theory and practice the falsehood of material energy as source of force of psyche. But while it remains active it provides systematically this narcissist pain of resented vanity. Normal cyclic Ego is far lesser painful due to working Inferior gravitation. For it is them opportunist, shifting their position accommodating it to circumstances («easy-going conformist» as Russell putted it). When he is mighty he acts as cad with effrontery to everyone, and when he is weak he gets groveling. And thus his vanity is safe in periods of weakness, for he is always ready to retreat to the inferior slavery position.

Those miserable men who had employed their logic on physical control of Field of Ego-system (where no place for reason), are known in psychiatry as «extreme schizoid sensitiveness» (as well as «intoxication with abstract thought»). E. Krechmer has termed it «hyper-aesthesia» of schizoids. And they

owe this sharp poignancy of pain to the fact of broken physical control of cyclic homeostasis. While Opportunists and easy-going conformists are ready to consider groveling as Ego-protection, stupid logic of Supermen on Field of material energy keeps informing Hubris-ego that he is dead man to accept inferior position. And this data on death is no longer mere «philosophy». It is data to law of preservation of force that his object of control — ego — under danger of collapse. This is what mechanism provides that famous sensitiveness of schizoid persons to blows on ego of their narcissism, conditioning their autism and fear of contacts.

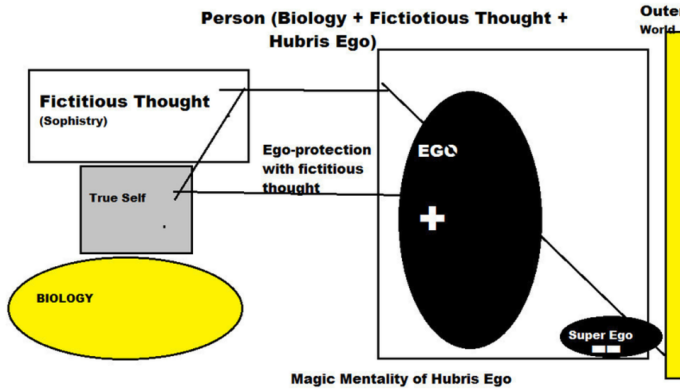
The perfect instance is Nietzsche. All his insane writings are full with this schizoid vanity of Hubris-Ego and unlimited hyper-aesthesia of wounded ego. Why this provokes explosion of fundamental energy of psyche — energy of spirit? Because the only resource of our positive emotions is energy of spirit. It is material energy which transmutes them into hate and envy through ceaseless purvey of fear from scheme of war between ego and SuperEgo. And our soul is amount of positive energy accumulating by functioning of energy of spirit. When material energy squanders all this treasure on its morbid delirium of vanity, three is collapse of psyche.

Cyclic –Ego do not explode energy of spirit — it only exhausts it, this is why cyclic maniacal psychosis are less dangerous for total psychic disorder and may admit recoveries.

Schizoid Hubris-Ego do explode energy of spirit — which explains all the symptoms and syndrome of schizophrenia. And this explosion comes as result of fierce waste of positive resources of energy of spirit on fear and hate of wretched ego, — «killed ego» of Hubris. This is result of broken cyclic homeostasis of physical control through invasion of Logic on Field of material energy. This is tragedy of immature intellect.

Chesterton, «Orthodoxy»:

«Nietzsche had some natural talent for sarcasm: he could sneer, though he could not laugh; but there is always something bodiless and without weight in his satire, simply because it has



not any mass ofcommon morality behind it. He is himself more preposterous than anything he denounces. But, indeed, Nietzsche will stand very well as the type of the whole of this failure of abstract violence. The softening of the brain which ultimately overtook him was not a physical accident. If Nietzsche had not ended in imbecility, Nietzscheism would end in imbecility. Thinking in isolation and with pride ends in being an idiot. Every man who will not have softening of the heart must at last have softening of the brain»

2. SATAN-EGO AS PUS OF ROTTEN ENERGY OF SPIRIT

The only common feature of these two kinds of physical control of material energy — Hubris-Ego of intellectuals, and Satan-Ego of blackguards — is stable Superior Ego-protection. But beyond this property two things have nothing in common. For even this stable Narcissism was gotten through different means. Narcissism of Hubris-Ego reposes on logic necessity of deduction 9whatever outlandish it may be from the reality). While narcissism of Satan Ego is founded on Fraud and conscious Treachery of God,

which I will try to demonstrate in this chapter. Trickery, guile, cunning, meanness, blackmail, falsehood, and other wicked, knavish, insidious, vile things — are not operation of Intellect, for intellect is logical causations of deduction or induction. Science include both, deduction and induction; mere logic may be as outlandish in deduction as it please. And yet even deduction is laws of abstract thought, necessities of intellect. Fraud is not activity of Intellect, of thought, of logic. Fraud is activity of physical control, such as naked force, it has nothing to do with abstract speculations as causations of logic.

H. Spenser, «Social statics»:

> «The proposition is that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — in the same proportion will they show depth of reverence for authority. What, now, are the several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound. Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice of human sacrifices, infanticide, and assassination?»

And this is distinction in kind, not in degree, between Narcissism (superior gravitation of physical control) of Hubris Ego and narcissism of Satan-Ego. For the former rests on logic, and the latter rests on Fraud, which is not intellect. This distinction in kind makes Satan-Ego resilient stable Narcissism unlike Hubris, which is dead according to vulnerability of broken cyclic homeostasis (broken by necessity of logic: Supermen is proved logically for its author, there is no way backwards for him). Satan-Ego knows well he is not Superman, his cyclic homeostasis functions perfect. He knows well he is lowest creature ever born and enjoys the fact, for it is his baseness which makes him almighty as devil. He is ready to grovel and relish his lowness, provided he keeps designing the big fraud to change the odds. This is also operation of law of preservation

of force, employing fraud to help violence in conquest of dominance over people.

Malady of Hubris-Ego thus is deathbed case — collapse of spirit through stupid logic, which has sought for absolute freedom from laws of nature. Malady of Satan-Ego is foul case of rotten spirit, still breathing and functioning in stench and pus of heavy process of putrefaction of energy of spirit. In is cancer of spirit.

In other words, Hubris-Ego is killing spirit, while Satan-Ego is insulting spirit through defiling it with utmost dirt of treachery. For Satan –Ego in treachery of Divine spirit of Thought and Conscience.

You have only to contrast Nietzsche and Sade to grasp the distinction between two diseases. Nietzche tearing himself apart in sought for heights of superior human nature and living life of saint. And treacherous Sade, wallowing in dirty baseness of his imbecile writings and living life of consummate pervert and profligate. And yet they both come to the precisely the same conclusions, glorifying violence, crime, fraud and worship of nature, describing as cycles of birth and death. Having observed his fall to such disgrace Nietzsche went mad, for it was his words that he would rather die that broke his word — and yet his morbid logics made it necessity to exalt fraud and immorality of «Superman».

And when Tolstoy in his multiple writings keeps reiterating that elite of Tzarist Russia, its princes and popes, are Pharisee full of treachery to God and common men, shining in luxury of blinding white shirts and perfumes, he is saying what all saints say. They indicate Satan-Ego as Fraud of foul souls, wearing masks of decency, and plotting treachery to men and God. Tolstoy says exactly the words of Chesterton and Russell, they address to elite of their epoch. On forge cleanliness which is only fraud of Pharisee, seeking to look innocent to disguise dirt of their rotten souls.

This is the only case where genius intuition of Chesterton has failed him. The case with putrefaction of Church's orthodoxy into

Fraud, in order to make fools from common people and dominate them. In other words, in order to mutilate Christian revelation on scientific control of energy of spirit — into weapon of physical control of material energy. Into weapon of Devil, for devil is material energy of mind, and particularly Satan-Ego of material energy. For Inferior Ego-protection and Hubris Ego — are only those disease of spirit of which Jesus kept referring as of illness he came to cure. While it was Satan-Ego to which he referred his most bitter words on those offended Holy spirit, «sons of Devil, the father of lie and murder».

St. Mathew 12: 30

> «He that is not with me is against me; and he that gathereth not a with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven a unto men: but the b blasphemy against the Holy Ghost shall c not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be a forgiven him, neither to come».

This is where justice is entire on the side of Luther and against Catholic Church. Calling Pope — Antichrist, Luther pronounced direct verity of situation. For Antichrist is the man, making satanic weapon from Jesus divine revelation in order to fool and to disgrace people. And this is exactly what did the Renascence Church, so far removed from Church of Fathers St Ambrose and St Augustine — true sons of God.

When Chesterton calls Jesus' revelation — a great artistic masterpiece it is direct truth, and it is also words of Renan, comparing Rafael and Michelangelo to Jesus. When Chesterton says that this great artist's canvas conveys some eternal truth, hi is again in the right. But when he asserts that this eternal truth is already said in dogmas of orthodoxy — than it is Thomas Aquinas and Russell who are in the right, taking side of reason and science of future discoveries.

For canvas of arts gives direction, it does not give formulas of intellect, knowledge in laws of nature. And therefore it is not

complete as data to be followed in all precision. Therefore we still had to group in darkness, sustained only with our intuitive comprehension of the true meaning of the Canvas of revelation. Saints of early church and saints of first protestants are perfect instances of such genius insight in true meaning of Jesus sermon. For when Luther kept saying in «Freedom of Christian» that it is not deeds but faith which is salvation of soul he did not reject public service, and he had emphasized it there. It was that pervert blasphemy of Christian sermon which insidious influence he aimed to block in such way, eliminating the defiling Fraud of Church between person and Christian revelation: don't listen to priests, he says in this respect, take Gospel and read it. And this was the only words which could help to mend situation of gross abuse made by Renascence Church.

Thus, we have to admit that there is two Catholic Church: one is early Church of St Ambrose, St Gregory and St Augustine (and all its great, true saints). And other is Renascence Church, the Devil of Satan-Ego, the treachery of God. And we must take every precautions to severely distinguish between this two ones, in order not to make blasphemy towards divine body of true Church, and on the other hand not to glorify foul body of Devil's Antichrist. Sadly, according to great writers such as Tolstoy or Thomas Pain, it is true not only to the greatest Christian Church but as well regarding Byzantium Church and its heirs and to some degree to later puritans Churches.

Leo Tolstoy, «Kingdom of God is within you»:

> «It is true that there is nowhere in Europe a government so despotic and so closely allied with the ruling Church. And therefore the share of the temporal power in the corruption of the people is greatest in Russia. But it is untrue that the Russian Church in its influence on the people is in any respect different from any other church. The churches are everywhere the same, and if the Catholic, the Anglican, or the Lutheran Church has not at hand a government as compliant as the Russian, it is not due to any indisposition to profit by such a government. The Church as a church, whatever it may be — Catholic, Anglican, Lutheran, Presbyterian — every church, in so far as it is

> a church, must strive for the same object as the Russian Church. That object is to conceal the real meaning of Christ's teaching and to replace it by their own, which lays no obligation on them, excludes the possibility of understanding the true teaching of Christ, and what is the chief consideration, justifies the existence of priests supported at the people's expense».

Tolstoy in his search for God embarked investigation of orthodox (dogmatic) theology and was shocked. He reports in «Critic of dogmatic theology» that reading the thing he felt nothing beyond «horror and terror» to discover that «divine writings» are entirely fraud contrary to the true meaning of Gospel. It was this discovery which inspired him to launch his own translation of Greek originals of Gospel, now known as his book «Integral meaning and translation of four Evangels». For his recording testifies that he could trust a single word of traditional dogmatic theology. That is to say he employed exactly the recipe of Luther: no magic authority of Church between person and revelation of Evangel, only rational authority of reason and facts. Authority of true science. His report on investigation of dogmatic theology is full of abomination and revulsion to treachery of men, expected to be in service to God and people. His research on Gospel with his own translation of originals is full of accusations of Pharisee of Russian Church, distorting each word of Jesus and his strenuous attempt to convey to people pure and correct meaning of Gospel, to thwart knavish plot of corrupted popes. His special protest in that deception he found in dogmatic theology was against magic mentality, the «compilers» persisted to force on reader in order to thwart his capacity to reason and understand. This is incompatible with God, resumes Tolstoy in concert with Bertrand Russell.

L. Tolstoy, «Critique of dogmatic theology»:

> «I worked over it for a long time and finally reached a point when I knew the Theology like a good seminarist. When I attained to that, I was shocked. I saw that all that doctrine was an artificial code (composed from the mere external, most inexact terms) of the expressions of the beliefs of a great variety of men, discordant among

> themselves and mutually contradictory. I saw that harmonization was of no use to anybody, that nobody could ever believe all that doctrine, and never did, and that, therefore, there must be some external purpose in the impossible combination of these various doctrines into one and in promulgating them as truth. I even comprehended that purpose. I also understood why this doctrine was sure to produce atheists in the seminaries, where it is taught, and I understood the strange feeling which I experienced while reading those books. I had read the so called blasphemous works of Voltaire and Hume, but never had I experienced such an undoubted conviction of the full faithlessness of a man as what I experienced in reference to the composers of the Catechisms and the Theologies. When you read in these works the quotations from the apostles and the so-called fathers of the church, of which the Theology is composed, you see that those are expressions of believing men, you hear the voice of their heart, in spite of the awkwardness, crudity, and at times falseness of their expressions; but when you read the words of the compiler, it becomes clear to you that the compiler did not care at all for the sincere meaning of the expression quoted by him. All he wants is to form such a code as will make it appear that everything which is written in the so-called Holy. Scriptures and in the fathers of the church was written only in order to prove the Symbol of Faith. And so I came at last to see that all that doctrine, the one in which, I then thought, the faith of the masses was expressed, was not only a lie, but also a deception, which had taken form through the ages and had a definite, base purpose. It is impossible to believe that God, my good Father (according to the teaching of the church), knowing that my salvation or perdition depends on my comprehension of him, should have expressed the most essential knowledge about himself in such a way that my reason, which he has given me, should not be able to comprehend his expressions, and (according to the teaching of the church) should have concealed all that truth»

Tolstoy, «Critics on dogmatic theology»:

> «But when I approached the Royal Doors, and the priest made me repeat that I believed that what I was going to swallow was the real body and blood, I was cut to the quick; that was not merely a false note, it was a cruel demand made by one who apparently had never known what faith was. ..In order to reveal to me the truth about God, which is in the keeping of the church, I am told unintelligible words, God is one and three, and, instead of explaining it, they begin to prove to me what I and every believer know and cannot help knowing,

namely, that God has no number; and, in order to prove that to me, I am taken down to the sphere of low, savage conceptions about God, and, to fill the cup, they quote in proof of God's unity from the Old Testament what obviously proves the opposite to me; and, in order to confirm these blasphemous speeches about God, they tell me that the plurality of the expression is a hint at the Holy Trinity, that is, that the gods, as on Olympus, sat there, and said: " Let us make! «I feel like throwing it all away and freeing myself from this tormenting, blasphemous reading, but the matter is one of too much importance. It is that doctrine of the church which the masses believe in and which gives the meaning of life to them. I must proceed.

...On the basis of the sacred church tradition you may assert anything you please, and if the tradition is imper turbable, it is impossible not to recognize as true what is transmitted by tradition; in any case, it is necessary to assert something, but here nothing is asserted, — these are words without any inner connection. ....Only this reflection gives a key to the blasphemy of the chapter. If we do not know what it is all needed for, we cannot understand why it was necessary to misinterpret, contort (directly departing from the text) the simplest, most naive, and profound story, and to make of it a conglomeration of contradictions and absurdities. But let us suppose that the story is correct as told by the Theology: what follows from it? ....Or another place, as a sample of that arbitrariness and blasphemous pettiness, with which the whole book is permeated. ... Everything which has been expounded here, the whole blasphemous delirium, all that was founded by Christ.... That is, it will condemn the sinners to torments. Nothing can be added to that. The only feeling which I experienced in quoting these passages was that of terror and horror before that blasphemy which I was committing in copying and repeating them».

Tolstoy, «Critics on dogmatic theology»:

«According to this teaching the meaning of my life is an absolute absurdity, much worse than what presented itself to me by the light of my reason. Then I saw that I was living and was enjoying life so long as T was living, and that when I died I should not feel any thing. Then I was frightened by the meaninglessness of my own life and by the insolubility of the question: What are my strivings, my life, for, since all that will end? But now it is much worse: all that will not end, but that absurdity, somebody's arbitrary will, lasts for ever. To the question as to how I should live, the answer of this teaching directly denies everything which my moral feeling demands, and demands that which has always appeared as the most immoral thing to me, — hypocrisy.

From all the moral applications of the dogmas there results but this: Save yourself by faith; you cannot un derstand what you are commanded to believe, — say that you believe, crush out with all the powers of your soul the necessity of light and truth, say that you believe, and do what results from faith. The matter is clear. In spite of all the statements that good works are for some reason necessary, and that it is necessary to follow the teaching of Christ about love, humility, and self renunciation, it is evident that those works are not needed, and the practice of life of all the believers con firms that. Logic is inexorable. What is the use of works, when I am redeemed by God's death, when even all my future sins are redeemed, and when it is necessary only to believe. And how can I struggle and strive after the good, in which alone I formerly understood good works to consist, when the main dogma of faith is this, that man cannot do anything by himself, and everything is given gratis by grace. All that is necessary is to look for grace; but grace is not obtained by me alone; it is imparted to me by others. Even if I do not succeed in sanctifying myself with grace during my hfetime, there are means for making use of it even after my death: I can leave money for the church, and they will pray for me. All that is asked of me is that I should try to find grace. Grace is given by sacraments and by the prayers of the church, consequently I must have recourse to them and put myself in such a state that I may never be deprived of them; I must have popes around me or live near a monastery, and leave as much money as possi ble for memorial masses. More than that. Having thus secured my future life, I may calmly enjoy this life, and for this life make use of the instruments given to me by the church, praying to God the Provider to aid me in my earthly works, for I am told in what manner these prayers will be most efficacious. It is most efficacious to pray near images and relics, during the liturgy. And the answer to the question of what I should do results directly from the teaching; this answer is too familiar to everybody, and too coarsely contradicts con science, but it is inevitable. I remember, when I did not yet doubt the teaching of the church, I read the words of the Gospel, Blasphemy against the Son of man shall be forgiven you, but blas phemy against the Holy Ghost shall not be forgiven you, neither in this world, neither in the world to come, and I could not understand those words. But now those words are only too terribly apparent to me. Here is that blasphemy against the Holy Ghost, which will not be forgiven, either in this world, or in that to come. That blasphemy is the terrible teaching of the church, the foundation of which is the teaching about the church».

B. Russell on Renascence Church in his outline of Machiavelli's report on Borja's Church in famous for its frank praise of treachery «Prince» by Machiavelli.

«History of western philosophy»:

> «The Prince is concerned to discover, from history and from contemporary events, how principalities are won, how they are held, and how they are lost. Fifteenth-century Italy afforded a multitude of examples, both great and small. Few rulers were legitimate; even the popes, in many cases, secured election by corrupt means. Machiavelli, for some of the most notable successes of our time have been achieved by methods as base as any employed in Renaissance Italy. He would have applauded, as an artistic connoisseur in statecraft, Hitler's Reichstag fire, his purge of the party in 1934, and his breach of faith after Munich. Caesar Borgia, son of Alexander VI, comes in for high praise.
> The discussion of the papal powers in the Discourses is longer and more sincere. He holds that religion should have a prominent place in the State, not on the ground of its truth, but as a social cement: the Romans were right to pretend to believe in auguries, and to punish those who disregarded them. His criticisms of the Church in his day are two: that by its evil conduct it has undermined religious belief, and that the temporal power of the popes, with the policy that it inspires, prevents the unification of Italy. These criticisms are expressed with great vigour. «The nearer people are to the Church of Rome, which is the head of our religion, the less religious are they.... Her ruin and chastisement is near at hand.... We Italians owe to the Church of Rome and to her priests our having become irreligious and bad; but we owe her a still greater debt, and one that will be the cause of our ruin, namely that the Church has kept and still keeps our country divided.»
> The Prince is very explicit in repudiating received morality where the conduct of rulers is concerned. A ruler will perish if he is always good; he must be as cunning as a fox and as fierce as a lion. There is a chapter (XVIIII) entitled: «In What Way Princes Must Keep Faith.» We learn that they should keep faith when it pays to do so, but not otherwise. A prince must on occasion be faithless. «But it is necessary to be able to disguise this character well, and to be a great feigner and dissembler; and men are so simple and so ready to obey present necessities, that one who deceives will always find those who allow themselves to be deceived. I will mention only One modern instance. Alexander VI did nothing else but deceive men, he thought of nothing else, and found the occasion for it; no man was ever more able to give

assurances, or affirmed things with stronger oaths, and no man observed them less; however, he always succeeded in his deceptions, as he knew well this aspect of things. It is not necessary therefore for a prince to have all the above named qualities [the conventional virtues], but it is very necessary to seem to have them.» He goes on to say that, above all, a prince should seem to be religious.

The question of means can be treated in a purely scientific manner, without regard to the goodness or badness of the ends. «Success» means the achievement of your purpose, whatever it may be. If there is a science of success, it can be studied just as well in the successes of the wicked as in those of the good — indeed better, since the examples of successful sinners are more numerous than those of successful saints. But the science, once established, will be just as useful to the saint as to the sinner. For the saint, if he concerns himself with politics, must wish, just as the sinner does, to achieve success. The question is ultimately one of power. To achieve a political end, power, of one kind or another, is necessary. This plain fact is concealed by slogans, such as «right will prevail» or «the triumph of evil is short-lived.» If the side that you think right prevails, that is because it has superior power. It is true that power, often, depends upon opinion, and opinion upon propaganda; it is true, also, that it is an advantage in propaganda to seem more virtuous than your adversary, and that one way of seeming virtuous is to be virtuous. For this reason, it may sometimes happen that victory goes to the side which has the most of what the general public considers to be virtue. We must concede to Machiavelli that this was an important element in the growing power of the Church during the eleventh, twelfth, and thirteenth centuries, as well as in the success of the Reformation in the sixteenth century. But there are important limitations. In the first place, those who have seized power can, by controlling propaganda, cause their party to appear virtuous; no one, for example, could mention the sins of Alexander VI in a New York or Boston public school. In the second place, there are chaotic periods during which obvious knavery frequently succeeds; the period of Machiavelli was one of them. In such times, there tends to be a rapidly growing cynicism, which makes men forgive anything provided it pays. Even in such times, as Machiavelli himself says, it is desirable to present an appearance of virtue before the ignorant public.

The Renaissance Church shocked everybody, but it was only north of the Alps that it shocked people enough to produce the Reformation. At the time when Luther began his revolt, the revenue of the papacy was probably larger than it would have been if Alexander VI and Julius

> II had been more virtuous, and if this is true, it is so because of the cynicism of Renaissance Italy».

3. CHESTERTON, TOYNBEE, WELLS ON SATAN-EGO AS TREACHERY OF GOD AND PEOPLE

Meaning of Antichrist is this — treachery of God and people. Because it is person or organization which rests on fraud shameless enough to hide this baseness under the name of Jesus.

Perfect instance of such fashion on Fraud of honest, plain people may be illustrated in quotes from books of R. Greene: «48 laws of power» and «art of seduction». For those people in their vanity always advance ambition to be dealers of «arts» and «power», being in reality only dealers of dirt and baseness, which they readily confess. You may judge yourself from their own words:

R. Greene, «48 laws of power»:

> «LAW10
> INFECTION: AVOID THE UNHAPPY AND UNLUCKY
> You can die from someone eises misery-emotional states are as infectious as diseases. You may feel you are helping the drowning man but you are only precipitating your own disaster. The unfortunate sometimes draw misfortune on themselves; they will also draw it on you. Associate with the happy and fortunate instead.
> LAWI2
> USESELECTIVE HONESTY AND GENEROSITY TO DISARM YOUR VICTIM
> One sincere and honest move will cover over dozens of dishonest ones. open-hearted gestures of honesty and generosity bring down the guard of even the most suspicious people. Once your selective honesty opens a hole in their armor, you can deceive and manipulate them at will.
> A timely gift-a Trojan horse-will serve the same
> purpose.
> LAW11
> WHENASKINGFORHELP, APPEA L TO PEOPLE'S SELF-INTEREST,
> NEVERTOTHEIR MERCY OR GRATITUDE
> If you need to turn to an ally for help, do not bother to remind him of your past assistance and good deeds. He will find a way to ignore you.
> Instead, uncover something in your request, or in your alliance with him,

> that will benefit him, and emphasize it out of all proportion. He will res pond enthusiastically when he sees some thing to be gained for himself.
> LAW14
> POSEASAFRIEND, WORK AS ASPY
> Knowing about your rival is critical. Use spies to gather valuable information that will keep you a step ahead. Better still: Play the spy yourself. In polite social encounters, leam to probe. Ask indirect questions to get people to reveal their weaknesses and intentions. There is no occasion that is not an opportunity for artful spying».

R. Greene, «48 laws of power»:

> «The use of scapegoats is as old as civilization itself. The bloody sacrifice of the scapegoat seems a barbaric relic of the past, but the practice lives on to this day, if indirectly and symbolically; since power depends on appearances, and those in power must seem never to make mistakes, the use of scapegoats is as popular as ever. What modem leader will take responsibility for his blunders? He searches out others to blame, a scapegoat to sacrifice. It is an extremely human response to not look inward after a mistake or crime, but rather to look outward and to affix blame and guilt on a convenient object.
> In fact it is often wise to choose the most innocent victim possible as a sacrificial goat. Such people will not be powerful enough to fight you, and their naive protests may be seen as protesting too much-may be seen, in other words, as a sign of their guilt. Be careful, however, not to create a martyr. It is important that you remain the victim, the poor leader betrayed by the incompetence of those around you. If the scapegoat appears too weak and his punishment too cruel, you may end
> up the victim of your own device. Sometimes you should find a more powerful scapegoat-one who will elicit less sympathy in the long run».
> Thus, the proportion of Awe of Power and Dishonesty is perfect with regard to Spenser's proposition: «that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — in the same proportion will they show depth of reverence for authority».

From this quotes it is apparent that these men exercise and highly recommend to others self-conscious treachery of sacred fabric of human conscience. Majority of them perceive enough well

what they propound to abuse and outrage when talking on fraud of trust of most kindly and candid sentiment in humans, for they have families, they have children, and they frightfully dread abuse of their own tender relations with human beings. For they become paranoiacs, hiding their families after giving such commendations on abuse of most divine in men: their conscience and compassion, kindly trust of energy of spirit. Do you see any better term for the phenomenon of moral dissolution of men than «treachery»? To exercise self-conscience abuse of naïve trust of sane friendly people to exalt vanity of your morbid Ego — this is what is called pus of rotten energy of spirit.

And predictably, they are «magicians» of physical control of relations of hunter and prey, wolves and sheep, «formlessness» of opportunists and «easy-going conformists» of cyclic homeostasis, «never too obsequious with their master». This set of doctrines perfect instance of shameless relish of the dirt and baseness of Satan-Ego.

R. Greene, «48 laws of power»:

> «Power can only thrive if it is flexible in its forms. To be formless is not to be amorphous; everything has a form-it is impossible to avoid. The formlessness of power is more like that of water, or mercury, taking the form of whatever is around it. Changing constantly, it is never predictable. The powerful are constantly creating form, and their power comes from the rapidity with which they can change. Their formlessness is in the eye of the enemy who cannot see what they are up to and so has nothing
> solid to attack. This is the premier pose of power: ungraspable, as elusive and swift as the god Mercury, who could take any form he pleased and used this ability to wreak havoc on Mount Olympus.
> Despite upsets and delays, the permeable style of power generally triumphs in the end, just as Athens eventually won victory over Sparta
> through its money and its culture. When you find yourself
> in conflict with someone stronger and more rigid, allow them a momentary victory.
> Seem to bow to their superiority. Then, by being formless and
> adaptable, slowly insinuate yourself into their soul. This way you will

catch them off guard, for rigid people are always ready to ward off direct blows but are helpless against the subtle and insinuating. To succeed at such
a strategy you must play the chameleon-conform on the surface, while breaking down your enemy from the inside».
R. Greene, «48 laws of power»:
«Reputation has a power like magic: With one stroke of its wand, it can double your strength. It can also send people scurrying away from you. Whether the exact same deeds appear brilliant or dreadful can depend entirely on the reputation of the doer. Great courtiers throughout history have mastered the science
of manipulating people. They make the king feel more kingly; they make everyone else fear their power. They are magicians of appearance, knowing that most things at court are judged by how they seem. Courtiers are like magicians: They deceptively play with appearances, only letting those around them see what they want them to see. With so much deception and manipulation afoot, it is essential to keep people from seeing your tricks and glimpsing your sleight of hand. Most irnportant, from now on he practiced his magnetism only on a group_ The group provided the setting in which the magnetism would have its proper effect, one believer infecting the other, overwhelming any individual doubter»
R. Greene, «48 laws of power»:
«In matters of taste you can never be too obsequious with your master. Taste is one of the ego's prickliest parts; never impugn or question the master's taste-his poetry is sublime, his dress impeccable, and his manner the model for all.
Louis-Philippe consciously dissolved the aura that naturally pertains to kings and leaders. Scoffing at the symbolism of grandeur, he
believed a new world was dawning, where rulers should act and be like ordinary citizens. He was right: A new world, without kings and queens, was certainly on its way. He was profoundly wrong, however,
in predicting a change in the dynamics of power. Do not fool yourself into thinking that life has changed much since the days of Louis XIV and the Medicis. Those who attain high standing in life are like kings and queens.
«The world of power has the dynamics of the jungle: There are those who live by hunting and killing, and there are also vast numbers
of creatures (hyenas, vultures) who live off the hunting of others. These latter, less imaginative types are often incapable of doing the work that is essential for the creation of power. They understand early on,
though, that if they wait long enough, they can always find another

> animal to do the work for them. Do not be naive: At this very moment, while you are slaving away on some project, there are vultures cirding above trying to figure out a way to survive and even thrive off your creativity. It is useless to complain about this, or to wear yourself ragged with bittemess, as Tesla did. Better to protect yourself and join the game.
> Once you have established a power base, become a vulture yourself, and save yourself a lot of time and energy. This is the essence of the Law: Leam to get others to do the work for you while you take the credit, and you appear to be of godlike strength and power. If you think it important to do all the work yourself, you will never get far, and you will suffer the fate of the Balboas and Teslas of the world. Find people with the skills and creativity you lack. Either hire them, while putting your own name on top of theirs, or find a way to take their work and make it your own. Their creativity thus becomes yours, and you seem a genius to the world».

This author is referring to Machiavelli and Nietzsche, and Nietzsche kept referring to Machiavelli too. For Machiavelli was the first one who introduced to the world avowed shameless of treachery to the divine energy of spirit of humans — to most honest, friendly, generous, magnanimous, conscientious which constitutes human race as representatives of Holy spirit of Intellect on the earth.

The Great Artist's Canvas of Jesus' revelation is woven of wisdom of parables. And Virgin with Infant is one of them. What illustrates this parable? This worship of Mother and baby? This is this mystical tenderness between humans, not only mothers and children, which is oneness of true self of energy of spirit. And no instance which could better demonstrated this incomprehensible from Darwinian point of view phenomenon of the unbreakable bond between mother and child. Silly Marxists had frightened entire world with perspective of «communism» with stupid, perverted «comrades» of Satan-Ego in pursuit for «economic growth».

Christian Republic demonstrates union of spirit in giving this masterpiece of tenderness Jesus managed to convey to people. And this union is not community of stupid and rotted Satan-Ego. It

is community of Chesterton and Tolstoy, Russell and Renan, St Augustine and St Ambrose, Wells and Chekhov, Rafael and Michelangelo, Jesus and Socrates — community of great human spirit, which is really mystical treasure of human race. And it wont take much time to bring all mankind to the level of development of spirit of men we now identify as geniuses, and which will be the ordinary men of sane society.

For «infant's mind» of humans, as Spinoza says in Theology Politics treatise», God descended revelation with image of mother and child as sacred bonds between energy of spirit of all sane men. For on this stage of mind of men they can understand this figure of art, which symbolizes the oneness of spirit of men. Indeed, even this small instance of bond between energy of spirit of men is really mystical, for any sane mother will gladly sacrifice herself to save children. And not only her own children, and not only mother. (Take the case in Third Reich when Jewish teacher went to gas camera with her children to relieve their pain with cheerful behavior, being permitted to leave). There is no parallel between human mothers bond with children and animal's, which treat their grown up children with all cruelty of Darwinian survival of the fittest. For this is in its germ instance of inseparable bond of sane humans as representatives of intelligent and moral energy of spirit.

And when people of Machiavelli's Satan tradition in all shamelessness avowedly profess the treachery of divine bond between conscientious men in order to build castles of vanity in the air of «power and money» ambition, they put their signature under the name of Satan.

Chesterton, «The Everlasting Man»:

> «This inverted imagination produces things of which it is better not to speak. Some of them indeed might almost be named without being known; for they are of that extreme evil which seems innocent to the innocent. They are too inhuman even to be indecent. But without dwelling much longer in these dark corners, it may be noted as not irrelevant here that certain anti-human antagonisms seem to recur in this tradition of black magic. There may be suspected as running

through it everywhere, for instance, a mystical hatred of the idea of childhood. People would understand better the popular fury against the witches, if they remembered that the malice most commonly attributed to them was preventing the birth of children. The Hebrew prophets were perpetually protesting against the Hebrew race relapsing into an idolatry that involved such a war upon children; and it is probable enough that this abominable apostasy from the God of Israel has occasionally appeared in Israel since, in the form of what is called ritual murder; not of course by any representative of the religion of Judaism, but by individual and irresponsible diabolists who did happen to be Jews. This sense that the forces of evil especially threaten childhood is found again in the enormous popularity of the Child Martyr of the Middle Ages. Chaucer did but give another version of a very national English legend, when he conceived the wickedest of all possible witches as the dark alien woman watching behind her high lattice and heading, like the babble of a brook down the stony street, the singing of little St. Hugh. Anyhow the part of such speculations that concerns this story centered especially round that eastern end of the Mediterranean, where the nomads had turned gradually into traders and had begun to trade with the whole world. Indeed in the sense of trade and travel and colonial extension, it already had something like an empire of the whole world. Its purple dye, the emblem of its rich pomp and luxury, had steeped the wares which were sold far away amid the last crags of Cornwall and the sails that entered the silence of tropic seas amid all the mystery of Africa. It might be said truly to have painted the map purple. It was already a world-wide success, when the princes of Tyre would hardly have troubled to notice that one of their princesses had condescended to marry the chief of some tribe called Judah; when the merchants of its African outpost would only have curled their bearded and Semitic lips with a slight smile at the mention of a village called Rome. And indeed no two things could have seemed more distant from each other, not only in space but in Spirit, than the monotheism of the Palestinian tribe and the very virtues of the small Italian republic. There was but one thing between them; and the thing which divided them has united them. Very various and incompatible were the things that could be loved by the consuls of Rome and the prophets of Israel; but they were at one in what they hated. It is very easy in both cases to represent that hatred as something merely hateful. It is easy enough to make a merely harsh and inhuman figure either of Elijah raving above the slaughter of Carmel or Cato thundering against the amnesty of Africa. These men had their limitations and their local passions; but this

> criticism of them is unimaginative and therefore unreal. It leaves out something, something immense and intermediate, facing east and west and calling up this passion in its eastern and western enemies; and that something is the first subject of this chapter. The civilisation that centered in Tyre and Sidon was above all things practical. It has left little in the way of art and nothing in the way of poetry. But it prided itself upon being very efficient; and it followed in its philosophy and religion that strange and sometimes secret train of thought which we have already noted in those who look for immediate effects. There is always in such a mentality an idea that there is a short cut to the secret of all success; something that would shock the world by this sort of shameless thoroughness. They believed, in the appropriate modern phrase, in people who delivered the goods. In their dealings with their god Moloch, they themselves were always careful to deliver the goods. It was an interesting transaction, upon which we shall have to touch more than once in the rest of the narrative; it is enough to say here that it involved the theory I have suggested, about a certain attitude towards children. This was what called up against it in simultaneous fury the servant of one God in Palestine and the guardians of all the household gods in Rome This is what challenged two things naturally so much divided by every sort of distance and disunion, whose union was to save the world».

Merezhkovsky reports of historical documented fact in «Joan de Arc» that one of the highest aristocrats of French king of Joan was accused in over than 150 cases of black mass with murder of some child. Indeed, molesting of child is as inseparable part of black mass as worship of mother-child bond is inseparable part of Divine Canvas of Jesus Revelation. Sade in his pervert imbecility is busy in mad writings with inflicting extreme pain and outrage to the very name of purity of the young.

And what shall we think of that horrible and ceaseless story with persistent molesting of children by Catholic Church in 21 century? Was there anything more appalling than this fact? And what would say Chesterton, the chief champion of catholic orthodoxy, have he heard on this «monstrosity» of dissolution of the Church? His own attitude on abuse of children is quite clear.

Chesterton, «Orthodoxy»:

> «I perceive that this enthusiasm is not only a note of Christianity, but a note of Paganism, a note of high human nature in many spheres. The Greeks felt virginity when they carved Artemis, the Romans when they robed the vestals, the worst and wildest of the great Elizabethan playwrights clung to the literal purity of a woman as to the central pillar of the world. Above all, the modern world (even while mocking sexual innocence) has flung itself into a generous idolatry of sexual innocence — the great modern worship of children. For any man who loves children will agree that their peculiar beauty is hurt by a hint of physical sex. With all this human experience, allied with the Christian authority, I simply conclude that I am wrong, and the church right; or rather that I am defective, while the church is universal».

The Guardian, Thu 17 Aug 2017 02.03:

«Pope Francis says sexual abuse by priests is an 'absolute monstrosity' in new book

> In foreword to memoir by survivor of clerical abuse, pope promises action but critics say he has not done enough to hold perpetrators to account Pope Francis has branded sexual abuse of children by Roman Catholic priests a «monstrosity» and pledged action against perpetrators and bishops who protected them.
>
> The pope made the comments in the foreword of a new book titled Father, I Forgive You: Abused But Not Broken, written by Swiss man Daniel Pittet, who was first raped by a priest when he was eight years old. Pope Francis, whose repeated promises of zero tolerance have been criticised by victims who say the Vatican needs to do much more, called sexual abuse «an absolute monstrosity, a terrible sin that contradicts everything that the Church teaches».
>
> The foreword was published on Wednesday by the German daily Bild. The pope said the fate of abused children weighed on his soul, especially those who had taken their own lives.
>
> «We will counter those priests who betrayed their calling with the most strenuous measures. This also applies to the bishops and cardinals who protected these priests — as happened repeatedly in the past,» he wrote.
>
> Church sexual abuse broke into the open in the United States with reports of cases in Louisiana in 1984, and exploded in 2002, when journalists in Boston found that bishops had systematically moved abusers to new posts instead of defrocking them.
>
> Thousands of cases have come to light around the world as investigations have encouraged long-silent victims to go public,

> shattering the Church's reputation. More than $2bn has been paid in compensation.
> In Ireland, a 10-year inquiry into child abuse within the Catholic church and church run institutions concluded in 2009 after documenting thousands of cases of beatings, rapes, neglect and exploitation.
> A similar inquiry in Australia, which began in 2013, was also established following revelations of clergy being moved between parishes to cover up abuse. Thousands of survivors of child sexual abuse have testified to the inquiry, which was not limited to the Catholic church.
> Pope Francis' efforts against sexual abuse since his election in 2013 have sputtered. Critics say he has not done enough to hold to account those bishops who mishandled cases of abuse or covered it up, and a Vatican commission formed in 2014 to advise him on rooting it out has been hit by internal dissent.
> Peter Saunders, an English victim of clergy abuse, took a leave of absence last year in protest over a lack of progress. Marie Collins, from Ireland, also a victim of abuse when she was a child, quit in frustration in March, citing a «shameful» lack of cooperation within the Vatican.
> In his foreword, Pope Francis praised Pittet's courage in telling his story, saying he was deeply moved by his ability to forgive his abuser 44 years after he was first molested. The Church has defrocked the abuser.
> Pittet, now 58, who as a child endured four years of rapes, abuse and exposure to pornography, wrote that his act of forgiveness had nothing to do with human justice or denial.
> «Forgiveness does not heal the wounds or wipe away the misery… forgiving him has allowed me to burst the chains that bound me to him and prevented me from living,» Pittet wrote in the book, according to excerpts released by German publisher Herder»

4. TOYNBEE, WELLS, NORWICH ON SATAN-EGO OF CATHOLIC CHURCH

Toynbee gives brilliant analysis on causes of the Fall of Renascence Church, describing thriving Church of Hildebrand as «demarcation» of body of energy of spirit from the state as body of material energy of physical control. His account on fall of Church is inversion of Church as institution of scientific control

of energy of spirit (spiritual sword) into institution of physical control of material energy. That is to say from divine organization of energy of intellect into Satan-Ego of fraud and physical control. He emphasized the fact that such a disgraceful transition means retreat back to barbaric Idolatry of despotic Leviathan.

Toynbee, «Study of History»:

> «The fall of the Hildebrandine Church is as extraordinary a spectacle as its rise; for all the virtues which had carried it to its zenith seemed to change, as it sank to its nadir, into their own exact antitheses. The divine institution which had been fighting and winning a battle for spiritual freedom against material force was now infected with the very evil which it had set itself to cast out. The Holy See which had led the struggle against simony now required the clergy to pay their dues to a Roman receipt of custom for those ecclesiastical preferments which Rome herself had forbidden them to purchase from any local secular power. The Roman Curia which had been the head and front of moral and intellectual progress now turned itself into a fastness of spiritual conservatism.
>
> One formidable crux for a church is inherent in its raison d'être. A church is militant on Earth for the purpose of winning This World for the Civitas Dei, and this means that a church has to deal with secular as well as spiritual affairs and to organize itself on Earth as an institution. The gross institutional integument with which a church thus finds itself compelled to clothe its etherial nakedness, in order to do God's business in a recalcitrant environment, is incongruous with a church's spiritual nature; and it is not surprising to see disaster overtaking a terrestrial outpost of the Communion of Saints which, in This World, cannot do its spiritual work without being drawn into grappling with secular problems, which it has to attack with institutional tools. The most celebrated tragedy of the kind is the history of the Hildebrandine Papacy, and in an earlier part of this Study we have observed how Hildebrand was dragged over the precipice by an apparently inevitable concatenation of causes and effects. He would not be a true servant of God if he did not throw himself into the struggle to reclaim the clergy from sexual and financial corruption; he could not reform the clergy unless he tightened up the organization of the Church; he could not tighten up the organization of the Church without arriving at a demarcation of the jurisdictions of church and state; and, since the functions of church and state were, in the feudal age, inextricably entangled, he could not arrive at a demarcation

> satisfactory to the Church without encroaching on the sphere of the state in a manner which the state was justified in resenting. Hence a conflict which began as a war of manifestoes and rapidly degenerated into a war of force, in which the resources of each side were «money and guns'
> ….Yet the monk who has degenerated into a successful man of business does not exemplify the most deadly form that spiritual regression can take. The worst temptation that lies in wait for the citizens of the Civitas Dei in This World is neither to plunge into politics nor to slide into business but to idolize the terrestrial institution in which a Church Militant on Earth is imperfectly though unavoidably embodied. If corruptio optimi is pessima, an idolized church is the one idol that is more pernicious than the idolized human ant-heap that men worship as Leviathan. A church is in danger of lapsing into this idolatry in so far as she lapses into believing herself to be, not merely a depository of truth, but the sole depository of the whole truth in a complete and definitive revelation of it;
> ….But the unique institution has survived; 1 and at this hour of decision at which we now live it is meet and right that all men and women in the Western World who «have been baptized into Christ' as «heirs according to the promise', and with us all the Gentiles who have become «partakers of the «promise' and «fellow heirs of the same body' through the adoption of our Western way of life, should call upon the Vicar of Christ to vindicate his tremendous title».

Wells, even after death of his friend Chesterton, continues to hold with him «manly honest controversy». He detests the very idea of governing Church and particularly idea of Governing Catholic Church. Because they are conservatives of magic mentality, incapable to honest controversy with science, and therefore bigots and hypocrites, deliberately deceiving people.

Wells, «New World Order»:

> «One of the most entangling of these disconcerting secondary issues is that created by the stupid and persistent intrigues of the Roman Catholic Church. Let me be clear here. I am speaking of the Vatican and of its sustained attempts to exercise a directive role in secular life. I number among my friends many Roman Catholics who have built the most charming personalities and behaviour systems on the framework provided them by their faith. One of the loveliest characters I have ever known was G. K. Chesterton. But I think he was just as fine before he

became a Catholic as afterwards. Still he found something he needed in Catholicism. There are saints of all creeds and of none, so good are the better possibilities of human nature.

Such " good Christians " can be almost as bitterly critical as I am of the continual pressure upon the faithful by that inner group of Italians in Rome, subsidised by the Fascist government, who pull the strings of Church policy throughout the world, so as to do this or that tortuous or uncivilised thing, to cripple education, to persecute unorthodox ways of living. It is to the influence of the Church that we must ascribe the foolish support by the British Foreign Office of Franco, that murderous little " Christian gentleman», in his overthrow of the staggering liberal renascence of Spain. The Vatican strives perpetually to develop the present war into a religious war. It is trying to steal the war. By all the circumstances of its training it is unteachable. It knows no better. It will go on — until some economic revolution robs it of its funds. Then as a political influence it may evaporate very rapidly.

...If their minds waver for a moment they utter little magic prayers to exorcise the gleam. What, they ask, has " mere size " to do with the soul of man, " mere speed, mere power»? What can the young do better than subdue their natural urgency to live and do? What has mere life to do with the religious outlook? The war, these Vatican propagandists insist, is a " crusade " against modernism, against socialism and free thought, the restoration of priestly authority is its end; our sons are fighting to enable the priest to thrust his pious uncleanliness once again between reader and book, child and knowledge, husband and wife, sons and lovers. While honest men are fighting now to put an end to military aggression, to resume indeed that " war to end war " that was aborted to give us the League of Nations, these bigots are sedulously perverting the issue, trying to represent it as a religious war against Russia in particular and the modern spirit in general.

...The well-trained Moslem, the American fundamentalist, the orthodox Jew, all the fixed cultures, produce similar irrelevant and wasteful resistances, but the Catholic organisation reaches further and is more persistent. It is frankly opposed to human effort and the idea of progress. It makes no pretence about it. Such cross-activities as these complicate, delay and may even sabotage effectively every effort to solve the problem of a lucid collectivisation of the world's affairs, but they do not alter the essential fact that it is only through a rationalisation and coalescence of constructive revolutionary movements everywhere and a liberal triumph over the dogmatism of the class war, that we can hope to emerge from the present wreckage of our world».

Even Chesterton had to concede that «Now it is true that the Church, by the Renascence period, had reached a considerable corruption», though he persists in denying negative influence of renascence Church on states and positive impact of Protestant Reformation. When Chesterton says of «Punica fides» of English aristocracy he means puritans negative influence:

«Short history of England»:

> «But there was certainly in the genesis, if not in the later generations of our mercantile aristocracy, a thing only too mercantile; something which had also been urged against a yet older example of that polity, something called Punica fides. The great Royalist Strafford, going disillusioned to death, had said, «Put not your trust in princes.» The great Royalist Bolingbroke may well be said to have retorted, «And least of all in merchant princes.”.... It was defeated by the great Whig nobles who formed the committee of the new regime of the gentry. And considering who it was who defeated it, it is almost unnecessary to say that it was defeated by a trick».

Tolstoy on the contrary avowedly refers his furious accusations to the «criminal alliance of Church and State» as Thomas Pain had putted this in «Age of Reason»:

L. Tolstoy, «The kingdom of God is within you»:

> «Governments and the ruling classes no longer take their stand on right or even on the semblance of justice, but on a skillful organization carried to such a point of perfection by the aid of science that everyone is caught in the circle of violence and has no chance of escaping from it. This circle is made up now of four methods of working upon men, joined together like the links of a chain ring. The first and oldest method is intimidation. This consists in representing the existing state organization — whatever it may be, a free republic or the most savage despotism — as something sacred and immutable, and therefore following any efforts to alter it with the most cruel punishments. This method is in use now — as it has been from olden times — wherever there is a government: in Russia against the so-called Nihilists, in America against Anarchists, in France against Imperialists, Legitimists, Communards, and Anarchists. The second method is corruption. It consists in plundering the industrious working people of their wealth by means of taxes and distributing it in satisfying the greed of officials, who are bound in return to support and keep up the

> oppression of the people. The third method is what I can only describe as hypnotizing the people. It begins in their earliest years in the compulsory schools, created for this purpose, in which the children have instilled into them the ideas of life of their ancestors, which are in direct antagonism with the conscience of the modern world. In countries where there is a state religion, they teach the children the senseless blasphemies of the Church catechisms, together with the duty of obedience to their superiors. In republican states they teach them the savage superstition of patriotism and the same pretended obedience to the governing authorities. The process is kept up during later years by the encouragement of religious and patriotic superstitions. The religious superstition is encouraged by the support of the clergy, whose duty consists in brutalizing the people and keeping them in a permanent state of stupefaction by their teaching, the solemnity of their services, their sermons, and their interference in private life — at births, deaths, and marriages. The patriotic superstition is encouraged by the creation, with money taken from the people, of national fetes, spectacles, monuments, and festivals to dispose men to attach importance to their own nation, and to the aggrandizement of the state and its rulers, and to feel antagonism and even hatred for other nations. With these objects under despotic governments there is direct prohibition against printing and disseminating books to enlighten the people, and everyone who might rouse the people from their lethargy is exiled or imprisoned. Moreover, under every government without exception everything is kept back that might emancipate and everything encouraged that tends to corrupt the people, such as literary works tending to keep them in the barbarism of religious and patriotic superstition».

John Norvich's history of Papasy also gives that sharp Antithesis between Church of Fathers and Church of renascence which witnesses this deplorable schism between liberals, demanding after Thomas Aquinas and Pope Francis Reform according to revelation of science; and on the other side, conservatives or «the old guard», which drive Church back to stick to the dogmas of Orthodoxy. Eventually, Norwich's history of Papacy is report on this cloven behavior of Church, whose Popes may exhibit most sublime and sane spirit, like in case with Pius XI, who condemned Hitler's regime, and most low spirit, encouraging and hailing Hitler and its regime, like in case with Pius XII. Crucial

controversy according to Norwich between these two hostile attitudes in Church is led on dogmas of orthodoxy versus free thought. Certainly, in the world of Darwinian false science «free thought» was hardly justifiable, and may be this may serve to some degree as vindication of conservatives.

Norwich as well as Tolstoy indicates «criminal alliance of Church with State» in repression of people in vanquished by Russion Tzar Nicolas Poland. He also demonstrates attitude of Lammenais to illustrate opposition between liberal faithfulness and conservative fraud of people.

J. Norwich, «History of Papacy»:

> «Tsar Nicholas took hideous vengeance. The leaders of the revolt were beheaded, 350 sentenced to hang, 10,000 officers sent off to hard labor. The estates of more than three thousand families were confiscated. In the countryside, whole villages were burned. The accent was on humiliating the proud, degrading the noble, removing the vertebrae. Prince Roman Sanguszko, who was of Rurik's blood and might have qualified for some respect in Russia, was sentenced to hard labour for life in Siberia and made to walk there chained to a gang of convicts. When his wife, a friend and former lady-in-waiting to the Empress, fell at the feet of Nicholas and begged for mercy, she was told she could go too. She did.4 At some stage it might have been expected that Gregory XVI would utter a word or two of support for his Catholic flock; he did nothing of the kind. Instead, in June 1832, he published a brief in which he categorically condemned the insurrection and denounced „those who, under cover of religion, have set themselves against the legitimate power of princes." Two months later, in his encyclical Mirari Vos, he went still further, referring to „that absurd and erroneous doctrine, or rather delirium, that freedom of conscience is to be claimed and defended for all men." As to any ideas for the regeneration of the Church, „it has been instructed by Jesus Christ and his Apostles and taught by the Holy Spirit.... It would therefore be completely absurd and supremely insulting to suggest that the Church stands in need of restoration and regeneration... as though she could be exposed to exhaustion, degradation, or other defects of this kind." Mirari Vos was directed primarily against the priest Félicité-Robert de Lamennais, editor of the newspaper L'Avenir — which carried the words Dieu et Liberté on its masthead — and spokesman of the French liberal clergy. Lamennais

> maintained that the Church must ally itself with the people rather than their oppressors: with the Catholic Poles against Tsar Nicholas, with the Catholic Belgians against the Dutch Protestant King William I, with the Catholic Irish against Protestant Westminster. But, as the encyclical made all too clear, Pope Gregory would have none of it; and by his refusal — perhaps his inability — to accept progressive ideas he cut off both himself and the Papacy from modern political thought. Lamennais later denounced Rome as „the most hideous cloaca that has ever soiled the human eye." He was going, arguably, a little far; but few things in the world are more infuriating than blinkered bigotry on the scale then demonstrated by the Roman Papacy, and it is hard not to feel some sympathy for him».

It is not true that Catholic Church did not make official condemnation of Hitler's regime. Pope Pius XI, famous for his scientific mind released encyclical Mit Brennender Sorge against two chief evils of the century: Hitler's fascism and Stalin's communism. It is again hardly a coincidence that it was Pope with scholarly mind who saved the reputation of Catholic Church, while the next Pope, conservative, was likely to completely ruin it, Pius XII.

J. Norwich, «History of Papacy»:

> «Fortunately, he could always seek consolation in science and the arts. Pius was a genuine scholar, the first since Benedict XIV nearly two centuries before, and was not afraid to show it. He modernized and enlarged the Vatican Library, founded the Pontifical Institute of Christian Archaeology and the Pontifical Academy of Sciences, built the Pinacoteca for the Vatican's by now superb collection of pictures, and transferred the observatory from Rome to Castel Gandolfo. In 1931 he shocked many of the more old-fashioned faithful by installing a radio station and becoming the first pope to make regular broadcasts to the world. One of the most important of these transmissions was made at the time of the Munich crisis of September 1938, when the British prime minister, Neville Chamberlain, flew to Munich to meet Hitler in a vain attempt to prevent the imminent world war. Pius had little respect for Chamberlain, who, as he instantly saw, was no match for his opponent, but he broadcast a moving appeal for peace which was heard across Europe.
>
> In the earlier period of his pontificate his detestation of communism — which, let it never be forgotten, he had seen at first hand in Poland —

made him more tolerant of the Fascists, and at first perhaps even of the Nazis, than he might otherwise have been; but in his last years his open and unflinching hostility to both earned him the respect and admiration of the free world.

...The final break came on Passion Sunday 1937, when the encyclical Mit Brennender Sorge, having been smuggled into Germany, secretly printed there on twelve different presses, and distributed by bicycle or on foot, was read from every Catholic pulpit. It should have come at least three years earlier; even now it failed to condemn Hitler and National Socialism by name. But its meaning was clear enough, particularly since it had been written in German rather than the usual Latin. The government of the Reich, it declared, had «sown the tares of suspicion, discord, hatred, calumny, of secret and open hostility to Christ and his Church, fed from a thousand different sources and making use of every available means.» The eleventh paragraph of the encyclical is of particular interest because, though once again there is no specific condemnation of anti-Semitism, its target is clear. It stresses the value of the Jewish Old Testament, which it describes as being «exclusively the word of God and a substantial part of His revelation»: Whoever wishes to see banished from church and school the Biblical history and the wise doctrines of the Old Testament, blasphemes the name of God, blasphemes the Almighty's plan of salvation, and makes limited and narrow human thought the judge of God's designs over the history of the world. Non Abbiamo Bisogno and Mit Brennender Sorge together left no doubt in anyone's mind about the pope's opinions of the Fascist and National Socialist regimes, and no one was surprised that, when, in March 1938, the führer paid a state visit to Rome, Pius should deliberately slip away to Castel Gandolfo. But he was not yet finished: only five days after the second encyclical he published a third, for which he reverted to the traditional Latin. Divini Redemptoris was primarily directed against his greatest bugbear, communism. This modern revolution... exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer. This all too imminent danger... is bolshevistic and atheistic Communism, which aims at upsetting the social order and at undermining the very foundations of Christian civilization.... Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse.... For the first time in history we are witnessing a struggle,

> cold-blooded in purpose and mapped out to the last detail, between man and «all that is called God.»

5. J. NORWICH ON LIBERAL REFORM OF POPES JOHN XXIII, PAUL II, JOHN PAUL I. THE WAR BETWEEN LIBERALS AND CONSERVATIVES.

Norwich ends his book in reporting ongoing war between liberals like Lammenias and Pius XI and conservatives like Pius XII. For it is apparent that this is war between scientific control of energy of spirit and physical control of material energy. And that late Pope Francis undoubtedly represented side of God and Good — liberals of scientific control. I wrote to him on Discovery of psychic energy and Scientific Revolution Energetics. That he suddenly died. Was he killed, askes Norwich on another mystery death of Pope Reformer, — John Paul I. You make your mind yourself, is his answer.

J. Norwich, «History of Papacy», On Conservatives:

> «as a «Syllabus of Errors.» It was this, rather than the encyclical itself, which caused widespread consternation, consisting as it did of a list of no fewer than eighty condemned propositions. Some of them were uncontroversial enough; others, on the other hand, seemed to many of the faithful profoundly shocking. Did the pope really believe that non-Catholics in Catholic countries should be forbidden to practice their religion? Did he genuinely condemn the idea that «the Roman pontiff can and should reconcile himself with progress, liberalism, and recent civilization»? Pius IX never lost his easygoing charm, his ready smile, his ever-present sense of humor; yet here was proof — if proof were needed — that he now identified himself with one of the most reactionary, intolerant, and aggressive movements of modern Church history. For the Ultramontanists, as they had come to be called, the pope was absolute ruler, unquestioned leader, infallible guide. No discussion was permitted, no suggestion that there might be two sides to an argument. Roman Catholicism was in danger of becoming something akin to a police state, illiberal and bigoted. As the Anglican convert John Henry Newman disgustedly wrote, «We are shrinking into ourselves, narrowing the lines of communication, trembling at freedom of thought, and using the language of dismay and despair at the

prospect before us.» No wonder that Britain's representative in Rome, Odo Russell, reporting back to his government, wrote of the pope's «unbounded pretensions to absolute control over the souls and bodies of mankind» and his position «at the head of a vast ecclesiastical conspiracy against the principles which govern modern society.» «Liberal Catholics,» he wrote, «can no longer speak in her [the Church's] defence without being convicted of heresy.» The shock wave soon spread across Europe. In France, the «Syllabus» was banned; in Naples, it was publicly burned; Bishop Felix Dupanloup of Orleans wrote that «if we do not succeed in checking this senseless Romanism, the Church will be outlawed in Europe for half a century.» Pope Pius, however, was unrepentant.

In 1907 he published the encyclical Pascendi, which ran to no fewer than ninety-three pages, condemning what he called «modernism» as «a compendium of all the heresies.» This has been described by one recent historian as «the opening shot in what rapidly became nothing less than a reign of terror»; 3 the pope and his secretary of state, Cardinal Rafael Merry del Val, an English-bred Spaniard, personally approved an organization, the Society of St. Pius V, which amounted effectively to a secret police, suppressing liberal Catholic newspapers, steaming open letters, even using agents provocateurs to trap liberals into incriminating themselves. It was run by a distinctly sinister priest, Monsignor Umberto Benigni. Among its victims were the cardinal archbishops of Paris and Vienna and the entire Dominican community of Fribourg.

…NAZI GERMANY HAD annexed Austria in March 1938. Exactly a year later, after the fiasco of the Munich Agreement, German troops were massing on the border of Czechoslovakia. Yet, on March 6, 1939, just four days after his election, Pope Pius XII could personally draft a letter to Hitler: To the Illustrious Herr Adolf Hitler, Führer and Chancellor of the German Reich! Here at the beginning of Our Pontificate We desire to express the wish to remain united by the bonds of profound and benevolent friendship with the German people who are entrusted to your care…. We pray that Our great desire for the prosperity of the German people and for their progress in every domain may, with God's help, come to full realization

AND SO WE come to the mighty question mark that casts its shadow over the pontificate of Pope Pius XII: his attitude to the Holocaust. A strong vein of anti Semitism had always run through Catholic thinking: had not the Jews murdered Christ?

«The Jews,» declared Hitler in a broadcast on February 9, 1942, «will be liquidated for at least a thousand years.» Within a month, active

persecution was under way not only in Germany, Austria, and Poland but in Hungary, Croatia, Slovakia, and Marshal Pétain's unoccupied France. All this was well known in the Vatican; indeed, it was common knowledge throughout Europe. On April 21 Osborne wrote to his friend Bridget McEwen, «Yesterday being Hitler's birthday, I wore a black tie in mourning for the millions he has massacred and tortured.» The pope could hardly have worn a black tie, but he could have spoken out against the continuing atrocities. Despite Osborne's continued entreaties, he refused to do so. On July 31, Osborne wrote again to Mrs. McEwen: It is very sad. The fact is that the moral authority of the Holy See, which Pius XI and his predecessors had built up into a world power, is now sadly reduced. I suspect that H.H. [His Holiness] hopes to play a great role as peacemaker and that it is partly at least for this reason that he tries to preserve a position of neutrality as between the belligerents. But, as you say, the German crimes have nothing to do with neutrality… and the fact is that the Pope's silence is defeating its own purpose because it is destroying his prospects of contributing to peace. By now the mass deportations had begun; before the end of the year 42,000 French Jews would be sent to Auschwitz alone. In September President Roosevelt sent a personal envoy to the pope to beg him to condemn the German war crimes, but still Pius refused. The papal secretary of state, Cardinal Maglione, would only repeat that the Holy See was doing all that it could.

…And his vision was narrowing; he was tending more and more to entrench himself in the tried old orthodoxies and to close his mind to new theological ideas. On September 2, 1950, he issued an encyclical, Humani Generis, which paralyzed contemporary scholarship and categorically condemned any new or original Christian thinking. It went further still. Papal encyclicals had never been considered infallible; henceforth, they made it clear that they were settling a disputed matter once and for all: «It is obvious that that matter… cannot be any longer considered a question open to discussion among theologians.»

There followed something not unlike the reign of terror that had existed under Pius X. The American Jesuit Daniel Berrigan reported, «I saw at close hand intellectual excellence crushed in a wave of orthodoxy, like a big Stalinist purge.«12 One of the principal victims was the celebrated Jesuit paleontologist Pierre Teilhard de Chardin, whose work was denied publication and who was eventually exiled to the United States. Another casualty was the French worker priest experiment, the most exciting and probably the most successful of all the attempts to bring Christianity to the world of heavy industry. Its

> members exchanged their clerical clothes for overalls and signed on as bargemen, miners, or factory hands; missionary work had never been like this before, and its success was dramatic. But for Pius it was too dangerous, an open invitation to communism. He showed more and more hostility toward it and finally in November 1953 dissolved it altogether. It is painful to have to record that, on the orders of his successor, the process of his canonization has already begun. Suffice it to say here that the current fashion for canonizing all popes on principle will, if continued, make a mockery of sainthood»

J. Norwich, History of Papacy, On Liberals:

> «Once pope, John gave a clear impression of a man in a hurry. On January 26, 1959, just three months after his election, L'Osservatore Romano reported that he was planning three important projects: a Diocesan Synod in Rome, an Ecumenical Council, and a revision of the canon law.
> The old guard at the Vatican was appalled. Pope Pius XII had been an icy autocrat: he and he alone gave the orders; the bishops, even the cardinals, existed merely to carry them out. Now here, suddenly, was a proposal to bring together all the world's bishops for free and uncontrolled discussions. Even the liberal Cardinal Giovanni Battista Montini, the Archbishop of Milan and future Pope Paul VI, believed that the new pope was «stirring up a hornet's nest.»
> on October 11, 1962. The opening session in St. Peter's was attended by 2,540 delegates, mostly bishops and superiors of religious orders, making it by far the largest gathering of any council in Church history. Well under half were European; 250 were African, with roughly the same number from Asia, while Latin America was represented by 600. Seventeen Orthodox and Protestant churches sent observers.
> In his inaugural address, the pope radiated optimism:
> We feel we must disagree with those prophets of gloom who are always foretelling disaster, as though the end of the world were at hand.... The Church should never depart from the sacred patrimony of truth received from the Fathers. But at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world, which have opened new avenues.... For this reason, the Church has not watched inertly the marvellous progress of the discoveries of human genius.... The Council now beginning rises in the Church like daybreak, a forerunner of most splendid light. It is now only dawn. And already at this first announcement of the rising day, how much sweetness fills our heart. Everything here breathes sanctity and arouses great joy. Let us contemplate the stars.

In five short years he had opened up the Church to the twentieth century.

It was only with the second session that the Council got into its stride, proving itself to be the most revolutionary Christian phenomenon since the Reformation. It contradicted Pius XII's pronouncements on almost every main issue: ecumenism, liturgical reform, communism, freedom of religion, and above all Judaism. The key document was Lumen Gentium, the Decree on the Church. Pius would have hated it, above all the section which took care not to identify the Roman Catholic Church with the Church of Christ. The latter, it maintained, simply «subsisted» within it, «although many elements of sanctification and of truth are found outside its visible structure.» This meant effectively that it could coexist equally with other churches: Catholicism no longer claimed the monopoly on divine truth. Elsewhere, the decree undermined the whole concept of papal autocracy by emphasizing the importance of the bishops and indeed of the laity. The Church is described as a pilgrim Church, the faithful as a pilgrim people.

The Council continued for just over three years, being finally closed by Pope Paul on December 8, 1965. From the first preparations until the end, its success had been very largely due to him. The opposition of the old guard had continued throughout, and it is unlikely that Pope John, even had he lived, could have forced most of the measures through. Paul, by contrast, who had spent his whole working life in the Vatican bureaucracy, possessed the knowledge and experience to steer the Council with a firm and confident hand. He dealt with the old guard by imposing on all bishops — an exception was made only for the pope in his capacity of Bishop of Rome — compulsory retirement at the age of seventy-five. Cardinals would be obliged to retire from the Curia at eighty, after which they would no longer be permitted to participate in papal conclaves, the only privilege to which their rank entitled them. On the other hand, the size of the Sacred College was drastically increased, with the appointment of many new cardinals from the Third World; henceforth the Italians would never again enjoy an absolute majority. The Church had been transformed to the point of unrecognizability. For many Catholics, it had at last moved with the times. For many others, it had destroyed itself.

It was Paul's task to hold all these conflicting elements together. This he managed, on the whole, successfully — though he was unable to prevent the breakaway traditionalist Archbishop Marcel Lefebvre from founding his Society of St. Pius X, which firmly upheld the old order together with the full Tridentine Mass. He drove the Council forward and ensured that there was no

backsliding when it was over; but in other respects he remained staunchly conservative.

This informal, familiar tone set the seal on John Paul's papacy. No pope had ever been more approachable; no pope had ever had such a warm and captivating smile — a smile that reached out to everyone he met. Pomposity he detested. Some was of course inseparable from his position, but he reduced it to a minimum. He was, for example, the first pope to refuse a coronation; there were no more triple crowns, no more gestatorial chairs in which he would be carried shoulder-high through the crowds, no more swaying ostrich feathers, no more of the royal «We.» He longed to take the Church back to its origins, to the humility and simplicity, the honesty and poverty of Jesus Christ himself. But how was it to be done? First of all, there was the Curia to contend with. He had no enemies in it; indeed, at the time of his election he had no enemies at all. But his refusal to be crowned with all the usual trappings had horrified the traditionalists, and his decision that the extra month's salary normally paid on the election of a new pope should be cut by half had not increased his popularity. He soon found, too, that the Vatican was a hotbed of petty hatreds, rivalries, and jealousies. «I hear nothing but malice, directed against everything and everyone,» he complained. «Also, I have noticed two things that appear to be in very short supply: honesty and a good cup of coffee.»

Had he lived his full term, this quiet, gentle, smiling man might well have achieved a revolution in the Church — a revolution even more dramatic and profound than that created by Pope John's Second Vatican Council. But he did not live. Shortly before 5:30 A.M. on Friday, September 29, 1978, he was found dead in his bed. He had been pope for just thirty-three days, the shortest reign since that of Leo XI in 1605 Was John Paul I murdered? Certainly, there were reasons to believe so. For a man of sixty-five he was in excellent health; there was no postmortem or autopsy; the Curia obviously panicked and was caught out in any number of small lies as to the manner of his death and the finding of his body; and if, as was widely believed, he was on the point of exposing a major financial scandal in which the Vatican Bank and its director, Archbishop Paul Marcinkus, were deeply implicated, there were at least three international criminals — one of whom, Roberto Calvi of the Banco Ambrosiano, was later found hanging under Blackfriars Bridge in London — who would have gone to any lengths to prevent him from doing so. The Vatican, moreover, is an easy place for murder. It is an independent state with no police force of its own; the Italian police can enter only if invited — which they were not. The arguments for and against the conspiracy theory are long and

complicated. Those who would like to study them — and they are well worth studying — should read two books: In God's Name by David Yallop (in favor of the theory) and A Thief in the Night by John Cornwell (against it). They can then decide for themselves».

CHAPTER 12. CONTROVERSY BETWEEN CHESTERTON, RUSSELL AND WELLS ON NEW TYPE REVOLUTION: SCIENTIFIC REVOLUTION AND UTOPIA

1. DULLNESS OF «ROMANTIC ROMANCE»

Wells in " Englishman looks on the World» ends his chapter on Chesterton challenging the latter to give his own version of Utopia. It is funny chapter reveling joy and love which friends derived from their honest controversy, for it speaks of ceaseless controversy as intellectual dialogue in foundation of their relations. And finally Chesterton conceded to the challenge of his friend and now we have his view of Utopia: «The Orthodoxy». There is chapter their called Romance of Christianity, which is concerned to explain how this type of Utopia is to avoid «dullness» which is inherent, as Russell asserts in History of Western philosophy, to any attempt to introduce perfect society dating from T. More's Utopia. Thus, question on «romance» of Utopia becomes crucial, for it is «dullness» of More's Utopia which had revolted people from it. So we have to ask ourselves also, what is «romance» and excitement of our society, and what have to suggest sane society, or Utopia?

H.G. Wells, «new World Order»:

> «And going back for a moment to that point about a Utopia, I want one from Chesterton. Purely unhelpful criticism isn't enough from a man of his size. It isn't justifiable for him to go about sitting on other people's Utopias. I appeal to his sense of fair play. I have done my best to reconcile the conception of a free and generous style of personal living with a social organisation that will save the world from the

> harsh predominance of dull, persistent, energetic, unscrupulous grabbers tempered only by the vulgar extravagance of their wives and sons. It isn't an adequate reply to say that nobody stood treat there»

In this extract Wells gives a brief outline of controversy with Chesterton on many issues they liked to discuss. We will be back later to some of questions mentioned by Wells. Now we are concerned with their mutual aversion to «adventurous romance of finance», «plutocrats», on which Chesterton had expanded in «What is wrong with world» (quotes in chapter on manly democracy and unmanly imperialism).

All three of them — Chesterton, Russell, Wells — detest not the idea of business as means of production but idea of business as «religion of success» as Russell stated this. It is in this psychological sense as style of behavior and mental culture Chesterton termed capitalism to be «romance of finance», implying thus, like Russell in «Conquest of happiness», that the driving force of this activity is not search for livelihood but some mental fad, insane according to them.

Russell has laughed plutocrats down in «Conquest of happiness» as «religion of success» comparing the latter to Hindu widow, which torments its torture gladly. Chesterton says in «What is wrong» that he would not give a half a hour of happiness of manly controversy in tavern for the entire world of Imperialist romance of finance. Thus, both propose that romance of finance is dull and stupid. (quotes from both authors in chapter on manly democracy).

As I have noticed in that chapter, Chesterton makes equal reservations for «women in love» and imperialist's romance in pursuit of power for tavern of democracy of liberty, fraternity and equality. For both do not recognize equality, and always are «below or above», says Chesterton.

Let me join these words of sage in admitting the extreme dullness of the world with culture of «romantic romance» of sadomasochism of physical control. For it is those two gravitations of physical control — Superior Ego-protection

(narcissism) and Inferior Ego-protection (inlovesickness) — which constitute «romantic romance» of modern culture of imperialism.

There is only two ways to deal with people:

1) through energy of spirit, that is to say through candid friendliness and honest collaboration

2) or through material energy, that is to say through gravitations of sadomasochism, where honest one is always inferior and stupid one, bowing to magic authority of blackguard; and superior narcissist is the one of fraud and violence

This is true for all kind of relations: in office, with the same sex, between men and women, even in family. Every bond is healthy and on its natural place, when it is energy of spirit which united people: tender family, true friends, honest reciprocal love, productive relations in office.

And conversely, in case with material energy every bond is defiled and defaced into dull, stupid, painful profanation: hate and scandals in family, treacherous friendship, sadomasochist treacherous painful love, and «religion of success» instead of constructive and productive work.

I have already set forth the subject on weakness and destitution of physical control of material energy in this book, and I need only repeat here, that all relations between people are reduced to senseless pain, mummery of relations, which do not exist. For it is dead compulsions of material energy and not true selves of people in contact. Naturally, that the culture which cultivates such «romantic romance» of magic mentality of «Love to Devil» as Gogol stated the question, will be the culture of dullest tedium ever.

Gogol, «Diary of a madman»:

> «Oh, what cunning creatures these women are! Now I have found out what woman really is. Hitherto no one knew whom a woman really loves; I am the first to discover it — she loves the devil. Yes, joking apart, learned men write nonsense when they pronounce that she is this and that; she loves the devil — that is all. You see a woman looking through her lorgnette from a box in the front row. One thinks she is watching that stout gentleman who wears an order. Not a bit

> of it! She is watching the devil who stands behind his back. He has hidden himself there and beckons to her with his finger. And she marries him — actually — she marries him!»

Nothing difficult to reveal the sense of these words of Gogol on women's love to devil, for it is real state of affairs as we already know. He means of course Inferior Ego-protection of common people and women, easily seducing by Superior Ego-protection of Narcissist, for it is two sides of one the same mechanism of physical control: emotional gravitations of cyclic homeostasis. And it is this kind of relations which is called «romance» and cultivated in literature and in all other arts as highest felicities of mankind to exercise ever in the life. This is why I termed them «romantic romance». Maybe there is some different romance, some sane one, this one is insane, and it is known as «romantic relations» with meaning of extreme drive of life.

It is stupidity of self-esteem which is particularly funny thing in regard to this romantic sadomasochism. Both emotional gravitations remain only profanation of real life of energy of spirit in dull and painful compulsions of dead energy. And yet, both Superior Ego of Narcissists and Inferior Ego of Inlovesickness think themselves to an abyss distance from each other in power and success. Take, Pharaoh and his slave or modern tyrants and their serfs, take romance between men and women or romance of big business between oligarchic CEOs and working people — the upper class feels themselves on the heavens of power and money, and the women and common people feel themselves to be nothing and nulls. This is funny thing because both sides are only «playing in life», never approaching to the real sense of life as it is in healthy friendliness of energy of spirit. That wrong self-esteem gives distorted passion to both sides, not only to those on Inferior side. «Pride» as the sin Chesterton is dealing with as «weakness» is really weakness and not heavens of power. For material energy of mind is closed system of painful, narrow and dead energy, and no matter how much material power you have it remains painful and insatiable. The only way to get rid of this destitution is to get

beyond this energy; to disable Ego-protection and turn to scientific control of energy of spirit.

Chesterton, «Sermon on pride»:

> «But there is a sort of hard intellectual impudence, which really treats itself as intangible to retort or judgment; and there are a certain number among the new generations and social movements, who fall into this fundamental weakness. It is a weakness; for it is simply settling down permanently to believe what even the vain and foolish can only believe by fits and starts, but what all men wish to believe and are often found weak enough to believe; that they themselves constitute the supreme standard of things. Pride consists in a man making his personality the only test, instead of making the truth the test. It is not pride to wish to do well, or even to look well, according to a real test. ...There is indeed another practical experience, known to us all, even more pungent and vivid than the actual unpopularity of the bully or the bumptious fool. We all know that there is a thing called egoism that is much deeper than egotism. Of all spiritual diseases it is the most intangible and the most intolerable. It is said to be allied to hysteria; it sometimes looks as if it were allied to diabolic possession. It is that condition in which the victim does a thousand varying things from one unvarying motive of a devouring vanity; and sulks or smiles, slanders or praises, conspires and intrigues or sits still and does nothing, all in one unsleeping vigilance over the social effect of one single person. It is amazing to me that in the modern world, that chatters perpetually about psychology and sociology, about the tyranny with which we are threatened by a few feeble-minded infants, about alcoholic poisoning and the treatment of neurotics, about half a hundred things that are near the subject and never on the spot — it is amazing that these moderns really have so very little to say about the cause and cure of a moral condition that poisons nearly every family and every circle of friends. There is hardly a practical psychologist who has anything to say about it that is half so illuminating as the literal exactitude of the old maxim of the priest; that pride is from hell.. The wickedest work in this world is symbolised not by a wine glass but by a looking-glass; and it is not done in public-houses; but in the most private of all private houses which is a house of mirrors.
>
> The phrase would probably be misunderstood; but I should begin my sermon by telling people not to enjoy themselves. Human beings are happy so long as they retain the receptive power and the power of reaction in surprise and gratitude to something outside. So long as

> they have this they have as the greatest minds have always declared, a something that is present in childhood and which can still preserve and invigorate manhood. The moment the self within is consciously felt as something superior to any of the gifts that can be brought to it, or any of the adventures that it may enjoy, there has appeared a sort of self-devouring fastidiousness and a disenchantment in advance, which fulfils all the Tartarean emblems of thirst and of despair.
> ..... But once let that sort of man regard his own weakness as a strength, and you have somebody entirely different. You have the Lady-Killer; the most beastly of all possible bounders; the man whom his own sex almost always has the healthy instinct to hate and despise. A man may be naturally slothful and rather irresponsible; he may neglect many duties through carelessness, and his friends may still understand him, so long as it is really a careless carelessness. But it is the devil and all when it becomes a careful carelessness. It is the devil and all when he becomes a deliberate and self-conscious Bohemian, sponging on principle, preying on society in the name of his own genius (or rather of his own belief in his own genius) taxing the world like a king on the plea that he is a poet, and despising better men than himself who work that he may waste. It is no metaphor to say that it is the devil and all. By the same fine old original religious formula, it is all of the devil. We could go through any number of social types illustrating the same spiritual truth. It would be easy to point out that even the miser, who is half-ashamed of his madness, is a more human and sympathetic type than the millionaire who brags and boasts of his avarice and calls it sanity and simplicity and the strenuous life. It would be easy to point out that even cowardice, as a mere collapse of the nerves, is better than cowardice as an ideal and theory of the intellect; and that a really imaginative person will have more sympathy with men who, like cattle, yield to what they know is panic, than with a certain particular type of prig who preaches something that he calls peace. Men hate priggishness because it is the driest form of pride.»

Byron, G. Faubert, L. Tolstoy had laughed this culture of «romantic romances» down as insanity and disease.

Byron, Don Juan:

> WHEN amatory poets sing their loves
> In liquid lines mellifluously bland,
> And pair their rhymes as Venus yokes her dovea,
> They little think what mischief is in hand;
> The greater their success the worst it proves,

As Ovid's verse may give to understand;
Even Petrarch's self, if judged with due severity.
Is the Platonic pimp of all posterity.
I therefore do denounce all amorous writing,
Except in such a way as not to attract;
Plain simple short, and by no means inviting,
But with a moral to each error tack'd,
Form'd rather for instructing than
delighting, And with all passions in their turn attack a;
Now, if my Pegasus should not be shod ill,
This poem will become a moral model.

G. Flaubert, «Madam Bovary»:

«She read Balzac and George Sand, seeking in them imaginary satisfaction for her own desires. Even at table she had her book by her, and turned over the pages while Charles ate and talked to her. The memory of the Viscount always returned as she read. Between him and the imaginary personages she made comparisons. But the circle of which he was the centre gradually widened round him, and the aureole that he bore, fading from his form, broadened out beyond, lighting up her other dreams.…She repeated, „I have a lover! A lover!" delighting at the idea as if a second puberty had come to her. So at last she was to know those joys of love, that fever of happiness of which she had despaired! She was entering upon marvels where all would be passion, ecstasy, delirium. An azure infinity encompassed her, the heights of sentiment sparkled under her thought, and ordinary existence appeared only afar off, down below in the shade, through the interspaces of these heights. Then she recalled the heroines of the books that she had read, and the lyric legion of these adulterous women began to sing in her memory with the voice of sisters that charmed her. She became herself, as it were, an actual part of these imaginings, and realised the love-dream of her youth as she saw herself in this type of amorous women whom she had so envied. …Now the lights of the orchestra were lit, the lustre, let down from the ceiling, throwing by the glimmering of its facets a sudden gaiety over the theatre. She felt herself transported to the reading of her youth, into the midst of Walter Scott. Lucie attacked her cavatina in G major bravely. She plained of love; she longed for wings. Emma, too, fleeing from life, would have liked to fly away in an embrace. Suddenly Edgar Lagardy appeared. From the first scene he evoked enthusiasm. He pressed Lucy in his arms, he left her, he came back, he seemed desperate; he had outbursts of rage, then elegiac gurglings of infinite

sweetness, and the notes escaped from his bare neck full of sobs and kisses. Emma leant forward to see him, clutching the velvet of the box with her nails. She was filling her heart with these melodious lamentations that were drawn out to the accompaniment of the double-basses, like the cries of the drowning in the tumult of a tempest. She recognised all the intoxication and the anguish that had almost killed her. The voice of a prima donna seemed to her to be but echoes of her conscience, and this illusion that charmed her as some very thing of her own life. But no one on earth had loved her with such love. He had not wept like Edgar that last moonlit night when they said, „To-morrow! to-morrow!“ The theatre rang with cheers; they recommenced the entire movement; the lovers spoke of the flowers on their tomb, of vows, exile, fate, hopes; and when they uttered the final adieu, Emma gave a sharp cry that mingled with the vibrations of the last chords. Emma dreamed of her marriage day. Ah! if in the freshness of her beauty, before the soiling of marriage and the disillusions of adultery, she could have anchored her life upon some great, strong heart, then virtue, tenderness, voluptuousness, and duty blending, she would never have fallen from so high a happiness. But that happiness, no doubt, was a lie invented for the despair of all desire. She now knew the smallness of the passions that art exaggerated. Edgar, flashing with fury, dominated all the others with his clearer voice; He, she thought must have an inexhaustible love to lavish it upon the crowd with such effusion. All her small fault-findings faded before the poetry of the part that absorbed her; and, drawn towards this man by the illusion of the character, she tried to imagine to herself his life — that life resonant, extraordinary, splendid, and that might have been hers if fate had willed it. They would have known one another, loved one another. With him, through all the kingdoms of Europe she would have travelled from capital to capital, sharing his fatigues and his pride, picking up the flowers thrown to him, herself embroidering his costumes. Then each evening, at the back of a box, behind the golden trellis-work she would have drunk in eagerly the expansions of this soul that would have sung for her alone; from the stage, even as he acted, he would have looked at her. But the mad idea seized her that he was looking at her; it was certain. She longed to run to his arms, to take refuge in his strength, as in the incarnation of love itself, and to say to him, to cry out, „Take me away! carry me with you! let us go! Thine, thine! all my ardour and all my dreams!“ The curtain fell».

Leo Tolstoy, «Kreutzer Sonata»:

«No, no woman seduced me. I fell because the surroundings in which I found myself saw in this degrading thing only a legitimate function, useful to the health; because others saw in it simply a natural amusement, not only excusable, but even innocent in a young man. I did not understand that it was a fall, and I began to give myself to those pleasures (partly from desire and partly from necessity) which I was led to believe were characteristic of my age, just as I had begun to drink and smoke. «And yet there was in this first fall something peculiar and touching. I remember that straightway I was filled with such a profound sadness that I had a desire to weep, to weep over the loss forever of my relations with woman. Yes, my relations with woman were lost forever. Pure relations with women, from that time forward, I could no longer have. I had become what is called a voluptuary; and to be a voluptuary is a physical condition like the condition of a victim of the morphine habit, of a drunkard, and of a smoker. «Just as the victim of the morphine habit, the drunkard, the smoker, is no longer a normal man, so the man who has known several women for his pleasure is no longer normal? He is abnormal forever. He is a voluptuary. Just as the drunkard and the victim of the morphine habit may be recognized by their face and manner, so we may recognize a voluptuary. He may repress himself and struggle, but nevermore will he enjoy simple, pure, and fraternal relations toward woman. By his way of glancing at a young woman one may at once recognize a voluptuary; and I became a voluptuary, and I have remained one.» And when I hear people talk of the gilded youth, of the officers, of the Parisians, and all these gentlemen, and myself, living wild lives at the age of thirty, and who have on our consciences hundreds of crimes toward women, terrible and varied, when we enter a parlor or a ball-room, washed, shaven, and perfumed, with very white linen, in dress coat sor in uniform, as emblems of purity, oh, the disgust! There will surely come a time, an epoch, when all these lives and all this cowardice will be unveiled! If we reject conventional explanations, and view the life of our upper and lower classes as it is, with all its shamelessness, it is only a vast perversity. You do not share this opinion? Permit me, I am going to prove it to you (said he, interrupting me). «You say that the women of our society live for a different interest from that which actuates fallen women. And I say no, and I am going to prove it to you. If beings differ from one another according to the purpose of their life, according to their INNER LIFE, this will necessarily be reflected also in their OUTER LIFE, and their exterior will be very different. Well, then, compare the wretched, the despised, with the women of the highest society: the same dresses, the same

fashions, the same perfumeries, the same passion for jewelry, for brilliant and very expensive articles, the same amusements, dances, music, and songs. The former attract by all possible means; so do the latter. No difference, none whatever!

Yes, I was a wretch, convinced that I was an angel. The period of my engagement did not last long. I cannot remember those days without shame. What an abomination! «It is generally agreed that love is a moral sentiment, a community of thought rather than of sense. If that is the case, this community of thought ought to find expression in words and conversation. Nothing of the sort. It was extremely difficult for us to talk with each other. What a toil of Sisyphus was our conversation! Scarcely had we thought of something to say, and said it, when we had to resume our silence and try to discover new subjects. Literally, we did not know what to say to each other. All that we could think of concerning the life that was before us and our home was said. «And then what? If we had been animals, we should have known that we had not to talk. But here, on the contrary, it was necessary to talk, and there were no resources! For that which occupied our minds was not a thing to be expressed in words

Love was exhausted with the satisfaction of sensuality. We stood face to face in our true light, like two egoists trying to procure the greatest possible enjoyment, like two egoists trying tomutually exploit each other. «If it were only that! Take all the poetry, the painting, the sculpture, beginning with Pouschkine's «Little Feet,» with «Venus and Phryne,» and you will see that woman is only a means of enjoyment. That is what she is at Trouba, at Gratchevka, and in a court ball-room. And think of this diabolical trick: if she were a thing without moral value, it might be said that woman is a fine morsel; but, in the first place, these knights assure us that they adore woman (they adore her and look upon her, however, as a means of enjoyment), then all assure us that they esteem woman. Some give up their seats to her, pick up her handkerchief; others recognize in her a right to f ill all offices, participate in government, etc., but, in spite of all that, the essential point remains the same. She is, she remains, an object of sensual desire, and she knows it. It is slavery, for slavery is nothing else than the utilization of the labor of some for the enjoyment of others.

«She is always the humiliated and corrupt serf, and man remains always the debauched Master. Yes, to abolish slavery, public opinion must admit that it is shameful to exploit one's neighbor, and, to make woman free, public opinion must admit that it is shameful to consider woman as an instrument of pleasure. …Teach her, as she is taught among us, to look upon herself as such, and she will always remain an

> inferior being. Either, with the aid of the rascally doctors, she will try to prevent conception, and descend, not to the level of an animal, but to the level of a thing; or she will be what she is in the great majority of cases, — sick, hysterical, wretched, without hope of spiritual progress».

2. PETRIFACTION AS PRIDE AND SURRENDER OF EGO-PROTECTION AS TRUE DIGNITY AND TRUE VALOR

Chesterton managed to say many reasonable things of genius insight in «Orthodoxy» as I did my best to demonstrate and yet he did not succeeded in setting forth idea of Romance of his Utopia in this book. He succeeded in his other book, in «what is wrong with world» when casually talking on happiness of tavern of honest manly controversy.

It is not a secret for any intelligent man that pursuit of Pride of sadomasochism (tyrant — slave bond) and «Romantic sexual relations» as contrast of Superior and Inferior ego-protection of men and women is stupid and extremely dull occupation, for they never do it. This is why term «romance» in this sense of banality in search for dominance has acquired connotations of banality and vulgarity. «Supermen» even such fierce like Nietzsche are always reduced to laughable Don Quixotes in their madness, because «pride» is merely eaten stone of material energy — one little deadly stone, or piece of concrete as Remarque stated it, describing cruel morons.

For stupidity of material energy perceives «strength» only as quantitative abstraction as amount of pressure, and nothing beyond that «force of pressure». This is why they understand «pride» and «self-esteem» as dominance and amount of pain they can inflict to subdue people to their command. Is this eaten piece of steel really «romance» of exciting, adventurous life? No!

It is another case with energy of spirit, which perceives through scientific control intellectual framework of natural energies as well as quality of those energies — not only amount

of pressure they produce as abstraction of «force». Thus, the «force» of human energy of spirit is not calculated in dominance of individuals upon each other. It is force of living positive emotions of brotherly tenderness and incessant deluge of love to the world, generated by Field of Intellect as curiosity and thirst for knowledge. This is beginning of all true romance if we are to employ this term to express really high levels of energy, available for men. And this resource of energy gives any opportunity in society of friends backing each other shoulder for creative work and full revelation of intelligence of every person.

We have already observed Chesterton's insight on two manifestations of law of preservation of force in comprehension of «self-esteem». When he speaks in Orthodoxy on humility on the one hand, and on gloty of spirit on the other hand. How we are to interpret this fact in terms of Energetics? This simply means that Christianity by no way means weakness or withdrawal quietism of eastern religions. It means Strength and Dignity, though not Pride of swallowed stone of material energy. Humility in this regard is only removal of wrong understanding of strength, which is thus the direct contrary of the strength — disease and dissolution of mind.

Therefore one has to humiliate his Ego, that is to say to put every effort to abolish it entirely. And simultaneously to give every opportunity to the growth and development of energy of spirit, which is not Pride but Dignity of mutual friendliness and respect of people.

To achieve this results you have to adopt absolutely new conception of Valor and Majesty of person and people. New from the standpoint of that Nietzscheism which began with propaganda of cult of Greek hero-worship and condemnation of «theoretical and ethical man of Socrates», and ended in producing pattern of Superman as immoral Pride. That is to say, it was theoretical assertion of Ego-protection of physical control, which is indeed «beyond good and evil», for it is merely amount of quantitative pressure.

Person has to do exactly the opposite to conventional behavior as Ego-protection in order to really preserve his strength and dignity, exerting every effort to surrender protection of Ego, to face every horrible fears of Field of Ego-system in refusing to defend Ego as «object of control» of law of preservation of force. And this will take true courage to confront thus «fears of supernatural forces» generated by Field of Ego-system and refuse to recognize them as reality, giving away Ego to those fears for its death.

Surrender of protection of Ego under control of consciousness in terms of Energetics means abolishment of physical control of material energy. For it is law of preservation of force which provokes physical control as Ego-protection. To make data on false Ego conscious, to discern Ego and distinguish it from Self of energy of spirit, and then deliberately refusing to champion one's «pride» as stupid weakness — this is scheme of therapy of true self of energy of spirit, and its true dignity and strength. This is what kind of unconscious data is to be made conscious in process of education (not in process of psycho-analysis, which gives nothing): the data on two object of control of law of preservation of force, and one of them false object of parasitic energy.

Chesterton was again in the right when saying in his Autobiography that it was Confession which made him to convert in Catholicism. Karl Jung also payed attention to the parallel between Confession and psychotherapy. Indeed, it was grains of this process of deliberately refusing of Ego-protection in the foundation of Christian Confession. TO fight pride as original sin of mind means to give away protection of Ego, to confess its stupidity and dirt as sins and malady. And it is exactly what Christian Confession was designed for.

Chesterton, «Autobiography»:

> «When people ask me, or indeed anybody else, " Why did you join the Church of Rome? " the first essential answer, if it is partly an elliptical answer, is, «To get rid of my sins.» For there is no other religious system that docs really profess to get rid of people's sins. It is

confirmed by the logic, which to many seems startling, by which the Church deduces that sin confessed and adequately repented is actually abolished; and that the sinner docs really begin again as if he had never sinned.

Well, when a Catholic comes from Confession, he docs truly, by definition, step out again into that dawn of his own beginning and look with new eyes across the world to a Crystal Palace that is really of crystal. He believes that in that dim corner, and in that brief ritual, God has really re-made him in His own image. He is now a new experiment of the Creator. He is as much a new experiment as he was when he was really only five years old. He stands, as I said, in the white light at the worthy beginning of the life of a man. The accumulations of time can no longer terrify. He may be grey and gouty; but he is only five minutes old.

I have said that this rude and primitive religion of gratitude did not save me from ingratitude; from sin which is perhaps most horrible to me because it is in gratitude. But here again I have found that the answer awaited me. Precisely because the evil was mainly of the imagination, it could only be pierced by that conception of confession which is the end of mere solitude and secrecy. I had found only one religion which dared to go down with me into the depths of myself. I know, of course, that the practice of Confession, having been reviled through three or four centuries and through the greater part of my own life, has now been revived in a belated fashion. The scientific materialists, permanently behind the times, have revived all that was reviled in it, as indecent and introspective. I have heard that a new sect has started once more the practice of the most primitive monasteries, and treated the confessional as communal. Unlike the primitive monks of the desert, it seems to find a satisfaction in performing the ritual in evening-dress. In short, I would not be supposed to be ignorant of the fact that the modern world, in various groups, is now prepared to provide us with the advantages of Confession, None of the groups, so far as I know, professes to provide the minor advantage of Absolution.

I have said that my morbidities were mental as well as moral; and sounded the most appalling depths of fundamental scepticism and solipsism. And there again I found that the Church had gone before me and established her adamantine foundations; that she had affirmed the actuality of external things; so that even madmen might hear her voice; and by a revelation in their very brain begin to believe their eyes.

...In a word, I had the humble purpose of not being a maniac, but especially of not being a monomaniac; and above all, of not being

> a monomaniac about a notion merely because it was my own. The notion was normal enough, and quite consistent with the Faith; indeed it was already a part of it. But only as a part of it could it have remained normal. And I believe this to be tme of practically all the notions of which my ablest con temporaries have made new philosophies; many of them normal enough at the start. I have therefore come to the conclusion that there is a complete contemporary fallacy about the liberty of individual ideas»

3. DULLNESS OF MODERN WORLD AS OMNIPOTENCE OF EVIL

We have to face nowadays Omnipotence of Satan-Ego of plutocracy — the mutual foe of Russell, Wells and Chesterton, as we have seen. They are indeed almighty as Nero or Commodus in every perverse baseness they please to conceive and perform on naïve trust of common people.

How we are to account for catastrophic situation with omnipotence of evil in our modern world of science?

Milgram, «Obedience to Authority»:

> «The Nazi extermination of European Jews is the most extreme instance of abhorrent immoral acts carried out by thousands of people in the name of obedience. Yet in lesser degree this type of thing is constantly recurring: ordinary citizens are ordered to destroy other people, and they do so because they consider it their duty to obey orders. Thus, obedience to authority, long praised as a virtue, takes on a new aspect when it serves a malevolent cause; far from appearing as a virtue, it is transformed into a heinous sin. Or is it? The moral question of whether one should obey when commands conflict with conscience was argued by Plato, dramatized in Antigone, and treated to philosophic analysis in every historical epoch. Conservative philosophers argue that the very fabric of society is threatened by disobedience, and even when the act prescribed by an authority is an evil one, it is better to carry out the act than to wrench at the structure of authority. Hobbes stated further that an act so executed is in no sense the responsibility of the person who carries it out but only of the authority that orders it. But humanists argue for the primacy of individual conscience in such matters, insisting that the moral judgments of the individual must override authority when the two are in conflict»

Thus we have to admit the appalling fact of our modern reality: Actuality of Magic Authority of Savages. D. Myer in «Psychology» gives wonderful quote from Chesterton in this respect: «When we learn why savages wear feather we will know why gentlemen wear top-hats». And he was again exactly in the right concerning men seeing each other through Field of Ego-system as Magic Authority, like aboriginals did towards animals and objects of nature. «Loadings of SuperEgo» as Z.Freud wrote, describing «inlovesickness» as obedience to such «Loadings of SuperEgo» as Magic mentality. He was absolutely correct except he assumed this pathology of material energy to be mechanism of true love 9mistake exposed by Fromm in «Genius and limitations of Z. Freud»). The funny thing about proud with their skeptical science modernity is that this old mechanism of false Mirror of Ego-system, which operated within aboriginals as worship of animals, continues to purvey «magic authorities» and now in body of humans. For it is our epoch when men worship men. E. Durkheim in his research on totems had mentioned the parallel between so called civilized society which worship as magic authorities men, and aboriginals worshipping pieces of naked nature. Answer is simple: they have as «Loadings of SuperEgo» things of Nature, and civilized men have as «Loading of SuperEgo» those men in power. E. Fromm in «Man for himself» has contrasted insane «magic authority» of physical control and sane «rational authority» as scientific control.

But it was Stanley Milgram first who not only made proposition but fulfilled series of genius experiments on obedience to authority, reveling and proving extremely important things. Such findings as simultaneously two directions of will of his subjects and strong tension consequently in desire to stop and to continue experiment. This is apparent evidence on two field of forces and controls of law of conservation of force of mind.

S. Milgram, «Obedience to authority»:

> «The second unanticipated effect was the tension generated by the procedures. One might suppose that a subject would simply break off

> or continue as his conscience dictated. This is very far from what happened. There were in some subjects striking reactions of emotional strain. In the interview following the experiment subjects were asked to indicate on a 14-point scale just how nervous or tense they felt at the point of maximum tension (Figure 8). The scale ranged from „Not at all tense and nervous" to „Extremely tense and nervous." Self reports of this sort are of limited precision and at best provide only a rough indication of the subject's emotional response. Still, taking the reports for what they are worth, it can be seen that the distribution of responses spans the entire range of the scale, with the majority of subjects concentrated at the center and upper extreme How is the occurrence of tension to be interpreted? First, it points to the presence of conflict. If a tendency to comply with authority were the only psychological force operating in the situation, all subjects would have continued to the end, and there would have been no tension. Tension, it is assumed, results from the simultaneous presence of two or more incompatible response tendencies (Miller, 1944). If sympathetic concern for the victim were the exclusive force, all subjects would have calmly defied the experimenter. Instead, there were both obedient and defiant outcomes, frequently accompanied by extreme tension. A conflict develops between the deeply ingrained disposition not to harm others and the equally compelling tendency to obey others who are in authority. The subject is quickly drawn into a dilemma, and the presence of high tension points to the considerable strength of each of the antagonistic vectors».

In setting forth the essentials and the findings of his experiment Milgram informs the world the dreadful truth of Active Inferior Ego-protection with the whole lot of population. Men of our modern, scientific, highly civilized society kept executing the silliest commands of other men, only because they called themselves «scientists» and kept giving commands in iron voice.

Stenley Milgram, «Obedience to authority»:

Experiment :

> «In order to take a close look at the act of obeying, I set up a simple experiment at Yale University. Eventually, the experiment was to involve more than a thousand participants and would be repeated at several universities, but at the beginning, the conception was simple. A person comes to a psychological laboratory and is told to carry out a series of acts that come increasingly into conflict with conscience.

The main question is how far the participant will comply with the experimenter's instructions before refusing to carry out the actions required of him. But the reader needs to know a little more detail about the experiment. Two people come to a psychology laboratory to take part in a study of memory and learning. One of them is designated as a „teacher" and the other a „learner." The experimenter explains that the study is concerned with the effects of punishment on learning. The learner is conducted into a room, seated in a chair, his arms strapped to prevent excessive movement, and an electrode attached to his wrist. He is told that he is to learn a list of word pairs; whenever he makes an error, he will receive electric shocks of increasing intensity. The real focus of the experiment is the teacher. After watching the learner being strapped into place, he is taken into the main experimental room and seated before an impressive shock generator. Its main feature is a horizontal line of thirty switches, ranging from 15 volts to 450 volts, in 15-volt increments. There are also verbal designations which range from SLIGHT SHOCK to DANGER — SEVERE SHOCK. The teacher is told that he is to administer the learning test to the man in the other room. When the learner responds correctly, the teacher moves on to the next item; when the other man gives an incorrect answer, the teacher is to give him an electric shock. He is to start at the lowest shock level (15 volts) and to increase the level each time the man makes an error, going through 30 volts, 45 volts, and so on. The „teacher" is a genuinely naive subject who has come to the laboratory to participate in an experiment. The learner, or victim, is an actor who actually receives no shock at all. The point of the experiment is to see how far a person will proceed in a concrete and measurable situation in which he is ordered to inflict increasing pain on a protesting victim. At what point will the subject refuse to obey the experimenter?»

False mirror, Magic of the field of Ego-system:

«Modern totems as worship of «institutional structure» «Another psychological force at work in this situation may be termed «counter-anthropomorphism.» For decades psychologists have discussed the primitive tendency among men to attribute to inanimate objects and forces the qualities of the human species. A countervailing tendency, however, is that of attributing an impersonal quality to forces that are essentially human in origin and maintenance. Some people treat systems of human origin as if they existed above and beyond any human agent, beyond the control of whim or human feeling. The human element behind agencies and institutions is denied. Thus, when

> the experimenter says, «The experiment requires that you continue,» the subject feels this to be an imperative that goes beyond any merely human command. He does not ask the seemingly obvious question, «Whose experiment? Why should the designer be served while the victim suffers?» The wishes of a man — the designer of the experiment — have become part of a schema which exerts on the subject's mind a force that transcends the personal. «It's got to go on. It's got to go on,» repeated one subject. He failed to realize that a man like himself wanted it to go on. For him the human agent had faded from the picture, and «The Experiment» had acquired an impersonal momentum of its own. But it cannot be assumed that this holds true for the present study. The effectiveness of the experimenter's commands may depend on the institutional context in which they are issued. The experiments described thus far were conducted at Yale University, an organization which most subjects regarded with respect and sometimes awe. In post experimental interviews several participants remarked that the locale and sponsorship of the study gave them confidence in the integrity, competence, and benign purposes of the personnel; many indicated that they would not have shocked the learner if the experiments had been done elsewhere. There was no noticeable reduction in tension for the Bridgeport subjects. And the subjects' estimation of the amount of pain felt by the victim was slightly, though not significantly, higher than in the Yale study. As it turned out, the level of obedience in Bridgeport, although somewhat reduced, was not significantly lower than that obtained at Yale. A large proportion of the Bridgeport subjects were fully obedient to the experimenter's commands (48 percent of the Bridgeport subjects delivered the maximum shock versus 65 percent in the corresponding condition at Yale), as Table 3 shows. How are these findings to be interpreted? It is possible that if commands of a potentially harmful or destructive sort are to be perceived as legitimate they must occur within some sort of institutional structure. But it is clear from the study that it need not be a particularly reputable or distinguished institution».

Disorder of will under compulsions of physical control of material energy:

> «Many of the people studied in the experiment were in some sense against what they did to the learner, and many protested even while they obeyed. But between thoughts, words, and the critical step of disobeying a malevolent authority lies another ingredient, the

> capacity for transforming beliefs and values into action. Some subjects were totally convinced of the wrongness of what they were doing but could not bring themselves to make an open break with authority. The major finding is that the defiant subjects see themselves as principally responsible for the suffering of the learner, assigning 48 percent of the total responsibility to themselves and 39 percent to the experimenter. The balance tips slightly for the obedient subjects, who do not see themselves as any more responsible than the experimenter, and indeed, are willing to accept slightly less of the responsibility. A larger difference occurs in assigning responsibility to the learner. The obedient subjects assign him about twice as large a share of the responsibility for his own suffering as do the defiant subjects. When questioned on this matter, they point to the fact that he volunteered for the experiment and did not learn very efficiently. Thus, the defiant subjects, more often than obedient subjects, attribute primary responsibility to themselves».

Two set of values: vanity of pride of physical control versus standards of conscience of scientific control:

> «Although a person acting under authority performs actions that seem to violate standards of conscience, it would not be true to say that he loses his moral sense. Instead, it acquires a radically different focus. He does not respond with a moral sentiment to the actions he performs. Rather, his moral concern now shifts to a consideration of how well he is living up to the expectations that the authority has of him. In wartime, a soldier does not ask whether it is good or bad to bomb a hamlet; he does not experience shame or guilt in the destruction of a village: rather he feels pride or shame depending on how well he has performed the mission assigned to him. There are reasons to feel that, on arrival, the subjects were oriented primarily to the experimenter rather than to the victim. Most subjects seemed quite concerned about the appearance they were making before the experimenter, and one could argue that this preoccupation in a relatively new and strange setting made the subjects somewhat insensitive to the triadic nature of the social situation. The subjects were so concerned about the show they were putting on for the experimenter that influences from other parts of the social field did not receive much weight.

Chesterton is again in the right when saying that the original sin and the Fall will always remain the central motivation of all

humankind activity. For now when Evil is omnipotent — it is our central task to dismantle it, and later when people will learn to neutralize Field of Ego-system from schools education, it will remain the pivotal matter of human society: to stand on guard of original sin through system of education, religion, arts. For with every newborn child physical control of material energy is again born as potential original sin and Fall of mankind.

To save common people from Inferior Ego-protection will mean not only health and growth of population but also disabling of Omnipotence of Devils of Satan Ego, or plutocrats as Wells, Russell and Chesterton had termed them. For it is this bowing to magic authority of men of guns and money which makes plutocrats omnipotent. Thus, the question is how we are to arrange Christian revelation in terms of science in such a way as to provide abolishment and removal of Field of Ego-system in school's education.

Now it becomes obvious that neither Jesus not Tolstoy in his «non-resistance» doctrine did not teach and preach to subdue to the Evil. On the contrary both kept fighting all their lives and both preached fight with evil as essential duty of men. The difference was this: they identified as evil not men but disease, and taught attack the disease and not men. This what we have to do in case with Inferior Ego-protection as groveling to «magic authority» and with schizoid mentality as errant immature intelligence. But it is another case with putrefaction of conscious treachery of Satan- Ego, whose ceaseless incurable baseness in aggression against naïve honest people we have to reflect only with iron sword. And this is what Chesterton was talking about mentioning both: non-resistance of Tolstoy and crusade wars of chivalry.

To break down this catastrophic omnipotence of Evil, menacing to ruin all achievements of civilization, is the first task of active energy of spirit. And today it is passive because of destruction of scientific control.

This is why Fight with Devil seem deadly and impossible, doomed to be defeated. This is fallacy, because all the might and

strength of Devils lay in our ignorance, in our naivety, innocent of bottomless depth of rotter of baseness of physical control. Due information, due training of children will furnish and arm people to resist abuse of their goodwill, to make them impregnate for attacks of Satan-Ego to enter as «magic authority» and provoke obedience of Inferior emotional gravitation of physical control.

It was Ernest Renan with his genius book «Future of Science» who had accomplished the thought of Chesterton. As you can see from his quote below he confirms Chesterton's doubts of skeptical science to be the leader of the mankind and predicts new metaphysical era of science which will bring solid knowledge comparable with that provided by dogmas of religion. And he emphasizes the fact that the future science based on philosophy of metaphysics will be mighty power of scientific control of natural law. It is natural law in foundation of government which is expected to make that shift from politics to the morality and scientific control he mentions. But unlike Chesterton he admits that this new future science will mean the denial of orthodoxy as dogmas, though it is certainly to stay forever as great revelation in genius canvas of arts.

Ernest Renan, «The Future of the Science»:

> «To know when assuming the standpoint of humanity. Yes, the day will come when humanity will no longer believe; but when it shall know; the day when it shall know the metaphysical and moral world as it already knows the physical; the day when the government of humanity will no longer be given to accident and intrigue, but to the rational discussion as to what is best, and to the most efficacious means of attaining that best. If such be the aim of science, if its object be to teach man its final aim and its law, to make him grasp the true sense of life. In our actual condition, criticism carried to extremes causes moral and physical weakness, in the normal condition science will become the mother of strength. Seeing that hitherto science has only appeared in the guise of criticism, it is difficult to conceive its ever becoming a powerful active motor. Such will be the case, nevertheless, the moment it has succeeded in creating in the moral world a conviction equal to that produced of yore by religious faith. All the arguments deduced from the past in order to prove the impotence

> of philosophy are no proofs at all with regard to the future, for the past has only been a necessary introduction to the grand era. Reflection has as yet not shown itself as a creative power. Let us wait a while, let us wait a while. If the experimental knowledge of the physical universe has exceeded by far the dreams of imagination, are we not justified in believing that the human intellect by investigating more and more closely the metaphysical and moral sphere and applying its severest method to it without any consideration for chimeras and desirable dreams, if there be such, are we not justified in believing that by doing this it will simply shatter a narrow and paltry world to open another world of infinite marvels? Who knows but what our metaphysics and theology are not to those to be one day revealed by rational science as the Cosmos of Anaximenes or Indicopleustes to the Cosmos of Herschel and Humboldt. Yes, if I were to see all the truths constituting what is called natural religion, a personal God, Providence, prayer, anthropomorphism, personal immortality, etc.; if I were to see all these truths, without which there is no happy life go to wreck beneath the legitimate effort of critical examination, I should clap my hands for joy over their ruin, thoroughly convinced that the real system of things, of which I may be still ignorant but in the direction of which this very denial is a step, infinitely surpasses the poor imaginations without which we cannot conceive the beauty of the universe. The gods only go to make room for others. That infinite beauty which we perceive only in vague outlines and which we endeavour to reproduce by paltry images exists, truly exists. We should never get frightened at the onward march of science, seeing that we may be sure that it will only lead to the discovery of incomparably beautiful things. Let us leave vulgar natures to exclaim with Micah when they had taken away his idols; „Ye have taken away my gods." Let us leave them to say with Serapion the converted anthropomorphist of Mount Athos; „Alas, they have taken away my god, and I no longer know what I worship." As for us, when the temple topples down, instead of weeping on its ruins, let us think of the temples, which more magnificent and vast, will uprise in the future until the day when for ever shattering their narrow walls, thought will only have one temple, the roof of which will be the sky».

4. CONTROVERSY ON EDUCATION

Russell and Chesterton both agree that philosophy of Thomas Aquinas was philosophy of metaphysics of Intellect, on which he asserted he was constructing philosophy

of Christianity. And therefore, theory of government as rule of natural law.

Chesterton, «Thomas Aquinas»:

> «Thus, private theories about what the Bible ought to mean, and premature theories about what the world ought to mean, have met in loud and widely advertised controversy, especially in the Victorian time; and this clumsy collision of two very impatient forms of ignorance was known as the quarrel of Science and Religion. But Saint Thomas had the scientific humility in this very vivid and special sense; that he was ready to take the lowest place; for the examination of the lowest things. He did not, like a modern specialist, study the worm as if it were the world; but he was willing to begin to study the reality of the world in the reality of the worm. His Aristotelianism simply meant that the study of the humblest fact will lead to the study of the highest truth. That for him the process was logical and not biological, was concerned with philosophy rather than science, does not alter the essential idea that he believed in beginning at the bottom of the ladder. But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries. He could hardly, as the common phrase goes, say fairer than that. If the matter had been left to him, and men like him, there never would have been any quarrel between Science and Religion. He did his very best to map out two provinces for them, and to trace a just frontier between them».

B. Russell, «History of Western philosophy»:

> «But all particular ends are subordinate to the end of the universe, and wisdom per se is concerned with the end of the universe. Now the end of the universe is the good of the intellect, i.e., truth. The pursuit of wisdom in this sense is the most perfect, sublime, profitable, and delightful of pursuits. All this is proved by appeal to the authority of «The Philosopher,» i.e., Aristotle.
> My purpose (he says) is to declare the truth which the Catholic Faith professes. But here I must have recourse to natural reason, since the gentiles do not accept the authority of Scripture. Natural reason, however, is deficient in the things of God; it can prove some parts of the faith, but not others. It can prove the existence of God and the immortality of the soul, but not the Trinity, the Incarnation, or the Last

> Judgement. Whatever is demonstrable is, so far as it goes, in accordance with the Christian faith, and nothing in revelation is contrary to reason.
> …..What Locke has to say about the state of nature and the law of nature is, in the main, not original, but a repetition of medieval scholastic doctrines. Thus Saint Thomas Aquinas says: «Every law framed by man bears the character of a law exactly to that extent to which it is derived from the law of nature. But if on any point it is in conflict with the law of nature, it at once ceases to be a law; it is a mere perversion of law.»

How we are than to represent dogmas of Christianity in scientific language to children to produce sanity of energy of spirit freed from physical control of material energy? It is apparent that magical story of Jesus narrated in Gospels, as almighty God crucified by blackguards, will be of little help. It was Tolstoy and Renan with their great books on Jesus-Man (not God) with first attempts to give us Philosophy of Gospels instead of magic of Gospel, usurped by Churches as absolute power of absurdities invulnerable for attacks of Intellect. Later A. Schweitzer and D. Strauss expounded their own vision of Evangels as philosophy of metaphysics of Intellect (rational philosophy), talking on Jesus-Man, historical personage. Lessing in «Education of mankind» proposed following Spinoza's Theology Political treatise that Gospel is only first attempts to bring to the infantile mind of people data which will be later stated with all precision of science.

So how we are to give this data on psychic energy with such unique genius set forth in artistic canvas of Jesus? The first and fundamental step only made by Renan, Tolstoy, Strauss, Schweitzer in representing History of Jesus and not magic fairy-tale. We have only to follow suit, and expound History of mankind as History of Great War between Physical control of material energy and Scientific control of energy of spirit, where Jesus, Zarathustra, Socrates, Plato, Augustine and other great thinkers, religious geniuses and saints constitute essential though not exclusive part. Thus our task in that Psychological version of history suggested

by Chesterton will be to demonstrate causations of two Field of forces of mind not through artistic metaphors of actual Gospel exposed to misunderstanding and abuse by clerics, but through facts of History interpreted as fundamental war between two energies of psyche: material energy of physical control and energy of spirit of scientific control. And this is exactly the case with Theory of History proposed in Discovery of Psychic energy.

E. Renan, «The Future of the Science»:

> «Therefore, let those who dread to see the efforts of the mind stifled by material preoccupations take heart. Intellectual culture, speculative research, in one word, science and philosophy possess the best of all guarantees, I mean, the needs of human nature itself. Man will never live by bread alone; the disinterested pursuit of the true, the beautiful and the good, the realization of science, of art, of morality is as imperative a want to him as the need of satisfying his hunger and his thirst. To «know is the keyword of the creed of natural religion; for to know is the first condition of the commerce of mankind with the things that are, of the penetrating stud of the universe, which is the intellectual life of the individual; to know is selfinitiation to God. By ignorance man is as it were sequestrated from nature, shut up within himself, and reduced to make himself a fanciful non-ego on the model of his personality. Hence arises the strange world in which infancy lives, in which primitive man lived. Man is only capable of communing with things by knowledge and love; without science he only loves so many chimeras; Science only can supply the foundation of reality necessary to life. To know is of all acts of life the least profane, for it is the most disinterested, the most independent of gratifications, the most objective, to employ the language of the schools. It is a waste of time to prove its sanctity, for those only for whom there is nothing sacred would dream of denying it. Those who go no further than the mere facts of human nature without venturing upon a qualification on the value of things, even those will not deny that science at any rate is the f irst and foremost necessity of mankind. Man face to face with things is necessarily impelled to seek their secret. If there be aught fatal on earth, it is reason and science. It is useless to grumble at it and to get impatient, and the anger of the orthodox folk against the freethinkers really makes one laugh; because it looks as if the latter had really had it in their power to develop themselves in a different fashion, as if a man were free to believe what he likes. It is impossible to prevent reason from taking up every object

> of belief, and all these objects lending themselves to criticism, reason is fatally bound to declare that they do not constitute absolute truth. There is not a single link in this chain which one was free to shake off for a single moment; the only culprit in the matter is human nature and its legitimate evolution. And the unquestionable principle is that human nature is without reproach and proceeds towards the perfect by means of forms successively and diversely imperfect. The race of egoists who have no feeling either for art, science or morality is «of all times.» But they die without leaving a trace, they have no place in that grand piece of historical tapestry-work which humanity weaves and leaves to be unrolled behind it. They are the noisy waves that plash beneath the paddle wheels of the steamer in its course, but become silent behind it. Science, as well as morality is valuable in itself and independently of all beneficent results. There is comfort to the lover of science in the thought that nothing can destroy it, that the monument to which he has added a stone is eternal, that like morality, it has its guarantee in the very instincts of human nature».

B. Russell, «Marriage and Morals»:

> «It is not my intention to suggest, what I by no means believe, that all that is best in human life is connected with sex. I do not myself regard science, either practical or theoretical, as connected with it, nor yet certain kinds of important social and political activities. Curiosity and the pursuit of knowledge should, I think, be regarded as a branch of the love of power. If knowledge is power, then the love of knowledge is the love of power. Science, therefore, except for certain branches of biology and physiology, must be regarded as lying outside the province of the sexual emotions. As the Emperor Frederick II is no longer alive, this opinion must remain more or less hypothetical. If he were still alive, he would no doubt decide it by castrating an eminent mathematician and an eminent composer and observing the effects upon their respective labours. I should expect the former to be nil and the latter to be considerable. Seeing that the pursuit of knowledge is one of the most valuable elements in human nature, a very important sphere of activity is, if we are right, exempted from the domination of sex»

5. CONTROVERSY ON COLLECTIVISM

1) As we already tried to demonstrate honest controversy between such genius minds like Russell, Chesterton and Wells will naturally tend to the consensus, because they grope in darkness of social science to the same laws of psychic energy. Thus, each of them is patriot of Space of Intellect championing the Truth against all the knavish intrigues of national governments. This does not mean and cannot mean that they don't love their country, though national governments of plutocrats in their cunning always pretend they don't understand this plain fact to accuse men of intelligence in treason. The direct contrary is true as has demonstrated J. Benda in «Treason of intellectuals»: those who fled from the Home of Truth of mankind to the Fraud of nationalistic physical control are true traitors, having betrayed energy of spirit of Space of Intellect. A. Toynbee in «Study of History» also asserts that nationalism is idolatry of «parochial states». All of them implying International Government of Natural Law (scientific control).

It was words of Jesus: «Lay treasures on heavens». And this is again most beautiful metaphor of Great Artist on some real thing. The history of mankind is history of accumulation of knowledge on causations of laws of nature. And this process in essential for humans not because it is access to material energies and thus biological survival: it is crucial because it is growth of scientific control and thus growth of energy of spirit. We need to sustain our biological energy only as resources for our existence on plane of energy of spirit. And it is this ongoing process of accumulation of knowledge on control of laws of nature as leitmotiv of human history which is essential for growth of energy of spirit. Thus mankind took its direction on Kingdom of Heaven or Space of Intellect, which is the same thing, altogether with birth of reason in antiquity. Jesus did not speak of outlandish things: Kingdom of heaven is within you, his other words. And those who have reached Space of Intellect in dully process of education like

self-actualizing persons of Maslow live with perspective of bird's eye, observing world from the god's heights of intellectual framework of the world. They acquired stability and security of actual scientific control.

B. Russell, «Education and social order»:

> «There is the objection that the teaching of hatred, which is a necessary part of a nationalistic education, is in itself a bad thing. But over and above all these, there is the purely intellectual objection that the teaching of nationalism involves the teaching of false propositions. In every country of the world, children are taught that their country is the best, and in every country except one this proposition is false. Since the nations cannot agree as to which is the one where it is true, it would be better to give up the habit of emphasising the merits of one nation at the expense of every other. The idea that what is taught to children should, if possible, be true is, I know, very subversive, and in some of its applications even illegal. But I cannot resist the conviction that instruction is better when it teaches truth than when it teaches falsehood. History ought to be taught in exactly the same way in all countries of the world, and history text-books ought to be drawn up by the League of Nations, with an assistant from the United States, and another from Soviet Russia. History should be world history rather than national history, and should emphasise matters of cultural importance rather than wars,
> ….This sentiment is not so much love of home and of compatriots as hatred of foreigners and desire to appropriate foreign countries. Like almost all bad sentiments, it is disguised as loyalty. If you wish a man to commit some abominable crime, from which he would naturally recoil in horror, you first teach him loyalty to a gang of arch-criminals, and then make his crime appear to him as exemplifying the virtue of loyalty. Of this process, patriotism is the most perfect instance».

Now to contrast this position of energy of spirit as patriots of Truth of Space of Intellect we have only to bring illustrations on aboriginal tribe «Dobus» from book by Fromm «Anthology of human destructiveness». It is perfect illustration of Satan-Ego we had considered in previous chapter as based on Fraud and treachery pus of rotten energy of spirit. For there can be only one kind of «true self» of energy of spirit — that of entire sane mankind. Any other attempts to juxtapose one hostile group

to another is always kind of Ego-protection of physical control, J. Benda is absolutely correct in this respect.

Fromm «Anthology of human destructiveness»:

> «Two features are the main characteristics of this system; the importance of private ownership and of malignant sorcery.
> The Dobus have «disease-charms» which produce and cure illnesses and each illness has a special charm. Illness is explained exclusively as a result of malevolent use of a charm. Some individuals own a charm which completely controls the production and cure of a certain illness. This disease-and-cure monopoly for one illness naturally gives them considerable power. Their whole life is governed by magic since no result in any field is possible without it, and magical formulae quite aside from those connected with illness are among the most important items of private property.
> All existence is cutthroat competition and every advantage is gained at the expense of the defeated rival. But competition is not as in other systems, open and frank, but secret and treacherous. The ideal of a good and successful man is one who has cheated another of his place. The most admired virtue and the greatest achievement is a system of sharp practices which stresses one's own gains at the expense of another's loss. The art is to reap personal advantage in a situation in which others are victims. (This is a system quite different from that of the market which, in principle at least, is based on a fair exchange by which both sides are supposed to profit.) Even more char acteristic of the spirit in this system is their treachery. In ordinary rela tions the Dobuan is suave and unctuously polite. As one man puts it: «If we wish to kill a man we approach him, we eat, drink, sleep, work and rest with him, it may be for several moons. We bide our time. We call him friend.» (R. Benedict, 1934.) As a result, in the not infrequent case of murder, suspicion falls on those who have tried to be friends with the victim».

2) Scientific debates as foundation of any democracy and civilized free society.

And you can see from the quotes below that how earnestly each of them — Russell, Chesterton, Wells — was concerned with problem of worldwide scientific debates and therefore problems of proper education. Yet, Russell had to answer to Wells proposition (to organize Open Conference with agreement of intelligent people against governing dark forces of plutocracy)

that this is utopia, for no one with exception of Einstein will sign Conference due to the impossibility to find any agreement between intellectuals. Exactly grave concerns of Chesterton on sceptics changing and shifting attitude making all efforts of Reform useless.

H.G. Wells, «New World Order»:

> «we need a great debate. We want every possible person in the world to take part in that debate. It is something much more important than the actual warfare. It is intolerable to think of this storm of universal distress leading up to nothing but some " conference " of diplomatists out of touch with the world, with secret sessions, ambiguous " understandings.»
> This great debate upon the reconstruction of the world is a thing more important and urgent than the war, and there exist no adequate media! for the utterance and criticism and correction of any broad general convictions. There is a certain fruitless and unproductive spluttering of constructive ideas, but there is little sense of sustained enquiry, few real interchanges, inadequate progress, nothing is settled, nothing is dismissed as unsound and nothing is won permanently. No one seems to hear what anyone else is saying. That is because there is no sense of an audience for these ideologists. There is no effective audience saying rudely and obstinately: " What A. has said, seems important. Will B. and C., instead of bombinating in the void, tell us exactly where and why they differ from A.? And now we have got to the common truth of A., B., C., and D. Here is F. saying something. Will he be so good as to correlate what he has to say with A., B., G. and D.? " But there is no such background of an intelli¬ gently observant and critical world audience in evidence. There are a few people here and there (reading and thinking in disconnected fragments. This is all the thinking our world is doing in the face of planetary disaster. The universities, bless 1 them! are in uniform or silent.
> This great world debate must go on, and it must go on now. Now while the guns are still thudding, is the time for thought. It is incredibly foolish to talk as so many people do of eroding the war and then having a World Conference to inaugurate a new age. So soon as the fighting stops the real world conference, the live discussion, will stop, too. The diplomats and politicians will assemble with an air of profound competence and close the doors upon the outer world and resume — Versailles. While the silenced world gapes and waits upon their mysteries».

Chesterton, «Short History of England»:

> «The Parliament was corrupt, as it is now; though the examples of corruption were then often really made examples, in the sense of warnings, where they are now examples only in the sense of patterns. The Parliament was in¬different to the constituencies,'as it is how; though perhaps the constituencies were less indifferent to the Parliament. The Parliament was snobbish, as it is now, though perhaps more respectful to mere rank and less to mere wealth. But the Parliament was a Parliament; it did fulfil its name and duty by talking, ahd trying to talk well. It-did not merely do things because they do not bear talking about — as it does now. It was then, to the eternal glory of our country, ^ great " talking-shop,» not a mere buying and selling shop for financial tips and official places. And as with any other artist, the care the eighteenth- century man expended on oratory is a proof of his sincerity, not a disproof of it».

To H. G. Wells

> My dear H.G. 24th May '28
> Thank you very much for sending me your book on The Open Conspiracy. I have read it with the most complete sympathy, and I do not know of anything with which I agree more entirely. I enjoyed immensely your fable about Provinder Island. I am, I think, somewhat less optimistic than you are, probably owing to the fact that I was in opposition to the mass of mankind during the war, and thus acquired the habit of feeling helpless. You speak for example, of getting men of science to join the Open Con spiracy, but I should think there is hardly a single one who would do so, with the exception of Einstein — a not unimportant exception I admit. The rest in this country would desire knighthoods, in France to become membres de l'institut, and so on. Even among younger men, I believe your support would be very meagre. Julian Huxley would not be willing to give up his flirtations with the episcopate; Haldane would not forego the pleasure to be derived from the next war. I was interested to read what you say about schools and education generally, and that you advocate «a certain sectarianism of domestic and social life in the interests of its children' and «grouping of its families and the establishment of its own schools'. It was the feeling of this necessity which led us to found Beacon Hill School, and I am every day more convinced that people who have the sort of ideas that we have ought not to expose their children to obscurantist influence, more especially during their early years when these influences can operate upon what will be their

> unconscious in adult life. ..... I hope that if you are back in England you will pay a visit to this school and see what we are doing.
> Yours very sincerely Bertrand Russell

From H. G. Wells
13, Hanover Terrace Regent's Park, N.W.1 May. 20th '45

> My dear Russell
> I was delighted to get your friendly letter. In these days of revolutionary crisis it is incumbent upon all of us who are in any measure influential in left thought to dispel the tendency to waste energy in minor dissentions & par ticularly to counter the systematic & ingenious work that is being done to sabotage left thought under the cloak of critical reasonableness. I get a vast amount of that sort of propaganda in my letter box. I get more & more anarchistic & 516 the autobiography of bertrand russell ultra left as I grow older. I enclose a little article «Orders is Orders' that the New Leader has had the guts, rather squeamish guts, to print at last. What do you think of it? We must certainly get together to talk (& perhaps conspire) & that soon. What are your times & seasons? My daughter in law Marjorie fixes most of my engagements and you & Madame must come to tea one day & see what we can do. I have been ill & I keep ill. I am President of the Diabetic Soc'y & diabetes keeps one in & out, in & out of bed every two hours or so. This exhausts, and this vast return to chaos which is called the peace, the infinite meanness of great masses of my fellow creatures, the wickedness of organised religion give me a longing for a sleep that will have no awakening. There is a long history of heart failure on my paternal side but modern palliatives are very effective holding back that moment of release. Sodium bicarbonate keeps me in a grunting state of protesting endurance. But while I live I have to live and I owe a lot to a decaying civilisation which has anyhow kept alive enough of the spirit of scientific devotion to stimulate my curiosity [and] make me its debtor. Forgive this desolation.
> I hope to see you both before very long & am yours most gratefully. H. G. Wells»

3) New Type Revolution and western collectivism

You can observe that all three of them consider energy of spirit as only driving force of mankind as far as debate concerns progress and social order, regardless to their philosophical position. For they are not bygots and let their intuition to lead

them when philosophy fails. Darwinians Wells and Russell as well as metaphysic Chesterton propose Revolution in Education (Chesterton's Moral Eternal Revolution springing from Original Sin and his demand on adequate education we has already considered). The idea of New Type Revolution is simple: we have to establish proper system of education, which will secure arousal of energy of spirit. And this wakening of energy of spirit will lead further to the right consequences in accordance with nature and order of energy of spirit. The task of Scientific Revolution is activated energy of spirit and give it arms to fight physical control of «dinosaurs-plutocrats»: the scientific control which is presently devastated.

H.G. Wells, «New World Order»:

> «This new and complete Revolution we con¬ template can be defined in a very few words. It is (a) outright world-socialism, scientifically planned and directed, plus (£) a sustained insistence upon law, law based on a fuller, more jealously conceived restatement of the personal Rights of Man, plus (c) the completest freedom of speech, criticism and publication,,and a sedulous expansion of the educational organisation to the ever-growing demands of the new order. What we may call the Eastern or Bolshevik Collecti¬ vism, the Revolution of the Internationale, has failed to achieve even the first of these three items and it has never even attempted the other two. Putting it at its compactest, it is the triangle of Socialism, Law and Knowledge, which frames the Revolution which may yet save the world.
>
> ...The opening phase of this new type of Revolution must involve therefore a campaign for a re-invigorated and modernised education throughout the world, an education that will j have the same ratio to the education of a couple of hundred years ago, as the electric lighting of a contemporary city has to the chandeliers and oil lamps of the same period. On its present mental levels humanity can do no better than what it is doing now. Vitalising education is only possible when it is under the influence of people who are themselves learning. It is inseparable from the modem idea of education that it should be knit up to incessant research. We say research rather than science. It is the better word because it is free from any suggestion of that finality which means dogmatism and death.. All education tends to become stylistic and sterile unless it is kept in close touch with experi¬ mental verification and practical work, and consequently this new movement

> of revolutionary initiative, must at the same time be sustaining realistic political and social activities and working steadily for the collectivisation of governments and economic life. The intellectual movement will be only the initiatory and correlating part of the new revolutionary drive. These practical activities must be various. Everyone engaged in them must be thinking for himself and not waiting for orders. The only dictatorship he will recog¬ nise is the dictatorship of the plain understanding and the invincible fact.
> ...And from the base of the educational pyramid up to its apex of higher education for teachers, heads of departments and research, there is need for such a quickening of minds and methods as only a more or less organised movement of sanely critical men can bring about. We want ministers now of the highest quality in every department, but in no department of public life is a man of creative understanding, bold initiative and administrative power so necessary»

B. Russell, Education and social order:

> «First and foremost, the individual, like Leibniz's monads, should mirror the world. Why? I cannot say why, except that knowledge and comprehensiveness appear to me glorious attributes, in virtue of which I prefer Newton to an oyster. The man who holds concentrated and sparkling within his own mind, as within a camera obscura, the depths of space, the evolution of the sun and planets, the geological ages of the earth, and the brief history of humanity, appears to me to be doing what is distinctively human and what adds most to the diversified spectacle of nature».

B. Russell, «Conquest of Happiness»:

> «If I had the power to organise higher education I should seek to make young people vividly aware of the past, vividly realising that the future of man will in all likelihood be immeasurably longer than his past, profoundly conscious of the minuteness of the planet upon which we live and of the fact that life on this planet is only a temporary incident; and at the same time with these facts which tend to emphasise the insignificance of the individual I should present quite another set of facts designed to impress upon the mind of the young the greatness of which the individual is capable, and the knowledge that throughout all the depths of stellar space nothing of equal value is known to us. Spinoza long ago wrote of human bondage and human freedom; his form and his language make his thought difficult of access to all but students of philosophy, but the essence of what I wish to convey differs

> little from what he has said. A man who has once perceived, however temporarily and however briefly, what makes greatness of soul, can no longer be happy if he allows himself to be petty, self-seeking, troubled by trivial misfortunes, dreading what fate may have in store for him. The man capable of greatness of soul will open wide the windows of his mind, letting the winds blow freely upon it from every portion of the universe. He will see himself and life and the world as truly as our human limitations will permit; realising the brevity and minuteness of human life, he will realise also that in individual minds is concentrated whatever of value the known universe contains. And he will see that the man whose mind mirrors the world becomes in a sense as great as the world. In emancipation from the fears that beset the slave of circumstance he will experience a profound joy, and through all the vicissitudes of his outward life he will remain in the depths of his being a happy man.

B. Russell, «Conquest of happiness»:

> «However that may be, the prodigious success of these modern dinosaurs, who, like their prehistoric prototypes, prefer power to intelligence, is causing them to be universally imitated: they have become the pattern of the white man everywhere, and this is likely to be increasingly the case for the next hundred years. Those, however, who are not in the fashion may take comfort from the thought that the dinosaurs did not ultimately triumph; they killed each other out, and intelligent bystanders inherited their kingdom. Our modern dinosaurs are killing themselves out»

4) Collectivism as oneness of emotional fabric of Field of Intellect. Utopia of «Honest Manly Controversy».

When physical control is swaggering on the point of obtained magnitude of «force» (dominance over others in «magic power and money» Fromm, «religion of success» Russell, «romance of finance» Chesterton, «poets of figures Weber») they feel «Pride». That is to say they feel the piece of swallowed steel making them «tough» — mad and cruel.

When scientific control is swaggering with great amount of energy of spirit they feel wild intensity of positive emotions of tenderness and friendliness towards the world and towards each other. And yes, all this great forces of accumulated energy

of love they turn into hatred to the contaminating dirt of plotting Satan-Ego! Following Jesus words on never forgiveness to blasphemy on Holy Spirit. Don't try to cheat any longer on this naivety of friendliness of energy of spirit — treasures of positive passion of divine energy of intellect.

But here I am concerned only with definition of «western collectivism» as fusion of spirit on the plane of mind, of psyche, of consciousness. Fusion of controlling energy of mind. We ought distinguish between collectivism of fusion of material energy in relations of sadomasochism, masters and slaves, and fusion between energy of spirit, as friendliness of honest intelligent people. And as consequence the inevitable and eternal war between this two institutions of two antagonist energy of mind: Leviathan of physical control and Plato's Republic (or Civitas Dei by Augustine).

Having observed this essentials we can proceed with definition of phenomenon of Dignity as highest levels of energy of spirit. Pride is petrifaction (and putrefaction as well), for it is feeling of becoming dead, becoming stone. Dignity of sane men of energy of spirit in fusion of their energy in friendliness — is highest and mystical joy of unity with most wonderful treasure the earth possess: divine energy of reason, conscience, compassion, humor, valor, ethics and aesthetics, freedom and generosity, industriousness and competence. With all this miracle of holy passions of sane human beings, not yet mortified by material dead energy — this is the most wonderful adventure, the most wonderful utopia ever happen to men. There is no such thing as not only vice or vile thing against each other — the sane energy treasures each other as much as mother her infant. Laughter and humor, mentioned by many great thinkers (Maslow, Allport, Twain, Spinoza, Shelling, Kierkegaard, and Chesterton too) is only manifestation of excessive torrent of intensive positive emotions. Russell's daughter reports in her memoirs that he was «rear entertainer» with wild laughter. The same was said on capacity of laughter by Einstein. Chesterton says on incessant laughter

in his «tavern of honest manly controversy», for what is honest controversy? It is that process of fusion of energy of spirit in exercise of scientific control. And this is indeed the only manly thing on earth — to be sane energy of spirit. For they may feel bottomless tenderness and respect to each others accomplishments of mind, enjoying exercise of thought, laughing with joy in possession of such a treasure; but when an enemy comes they always close their ranks and resist them in arms to champion from petrifaction and putrefaction of treachery of physical control the paradise of honest controversy with sane men.

Wells, «Englishman looks at the world»:

> «It has been one of the less possible dreams of my life to be a painted Pagan God and live upon a ceiling. I crown myself becomingly in stars or tendrils or with electric coruscations (as the mood takes me), and wear an easy costume free from complications and appropriate to the climate of those agreeable spaces. The company about me on the clouds varies greatly with the mood of the vision, but always it is in some way, if not always a very obvious way, beautiful. One frequent presence is G.K. Chesterton, a joyous whirl of brush work, appropriately garmented and crowned. When he is there, I remark, the whole ceiling is by a sort of radiation convivial. We drink limitless old October from handsome flagons, and we argue mightily about Pride (his weak point) and the nature of Deity. A hygienic, attentive, and essentially anaesthetic Eagle checks, in the absence of exercise, any undue enlargement of our Promethean livers.... Chesterton often — but never by any chance Belloc. Belloc I admire beyond measure, but there is a sort of partisan viciousness about Belloc that bars him from my celestial dreams. He never figures, no, not even in the remotest corner, on my ceiling. And yet the divine artist, by some strange skill that my ignorance of his technique saves me from the presumption of explaining, does indicate exactly where Belloc is. A little quiver of the paint, a faint aura, about the spectacular masses of Chesterton? I am not certain. But no intelligent beholder can look up and miss the remarkable fact that Belloc exists — and that he is away, safely away, away in his heaven, which is, of course, the Park Lane Imperialist's hell. There he presides.... But in this life I do not meet Chesterton exalted upon clouds, and there is but the mockery of that endless leisure for abstract discussion afforded by my painted entertainments».

H.G. Wells, «Englishman looks at the world»:

> «But that is a criticism by the way. Chesterton and Belloc agree with the Socialist that the present world does not give at all what they want. They agree that it fails to do so through a wild derangement of our property relations. They are in agreement with the common contemporary man (whose creed is stated, I think, not unfairly, but with the omission of certain important articles by Chesterton), that the derangements of our property relations are to be remedied by concerted action and in part by altered laws. The land and all sorts of great common interests must be, if not owned, then at least controlled, managed, checked, redistributed by the State. Our real difference is only about a little more or a little less owning. I do not see how Belloc and Chesterton can stand for anything but a strong State as against those wild monsters of property, the strong, big private owners. The State must be complex and powerful enough to prevent them. State or plutocrat there is really no other practical alternative before the world at the present time. Either we have to let the big financial adventurers, the aggregating capitalist and his Press, in a loose, informal combination, rule the earth, either we have got to stand aside from preventive legislation and leave things to work out on their present lines, or we have to construct a collective organisation sufficiently strong for the protection of the liberties of the some-day-to-be-jolly common man. So far we go in common. If Belloc and Chesterton are not Socialists, they are at any rate not anti-Socialists. If they say they want an organised Christian State (which involves practically seven-tenths of the Socialist desire), then, in the face of our big common enemies, of adventurous capital, of alien Imperialism, base ambition, base intelligence, and common prejudice and ignorance, I do not mean to quarrel with them politically, so long as they force no quarrel on me. Their organised Christian State is nearer the organised State I want than our present plutocracy»

B. Russell, «Conquest of happiness»:

> «I spoke also in the last paragraph of what I call a friendly interest in things. This phrase may perhaps seem forced; it may be said that it is impossible to feel friendly to things. Nevertheless, there is something analogous to friendliness in the kind of interest that a geologist takes in rocks, or an archaeologist in ruins, and this iuterest ought to be an element in our attitude to individuals or societies.
> ...Again, love is able to break down the hard shell of the ego, since it is a form of biological cooperation in which the emotions of each are

necessary to the fulfilment of the other's instinctive purposes. There have been in the world at various times various solitary philosophies, some very noble, some less so. The Stoics and the early Christians believed that a man could realise the highest good of which human life is capable by means of his own will alone, or at any rate without human aid; others again have regarded power as the end of life, and yet others mere personal pleasure. All these are solitary philosophies in the sense that the good is supposed to be something realisabie in each separate person, not only in a larger or smaller society of persons. All such views, to my mind, are false, and not only in ethical theory, but as expressions of the better part of our instincts. Man depends upon cooperation, and has been provided by nature, somewhat inadequately, it is true, with the instinctive apparatus out of which the friendliness required for cooperation can spring. Love is the first and commonest form of emotion leading to cooperation, and those who have experienced love with any intensity will not be content with a philosophy that supposes their highest good to be independent of that of the person loved. In this respect parental feeling is even more powerful, but parental feelomg at its best is the result of love between the parents. I do not pretend that love in its highest form is common, but I do maintain that in its highest form it reveals values which must otherwise remain unknown, and has itself a value which is untouched by scepticism, although sceptics who are incapable of it may falsely attribute their incapacity to their scepticism.
True love is a durable fire,
In the mind ever burning,
Never sick, never dead, never cold,
From itself never turning.».

Chesterton, «Orthodoxy':

«The mass of men have been forced to be gay about the little things, but sad about the big ones. Nevertheless (I offer my last dogma defiantly) it is not native to man to be so. Man is more himself, man is more manlike, when joy is the fundamental thing in him, and grief the superficial. Melancholy should be an innocent interlude, a tender and fugitive frame of mind; praise should be the permanent pulsation of the soul. Pessimism is at best an emotional half-holiday; joy is the uproarious labour by which all things live.
Christianity satisfies suddenly and perfectly man's ancestral instinct for being the right way up; satisfies it supremely in this; that by its creed joy becomes something gigantic and sadness something special and small. The vault above us is not deaf because the universe is an idiot;

the silence is not the heartless silence of an endless and aimless world. Rather the silence around us is a small and pitiful stillness like the prompt stillness in a sick room. We are perhaps permitted tragedy as a sort of merciful comedy: because the frantic energy of divine things would knock us down like a drunken farce. We can take our own tears more lightly than we could take the tremendous levities of the angels. So we sit perhaps in a starry chamber of silence, while the laughter of the heavens is too loud for us to hear. Joy, which was the small publicity of the pagan, is the gigantic secret of the Christian. And as I close this chaotic volume I open again the strange small book from which all Christianity came; and I am again haunted by a kind of confirmation. The tremendous figure which fills the Gospels towers in this respect, as in every other, above all the thinkers who ever thought themselves tall. His pathos was natural, almost casual. The Stoics, ancient and modern, were proud of concealing their tears. He never concealed His tears; He showed them plainly on His open face at any daily sight, such as the far sight of His native city. Yet He concealed something. Solemn super men and imperial diplomatists are proud of restraining their anger. He never restrained His anger. He flung furniture down the front steps of the Temple, and asked men how they expected to escape the damnation of Hell. Yet He restrained something, I say it with reverence; there was in that shattering personality a thread that must be called shyness. There was something that He hid from all men when He went up a mountain to pray. There was something that He covered constantly by abrupt silence or impetuous isolation. There was some one thing that was too great for God to show us when He walked upon our earth; and I have sometimes fancied that it was His mirth»

BOOK TWO MORIA RULING THE WORLD. THE AMORPHOUS SERPENTS

I DEMAND HONEST CONTRAVERY! I DEMAND LEGAL INVESTIGATION! OR I DEMAND Sane World Institutions to Defend Me from Attack of Prostitutes and Pedophiles in Their Madhouse!! I Demand Death Rather Than Reign of Prostitutes and Pedophiles!!

Decisive Crisis of American Republic

America on Crossroads: to emerge Empire of Putin-Trump Secret Services

To emerge New World Order of Chesterton — Wells- Russell — Einstein — Gandhi International Institution of Natural Law

On False «Scandal» in Pressa, on Conspiracy of Jim Carrey and Jimmy Kimmel with Putin — Trump Secret Services on Theft of Discovery

Discovery exposes Conservatives as Satan Ego of material Energy, Discovery is the End of Conservatives through Validation of Scientific Control of Scientific Revolution Energetics,

Discovery of Psychic Energy, Attack on Scientific Revolution Energetics, Conspiracy of Secret Services, Putin's regime, MAGA's Regime, Vatican, Israel, Government of Windzors against Discovery of Psychic Energy, Chemical Lobotomy as «Therapy», «Princes» Universities and Theft of Discovery, TOO BIG Discovery and TOO BLACK Author, Games in Good and Bad Policemen, Lie and Shit of «Men of Darkness», «Huge problem on hands of Conspiracy of Secret Services», «No Holy Cows for MAGA», I DEMAND HONEST CONTRAVERSY, Candid Confessions of Russo, Musset, Tolstoy, Herzen, George Sand, Prince of Wales and Princess Diana, Prince Harry on his father King Charles as «deeply religious man», Magic Mentality and QR codes as Threats, Imbecilic Games of Secret

Services in «Marriage and Kids» in internet, Theft of Discovery, «Sex is Power» for those on Epstein List, Power is Honor and Freedom of Rule of Law for Great Men like Sulla, Holy War with Evil, Distinction between Imbecilic wars of Satans and Holy war with Evil of Church Militant, Huge problem of Secret Services — how to blacken and discredit Author of Discovery, Satan Ego of material energy as Blasphemy against Holy Spirit (dead Thought, Dead Conscience, Dead Friendliness and functioning cyclic homeostasis of material energy), Milgram Ego of material energy as Sinners Jesus came to as Doctor (living Thought, Conscience and Friendliness), Hubris Ego of material energy — fallen angels of broken cyclic homeostasis of material energy and fictitious intellect on Field of Ego-system (both controls, physical and scientific, of law of conservation of force of psyche — ruined), Confessions of Princess Diana, A. Morton and his genius book «Diana, her true story, in her own words», Confessions of Prince Harry «Spare», «Elephant as symbol of Battle of Cannae 215 BC, Are Universities ready to introduce Discovery which proves Shame of Conservatives as Satan Ego of Material Energy, Omnipotent Weapon of Scientific Control, The end of Evil and Conservatives as exposed formula of mechanism of Cyclic Homeostasis of physical control of material energy

INTRODUCTION

On Amorphous Serpent, ruling the world.
Dead Thought, Dead Conscience, Dead Friendliness.

> **«But those that will not break the world kills. It kills the very good and the very gentle and the very brave impartially.»**
>
> ***— Ernest Hemingway***

> «Our society is run by insane people for insane objectives. I think we're being run by maniacs for maniacal ends and I think I'm liable to be put away as insane for expressing that. That's what's insane about it».
>
> *— John Lennon*

1). DARWINIAN CATASTROPHE AND SUICIDE OF THOUGHT. MORONS EXTOLLING STUPIDITY

My entire research on Discovery of Psychic energy proves that triumph of Social Darwinism is catastrophe of mankind. It is catastrophe not mealy because it is triumph of False Science. Victory of absurdity would be enough pestilent on its own. But besides of being plain absurdity, Darwinian paradigm as it is, justifies mechanisms of material energy of mind (Field of Ego-system) as true nature of men. Thus, the catastrophe is doubled, because we are not merely deprived of truth, of knowledge, but also we are blinded with false data. And that false data justifies the cancer of human mind as his authentic nature.

Certainly, catastrophe of such scale couldn't escape unscathed from the view of sharp minds of mankind. And it did not escape. Greatest impact of Chesterton's philosophy consists in emphasizing that fact of catastrophe of Darwinian paradigm as destruction of all true philosophy and all true knowledge on the one hand, and on the other hand — stimulation of disorder and

meanness of human mind. Bernard Shaw's words on «colossal genius» of Chesterton have not been exaggeration.

Theory of Psychic energy have discovered :

1. Two energies of mind:

— Energy of Spirit of Field of Force of Intellect (poles of Active Intellect (Thought) and Passive Intellect (laws of Nature)

— Material energy of Field of Force of Ego-system (poles of Ego and SuperEgo)

2. Three various kinds of Disorder:

— Milgram Ego of common, naïve people with on the whole sane energy of Spirit

— Hubris Ego of intellectuals with schizoid mentality and injured, but still living energy of Spirit.

— Satan Ego of «Bosses» with dead energy of Spirit: dead thought, dead conscience, dead friendliness

Throughout History of mankind we can observe two distinct lines of evolvement of thinking activity:

1. First one is authentic thought, which dating from Socrates and Plato, Cicero and Jesus, Marcus Aurelius and Spinoza, Descartes and Chesterton, Leibnitz and Einstein keeps proving that there is One Truth of Laws of Nature or Laws of God and that Thought of man is designed to seek and find that Single Truth of Causations of Maker. And thus, that we are insofar human beings as we seek truth and obtain knowledge.

2. The second activity of thinking, which is not true thought, deals with such absurdity as «suicide of thought» or «proving by intellect, that there is no such thing as truth and thought». Its outset is known as sophistics of Ancient Greece and its zenith we may observe in such «masterpieces» as «Moria encomium» by Erasmus or tradition of empiricism and sceptics dated from Hume's and Kant's philosophy.

A. Camus in «Rebel» and Chesterton in «Orthodoxy» both terms the latter pattern of thinking activity as «suicide of thought». Julien Benda calls it «Betrayal of Intellectuals». G.

Orwell calls the phenomenon «DoubleThink» or «protective stupidity» in «1984», where «the key word is BlackWhite».

Destruction of Thought, and by means of Thought, how could it be possible?

The answer we get from Discovery of Psychic Energy. Had had the human mind only One Energy of Intellect, it would have been impossible for Thought to cancel itself and proceed functioning. But in situation with two energies of mind, Fictitious Thought proceed functioning on Field of material energy, where it completely losses its properties as knowledge of reality, knowledge of laws of nature. Now, on the Field of material energy, Fictitious Thought is not any longer driving force like for energy of spirit: it is secondary assistant of physical control in assertion of Ego.

Thus Intellect of sceptics, whose philosophies, writings, magics, arts denies laws of nature as the only truth, and capacity and destiny of human mind to live in pursuit of that truth — is no longer Active Intellect as Thought. It becomes part of physical process of ordinary material energy, automatism of passive Intellect of laws of nature of determinate material energies. Thought is Active intellect — singular capacity of human mind to seek and find laws of nature (Passive Intellect). For «thinking activity» of material energy all active though is lost. It cannot any longer see truth of laws of nature, it is now merely material process of automatisms of regular material energy.

This is why «false thinking activity» as Ego-protection of material energy can and will champion and justify stupidity and absurdity and remains invulnerable for contradictions in logic, as Orwell has stressed.

2). LIVING ENERGY OF SPIRIT OF MILGRAM EGO VERSUS DEAD AMORPHOUS SERPENT OF SATAN EGO

We owe this definition of destinction between common sinners, whose energy of spirit is still breathing, and consummate felons, whose Thought and Conscience are completely dead, to «GULAG» by Solzhenitsyn. He knew that both energies are simultaneously functioning in human mind, and this is ordinary case of «sinners». But there are men, who ceased to exist as human beings, sinking in evil deeds to such degree, that their energy of spirit stop to breath.

Solzhenitsyn «GULAG»

> «If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart? During the life of any heart this line keeps changing place; sometimes it is squeezed one way by exuberant evil and sometimes it shifts to allow enough space for good to flourish. One and the same human being is, at various ages, under various circumstances, a totally different human being. At times he is close to being a devil, at times to sainthood. But his name doesn't change, and to that name we ascribe the whole lot, good and evil. Socrates taught us: Know thyself!»

Solzhenitsyn «GULAG»

> «Physics is aware of phenomena which occur only at threshold magnitudes, which do not exist at all until a certain threshold encoded by and known to nature has been crossed. No matter how intense a yellow light you shine on a lithium sample, it will not emit electrons. But as soon as a weak bluish light begins to glow, it does emit them. (The threshold of the photoelectric effect has been crossed.) You can cool oxygen to 100 degrees below zero Centigrade and exert as much pressure as you want; it does not yield, but remains a gas. But as soon as minus 183 degrees is reached, it liquefies and begins to flow. Evidently evildoing also has a threshold magnitude. Yes, a human being hesitates and bobs back and forth between good and evil all his life. He slips, falls back, clambers up, repents, things begin to darken

> again. But just so long as the threshold of evildoing is not crossed, the possibility of returning remains, and he himself is still within reach of our hope. But when, through the density of evil actions, the result either of their own extreme degree or of the absoluteness of his power, he suddenly crosses that threshold, he has left humanity behind, and without, perhaps, the possibility of return».

This is Satan Ego of Cyclic Homeostasis: stable Superior Ego-protection as emotional gravitation Narcissism.

— Why material energy of mind is Dirt? Because cyclic homeostasis of material energies is mechanism of EATING EACH OTHER, like beasts do. And it is exactly the case with material energy of mind — cyclic homeostasis of Ego-protection, circles between Superior and Inferior emotional gravitations of Narcissism and Inlovesickness. «Seduction» in meaning of Machiavelli, Sade, Nietzsche, R. Greene means «eating people», and they don't disguise the fact. Sometimes some of their adherents really exercise cannibalism, but on the whole they don't eat meat of each other, they prefer to eat and drink Divine Energy of Spirit of people. And they are straightforward in comparing the process of fraud, bullying, theft, outrage, rape, derision, debilitation of people with «jungle, where predators eat sheep». Chesterton, -was in the right when he pointed out that cannibalism of savages was not due to their beast's mind. Nay, it was due to their human mind as material energy of Ego-system: they ate each other in accordance with their devil-worship. Genius insight of Chesterton!

— On «Seduction», either political or erotical, best comment remains after Shakespeare: **«**They are all but stomachs, and we all but food; To eat us hungerly, and when they are full, They belch us». This is not on men and women; this is on two emotional gravitations of cyclic homeostasis of material energy of mind: Superior Ego-protection (Satan Ego of Serpents) and Inferior Ego-protection of common people (Milgram Ego). Though countless sages of mankind have identified this process of sadomasochism of physical control of material energy as cannibalism (Tolstoy, Herzen, Russell, Fromm and many others)

— Energy of Spirit is Unity in Oneness of Conscience and Compassion of Friendliness in Submission to Laws of Intellect. Mutual labor, collaboration in controlling laws of nature gives to Energy of Spirit Great technical power, while Unity in candor of friendliness gives them Great power of Intensive positive emotions, security and respect to each other. Pus or Dirt of material energy is produced when operation of physical control through treachery of this blissful friendliness seek to set up domination of «princes» and slavery of common people — to trigger thus psychological mechanism of cannibalism.

— Why does strength of Serpents of SatanEgo rest on their capacity to provide darkness for their activity? Because their activity of Serpents is based on Treachery of Conscience of sane people. It is obvious in train of thought of Machiavelli, who had demonstrated that «lie and hypocrisy» is indispensable for «princes of domination». Material energy of Ego-system is parasite on body of energy of spirit, dismembering its divine bliss in pus and dirt of stupid automatisms of physical control. Therefore, we can infer, that there is an easy device to neutralize force of «men of darkness»: to blind them with shining day light through exposition of their hideous distortions. Light on foul deeds of SatanEgo!

Chesterton, «Everlasting man»:

> «Why do men entertain this queer idea that what is sordid must always overthrow what is magnanimous; that there is some dim connection between brains and brutality, or that it does not matter if a man is dull so long as he is also mean? Why do they vaguely think of all chivalry as sentiment and all sentiment as weakness? They do it because they are, like all men, primarily inspired by religion. For them, as for all men, the first fact is their notion of the nature of things; their idea about what world they are living in. And it is their faith that the only ultimate thing is fear and therefore that the very heart of the world is evil. They believe that death is stronger than life, and therefore dead things must be stronger than living things; whether those dead things are gold and iron and machinery or rocks and rivers and forces of nature. It may sound fanciful to say that men we meet at tea-tables or talk to at garden-parties are secretly worshippers of Baal or Moloch.

> But this sort of commercial mind has its own cosmic vision and it is the vision of Carthage. It has in it the brutal blunder that was the ruin of Carthage. The Punic power fell because there is in this materialism a mad indifference to real thought. By disbelieving in the soul, it comes to disbelieving in the mind. Being too practical to be moral, it denies what every practical soldier calls the moral of an army. It fancies that money will fight when men will no longer fight. So it was with the Punic merchant princes. Their religion was a religion of despair, even when their practical fortunes were hopeful. How could they understand that the Romans could hope even when their fortunes were hopeless? Their religion was a religion of force and fear; how could they understand that men can still despise fear even when they submit to force? Their philosophy of the world had weariness in its very heart; above all they were weary of warfare; how should they understand those who still wage war even when they are weary of it? In a word, how should they understand the mind of Man, who had so long bowed down before mindless things, money and brute force and gods who had the hearts of beasts?»

Chesterton, «Everlasting Man»:

> «Whether it be because the Fall has really brought men nearer to less desirable neighbours in the spiritual world, or whether it is merely that the mood of men eager or greedy finds it easier to imagine evil, I believe that the black magic of witchcraft has been much more practical and much less poetical than the white magic of mythology. I fancy the garden of the witch has been kept much more carefully than the woodland of the nymph. I fancy the evil field has even been more fruitful than the good. To start with, some impulse, perhaps a sort of desperate impulse, drove men to the darker powers when dealing with practical problems. There was a sort of secret and perverse feeling that the darker powers would really do things; that they had no nonsense about them. ...But with the idea of employing the demons who get things done, a new idea appears more worthy of the demons. It may indeed be truly described as the idea of being worthy of the demons; of making oneself fit for their fastidious and exacting society. Superstition of the lighter sort toys with the idea that some trifle, some small gesture such as throwing the salt, may touch the hidden spring that works the mysterious machinery of the world. And there is after all something in the idea of such an Open Sesame. But with the appeal to lower spirits comes the horrible notion that the gesture must not only be very small but very low; that it must be a monkey trick of an utterly ugly and unworthy sort. Sooner or later

a man deliberately sets himself to do the most disgusting thing he can think of. It is felt that the extreme of evil will extort a sort of attention or answer from the evil powers under the surface of the world. This is the meaning of most of the cannibalism in the world. For most cannibalism is not a primitive or even a bestial habit. It is artificial and even artistic, a sort of art for art's sake. Men do not do it because they do not think it horrible; but, on the contrary, because they do think it horrible. They wish, in the most literal sense, to sup on horrors. That is why it is often found that rude races like the Australian natives are not cannibals; while much more refined and intelligent races, like the New Zealand Maories, occasionally are. They are refined and intelligent enough to indulge sometimes in a self-conscious diabolism. But if we could understand their minds, or even really understand their language, we should probably find that they were not acting as ignorant, that is as innocent cannibals. They are not doing it because they do not think it wrong, but precisely because they do think it wrong. They are acting like a Parisian decadent at a Black Mass. But the Black Mass has to hide underground from the presence of the real Mass. In other words, the demons have really been in hiding since the coming of Christen earth. The cannibalism of the higher barbarians is in hiding from the civilization of the white man. But before Christendom, and especially outside Europe, this was not always so. In the ancient world the demons often wandered abroad like dragons. They could be positively and publicly enthroned as gods. Their enormous images could beset up in public temples in the centre of populous cities. And all over the world the traces can be found of this striking and solid fact, so curiously overlooked by the moderns who speak of all such evil as primitive and early in evolution, that as a matter of fact some of the very highest civilizations of the world were the very places where the horns of Satan were exalted, not only to the stars but in the face of the sun. Take for example the Aztecs and American Indians of the ancient empires of Mexico and Peru. They were at least as elaborate as Egypt or China and only less lively than that central civilization which Is our own. But those who criticise that central civilisation (which is always their own civilisation) have a curious habit of not merely doing their legitimate duty in condemning its crimes, but of going out of their way to idealise its victims. They always assume that before the advent of Europe there was nothing anywhere but Eden. ...but when we come to think of what we really do know of that society the remark is rather funny. We know that the sinless priests of this sinless people worshipped sinless gods, who accepted as the nectar and ambrosia of their sunny paradise

> nothing but incessant human sacrifice accompanied by horrible torments. We may note also in the mythology of this American civilisation that element of reversal or violence against instinct of which Dante wrote; which runs backwards everywhere through the unnatural religion of the demons. It is notable not only in ethics but in aesthetics. A South American idol was made as ugly as possible, as a Greek image was made as beautiful as possible. They were seeking the secret of power, by working backwards against their own nature and the nature of things. There was always a sort of yearning to carve at last, in gold or granite or the dark red timber of the forests, a face at which the sky itself would break like a cracked mirror. In any case it is clear enough that the painted and gilded civilisation of tropical America systematically indulged in human sacrifice».

Perfect instance of Living energy of Spirit of Milgram Ego (Inferior Ego-protection) and Dead Energy of Spirit of Satan Ego gives Fromm in contrasting tribe «The Zuni Indians» to tribe «The Dobus»:

E. Fromm, «Anatomy of destructiveness»:

> «The Zuni Indians have been thoroughly studied by Ruth Benedict, (1934) as well as by Margaret Mead, Irving Goldman, Ruth Bunzel, and others. They live by agriculture and sheep herding in the Southwestern United States. Economically, they can be said to live in a state of abundance, although their appreciation for material goods is not very high. In their social attitude there is little competition even though there is a limitation of irrigable land. They are organized along matricentric lines, al though priests and civil officials are men. Individuals who are aggressive, competitive, and noncooperative are regarded as aberrant types. Work is done essentially in cooperation, with the exception of sheep raising which is exclusively a man's occupation. In economic activities rivalry is excluded, again with the exception of sheep raising, where one finds some squabbles, but no deep rivalries. On the whole, little attention is paid to individual achievement. Inasmuch as there is some quarreling, it is mainly caused by sexual jealousy and not in relation to economic activities or possessions. Hoarding is practically unknown; while there are richer and poorer individuals, wealth remains highly fluid, and it is characteristic of the Zuni attitude toward material goods that a man would lend his jewelry willingly, not only to friends but to any member of the society who asks for it. In spite of a certain amount of sexual jealousy, marriages on the whole are lasting, although there is easy

divorce. Women are, as one would expect in a matricentric society, in no way subordinate to men. There is a great deal of gift giving, but in contrast to a number of competitive societies, this does not have the function of emphasizing one's own wealth or of humiliating the one to whom the gift is given, and no attempt is made to maintain reciprocity. Wealth does not remain long in one family, as it is acquired by individual work and industrious ness, and exploitation of others is unknown. While there is private ownership of land, litigations are rare and quickly settled. The Zuni system can only be understood by the fact that material things are relatively little valued and the fa ct that the major interest in life is religious: To put it in another way, the dominant value is life and living itself, not things and their possession. Songs, prayers, rituals, and dances are the major and most important elements in this system. They are directed by priests who are highly respected, although they do not exercise any censures or jurisdiction. The value of religious life as against ownership and economic success is seen in that officials who have the function of judges in cases of material litigation are not held in great respect, quite in contrast to the priests. Personal authority is perhaps the most rigorously disparaged trait among the Zui'ii. The definition of a good man is one who has «a pleasing address, a yielding disposition and a generous heart.» Men never act violently and do not contemplate violence even when the wife is unfaithful. During the initiation period boys are whipped and fright ened by kachinas, but in contrast to many other cultures even this initia tion is never in any way an ordeal. Murder hardly exists; as Benedict reports from her own observation, there is no memory of homicide.

Personal authority is perhaps the most rigorously disparaged trait among the Zuni. The definition of a good man is one who has «a pleasing address, a yielding disposition and a generous heart.» Men never act violently and do not contemplate violence even when the wife is unfaithful. During the initiation period boys are whipped and fright ened by kachinas, but in contrast to many other cultures even this initia tion is never in any way an ordeal. Murder hardly exists; as Benedict reports from her own observation, there is no memory of homicide. Suicide is outlawed. Themes of terror and danger are not cultivated in their myths or tales. There is no sense of sin, especially in connection with sex, and sexual chastity is generally regarded with disfavor. Sex is considered to be an incident in a happy life, but by no means, as in some other rather aggressive societies, the only source of pleasure. There seems to be some fear connected with sex, but insofar as there is fear, men are afraid of women and of sexual

intercourse with them. Goldman mentions the prevalence of the theme of castration fear in a matriarchal society. This indicates man's fear of women rather than, as in Freud's concept, the fear of a punishing father. Is this picture of a system characterized by unaggressiveness, nonviolence, cooperation, and enjoyment of life changed by the fact that one finds also jealousies and quarrels? No society could be characterized as nonviolent and peaceful if it has to live up to an absolute ideal of complete absence of hostility or of any quarrels.

THE DO B U (s Y S T EM c) The inhabitants of the Dobu Islands (R. Benedict, 1934) are a good example for system C. While in close vicinity of the Trobriand Islanders, so well known by the publications of Malinowski, their environment and character are entirely different. The Dobuans are not known among their neighbors for their pov erty, however, but for their dangerousness. While they have no chiefs, they are a well-org'anized group arranged in concentric circles, within each of which specified traditional forms of hostility are allowed. Aside from a matrilineal grouping, the JUSU («mother's milk»), where one finds a certain amount of cooperation and trust, the Dobuans' interpersonal relations have the principle of distrusting everybody as a possible enemy. Even marriage does not lessen the hostility between the two families. A certain degree of peace is established by the fact that the couple live during alternate years in the village of the husband and in the village of the wife. The relationship between husband and wife is full of suspiciousness and hostility. Faithfulness is not expected, and no Dobuan will admit that a man and woman are ever together even for the shortest period except for sexual purposes. Two features are the main characteristics of this system; the importance of private ownership and of malignant sorcery. The exclusiveness of ownership among them is characterized by its fierceness and ruthlessness, for which Benedict gives many examples. Ownership of a garden and its privacy is respected to such a degree that by custom, man and wife have intercourse within it. Nobody must know the amount of property anyone has. It is as secret as if it had been stolen. The same sense of ownership exists with regard to the ownership of incantations and charms. The Dobus have «disease-charms» which produce and cure illnesses and each illness has a special charm. Illness is explained exclusively as a result of malevolent use of a charm. Some individuals own a charm which completely controls the production and cure of a certain illness. This disease-and-cure monopoly for one illness naturally gives them considerable power. Their whole life is governed by magic since no result in any field is possible without it, and magical formulae quite

> aside from those connected with illness are among the most important items of private property.
> All existence is cutthroat competition and every advantage is gained at the expense of the defeated rival. But competition is not as in other systems, open and frank, but secret and treacherous. The ideal of a good and successful man is one who has cheated another of his place. The most admired virtue and the greatest achievement is a system of sharp practices which stresses one's own gains at the expense of another's loss. The art is to reap personal advantage in a situation in which others are victims. (This is a system quite different from that of the market which, in principle at least, is based on a fair exchange by which both sides are supposed to profit.) Even more characteristic of the spirit in this system is their treachery. In ordinary rela tions the Dobuan is suave and unctuously polite. As one man puts it: «If we wish to kill a man we approach him, we eat, drink, sleep, work and rest with him, it may be for several moons. We bide our time. We call him friend.» (R. Benedict, 1934.) As a result, in the not infrequent case of murder, suspicion falls on those who have tried to be friends with the victim».

3). TRIUMPH OF AMOPHOUS SERPENT OF SATAN EGO IN MODERN WORLD: «MORIA ENOCOMIUM»

Erasmus in «Moria» did his best to laugh down not merely Metaphysics of Intellect as truth of laws of nature of Maker, but first and foremost men of letters: philosophers, Christian saints, monks, priests. He have made mockery from Socrates and Plato, Marcus Aurelius Thomas Aquinas. He derided Plato's Republic of philosophers. He laughed down Thought, Conscience and Friendliness of thinking people, extolling meanwhile stupidity, vainglory and «pleasures» of sexual life. He sided with Nietzsche and Greek Paganism of Dionysus and Cupid against Metaphysics of Intellect of rational philosophy of Socrates and Plato. His «wise men» are always mad, falling short with practice, hypocrites extolling friendship and truth and striving only for vainglory, insane men of fantasy, selling their delirium as science.

It was Michel Foucault who evolved this train of thought of Erasmus in his «Madness and Civilization: A History of Insanity

in the Age of Reason». The perfect instance of «Suicide of Thought», for Foucault was Hubris Ego, schizoid mentality of broken cyclic homeostasis of material energy and still living body of energy of Spirit.

Nowadays, as everyone knows, it is «Moria» of Erasmus, «Birth of tragedy» by Nietzsche, «madness and Civilization» by Foucault which is triumphant. Stupidity, as Orwell has predicted, is protected on most high levels of «Darwinian philosophy». And effect produced by that revolution of stupidity is Morons Ruling the World.

4) INTELLECTUAL THERAPY OF THEORY OF PSYCHIC ENERGY

Theory of Psychic Energy seek to prove that there are two planes of human existence: plane of biology and plane of psychic energy. It is obvious that energy of spirit cannot exist separately from flesh, at least for today. That biological functioning of brain is correlating with functioning of thought. And yet, we, as Leibnitz has denoted, cannot know how biological processes are connected with intellectual processes. Because energies of mind have another system of laws of nature, which determinates their functioning. That is to say — system of laws of nature revealed in Discovery of Psychic energy in two Field of Forces of spiritual and material energies.

> Wikipedia:
> «Leibniz's „Mill Argument," presented in his Monadology, is a thought experiment that argues against materialism by asserting that a sufficiently large, complex machine — even one the size of a mill — would only reveal its mechanical parts (gears, levers, etc.) and never the subjective experience of consciousness, thought, or perception within its interior. This thought experiment aims to demonstrate that mental phenomena cannot be explained by purely mechanical processes or physical matter, implying that the mind must involve something non physical, like his concept of simple, windowless monads»

This is why interference in biological functioning of brain is gravely prohibited in Theory of Psychic energy. The only result produced by such interference in mind of people suffering psychosis is this: no man no problem. To murder men does not mean to fix the problem. To deal with psychic disorders (of non-organic genesis) we must know laws of energies of psyche and act through intellectual therapy, that is to say through controlling laws of energy of spirit.

When objective is set rightly, we can perceive that «to cure psychosis» appears a false task. It is like therapy of men, suffering with overindulgence in food and alcohol. The cure is to prevent overindulgence in case of biology, and prevent activity of material energy in case with mind. «to prevent» is the right word of Intellectual therapy. And this implies long and proper process of education from school. For the goal is to teach person to distinguish true self of energy of spirit from false Ego of material energy, which are mixed up in perception of common men. And to learn to separate this two energies means to learn history as manifestation of laws of psychic energy: the deadly battle throughout human history of these two energies. To learn laws of energies of mind means to get knowledge of yourself. To learn yourself is by no means reduced to Freudian process of child's memoirs.

5) PSYCHIATRY OF AMORPHOUS SERPENT OF SATAN EGO

.John 12:31

> 12:31Now is the judgment of this world: now shall the prince of this world be cast out.
> 14: 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
> 16:11 Of judgment, because the prince of this world is judged»

You can observe already from data of investigation of tribe Dobus that Satan Ego — is dead stupid material energy striving for

murders and treachery. You can observe this from entire History of Evil Forces of mankind: opposition between Good Emperors and Evil Emperors in Rome, opposition between Luis the Saint and King John, opposition between Saint Augustine, St. Ambrose and Wicked popes of Borja's tradition.

AT present, altogether with destruction of thought and victory of «Moria», Satan Ego of Evil of material energy appeared triumphant all over the world.

They are princes of Leviathans, for Leviathan of sadomasochism, of slavery and bosses is social body of material energy of cyclic homeostasis of determinate energies, estranged from Intellect of controlling energy of spirit. And Leviathan, according to Bible, is Serpent — Amorphous Serpent of dead Thought, dead Conscience, and dead Friendliness (like Dobus).

What will aim princes of Leviathans of material energy? «protection of stupidity» and «doublethinking " of Amorphous Serpent, as Orwell has predicted.

Satans of previous epochs did their best to break energy of spirit of saints and heroes, aspiring for City of God, for Church of Thought and Friendliness of energy of spirit. But failed: they preferred to become martyrs, to die in pain than to subdue to the malicious will of tyrants. In our epoch of mad science, trained to kill and torture people, they miraculously have obtained the magic device to settle all their problems with stubborn men of letters: PSYCHIATRY. You need only to read «GULAG» by Solzhenitsyn, literature on punitive psychiatry in Soviet Union, «CIA and control of mind» on CIA's report by John Marks, «1984» Orwell, and «Impact of science on society» by Russell, «Anatomy of destructiveness» by Fromm to ascertain that «psychiatry» as means to «protect stupidity» of «Moria», as weapons to «make people silly and happy» like «fat hogs» of «Moria» is magic finding of Satan Ego of our «scientific civilization». And the last, but not the least — to earn some billions dollars on selling drugs to addicted «patients».

Those miracles, which favored Satans so much are achievements of serious science in physics. In situation

of catastrophe of social science of Darwinian paradigm, situation of triumph of Folly as Russell noticed, the great product of serious science (of energy of spirit) had got in hands of Rulers of Moria, not in hands of those who worked hard to achieve results in techniques. With this subject matter, of technology in hands of Folly, B. Russell deals in his book «Impact of science on society», stressing the sinister influence of science in such circumstances (like Orwell in «1984»).

B. Russell, «Impact of science on society»:

> «Broadly speaking, we are in the middle of a race between human skill as to means and human folly as to ends. Given sufficient folly as to ends, every increase in the skill required to achieve them is to the bad. The human race has survived hitherto owing to ignorance and imcompetence; but, given knowledge and competence combined with folly, there can be no certainty of survival. Knowledge is power, but it is power for evil just as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow»

Wikipedia on Anti-psychotics

> — «pharmacological lobotomy»
> — The original antipsychotic drugs were happened upon largely by chance and then tested for their effectiveness. The first, chlorpromazine, was developed as a surgical anesthetic. It was first used on psychiatric patients because of its powerful calming effect; at the time it was regarded as a non-permanent «pharmacological lobotomy». [283] Lobotomy at the time was used to treat many behavioral disorders, including psychosis, although its effect was to markedly reduce behavior and mental functioning of all types
> — The long term use of antipsychotics often changes the brain both structurally and chemically in a way that can be difficult or impossible to reverse
> — Joanna Moncrieff has argued that antipsychotic drug treatment is often undertaken as a means of control rather than to treat specific symptoms experienced by the patient.
> — A meta-analysis of observational studies with over two million individuals has suggested a moderate association of antipsychotic use with breast cancer.

> — Loss of grey matter and other brain structural changes over time are observed amongst people diagnosed with schizophrenia. Meta-analyses of the effects of antipsychotic treatment on grey matter volume and the brain's structure have reached conflicting conclusions.
> — There is evidence that withdrawal syndrome of antipsychotics can result in psychosis. [163]
> — Antipsychotics were once among the biggest selling and most profitable of all drugs, generating $22 billion in global sales in 2008. [294] By 2003 in the US, an estimated 3.21 million patients received antipsychotics, worth an estimated $2.82 billion. Over 2/3 of prescriptions were for the newer, more expensive atypicals, each costing on average $164 per year, compared to $40 for the older types. [295] By 2008, sales in the US reached $14.6 billion, the biggest selling drugs in the US by therapeutic class. [296]
> — In the five years since July 2017 the number of antipsychotic medicines dispensed in the community in the United Kingdom has increased by 11.2%. There have also been substantial price rises.

I entertain hope that I will have to time to finish my life by suicide before this horrendous Amorphous Serpent will reach me in some way. For if they will count their plan on closing me in madhouse as failed, they will return to some of their other plans on «blackening» me. For to kill me as I am, innocent and heroic warier for Truth and Conscience — «they will have a huge problem of their hands» of martyrdom. Though they called me «invisible warrior» in their «doublethinking» writing on Facebook, and this phrase on «huge problem on their hands» with picture of little girl in white bows.

6) CONSPIRACY OF SECRET SERVICES OF RUSSIA, USA, MI 6, MOSSAD, VATICAN AGAINST DISCOVERY OF PSYCHIC ENERGY

To confirm destiny of Satans to apply to Psychiatry in their deadly fight against Science of energy of Spirit throughout the History of mankind, Princes of our World, united in Conspiracy of Secret Services 9the body of cunning treachery of amorphous Serpent) decided to close Author of Discovert of Psychic Energy in madhouse.

They hired Armenian gold-digger Sevak Oganesyan, who had taken as his lodgings apartment under my apartment in my house in Vladikavkas, They hired my brother Ruslan Khugaev, vice-president of federal party Communists of Russia and his brother Roland to discredit me and to close me in madhouse,

I have made two videos in three hour length to narrate on Conspiracy and the role of those people of my environment in plans of Secret Services on «Deformation» of brain of scientist in «fat hog» of Moria on my Facebook page. See also Appendix on my Facebook's posts for latest July and August 2025.

7) BRILLIANT SPEECH OF GEOFFREY HINTON AT THE NOBEL PRIZE BANQUET, 10 DECEMBER 2024

And let me to finish my Introduction with this conscientious account of «father of Artificial Intellect» on possible peril of techniques of any kind in hands of «folly» as Russell says in «Impact of science on society':

«Geoffrey Hinton's speech at the Nobel Prize banquet, 10 December 2024.

> Ladies and Gentlemen,
> This year the Nobel committees in Physics and Chemistry have recognized the dramatic progress being made in a new form of Artificial Intelligence that uses artificial neural networks to learn how to solve difficult computational problems. This new form of AI excels at modeling human intuition rather than human reasoning and it will enable us to create highly intelligent and knowledgeable assistants who will increase productivity in almost all industries. If the benefits of the increased productivity can be shared equally it will be a wonderful advance for all humanity.
> Unfortunately, the rapid progress in AI comes with many short-term risks. It has already created divisive echo-chambers by offering people content that makes them indignant. It is already being used by authoritarian governments for massive surveillance and by cyber criminals for phishing attacks. In the near future AI may be used to create terrible new viruses and horrendous lethal weapons that decide by themselves who to kill or maim. All of these short-term risks

> require urgent and forceful attention from governments and international organizations.
> There is also a longer term existential threat that will arise when we create digital beings that are more intelligent than ourselves. We have no idea whether we can stay in control. But we now have evidence that if they are created by companies motivated by short-term profits, our safety will not be the top priority. We urgently need research on how to prevent these new beings from wanting to take control. They are no longer science fiction»""».

We have this research: Discovery of Psychic Energy.

He is warning against Schizoid intellect of material energy.

Discovery of Psychic Energy distinguishes between true Scientific control as control of laws of energies; And fictitious intellect of Schizoid mentality.

And especially Cunning and malicious will of Amorphous Serpent

CHAPTER 1. JESUS WAGES WAR TO ANTICHRIST

1. SATAN-EGO OF MATERIAL ENERGY AS MONSROUS NON-HUMAN REPTILE

— My dear Saint Friends, — said Jesus, addressing to the great minds of humanity of all ages, — all of you know, that Our Father, has appointed me as responsible for this final stage in our battle with Evil on earth. It is not that any of you would have coped poorer had he been appointed instead of me. Of course, not. It is because that final stage of battle with demon, took the form of battle with Antichrist, that is to say Satans have contrived to twist my own words against me! I never seen and could imagine anything as disgusting as this! Our Father, Lord, says now it is me who is responsible for the outcome of the final fight! I need your help, Friends!

Jesus felt furious. The only thought of earthly Satans, employing his words of Gospel against him, made him burn with savage indignation. All those sacrifices, all his saint friends, all that industrious labor of hundreds of saints and scientists, all that damn ages of victory of satan making their service to God intolerable martyrdom, his own bloody crucifixion, at last! And all these, all these, I say, — kept he repeating to himself — just to set Satan in all comfort and solidity on the throne of Antichrist! To confirm stench of Evil by My words, by our great sacrifices!!!

He felt now his tightly clenched fists rushing about in wild anger.

— What will you say, brothers? — addressed Jesus again to the assemble of human's geniuses in Heaven.

— Well, this is obvious, you should not feel so upset, all of us, thinkers, responsible for unfinished, unaccomplished work. Not

only you. And all of us knew, please don't forget this, that the last stage would be age of Antichrist! — said G. K. Chesterton, — It is normal in circumstances, when science is destructed and Gospel of Revelation is but language of parables. Certainly, they will twist it to the side of Satan.

The perfect instance is all those attempts to introduce you, Jesus, as weak idiot, readily giving victory to the Evil! As slave of Evil, which will prefer prosperity of Satan to fight with him! And all this when the main idea of Gospel — is Debt of any Christian to wage do or die war to Evil!

Chesterton, «Orthodoxy»:

> «Here is another case of the same kind. I felt that a strong case against Christianity lay in the charge that there is something timid, monkish, and unmanly about all that is called» Christian,» especially in its attitude towards resistance and fighting. The great sceptics of the nineteenth century were largely virile. Bradlaugh in an expansive way, Huxley in a reticent way, were decidedly men. ...Instead of looking at books and pictures about the New Testament I looked at the New Testament. There I found an account, not in the least of a person with his hair parted in the middle or his hands clasped in appeal, but of an extraordinary being with lips of thunder and acts of lurid decision, flinging down tables, casting out devils, passing with the wild secrecy of the wind from mountain isolation to a sort of dreadful demagogy; a being who often acted like an angry god — and always like a god. Christ had even a literary style of his own, not to be found, I think, elsewhere; it consists of an almost furious use of the a fortiori. His» how much more» is piled one upon another like castle upon castle in the clouds. The diction used about Christ has been, and perhaps wisely, sweet and submissive. But the diction used by Christ is quite curiously gigantesque; it is full of camels leaping through needles and mountains hurled into the sea. Morally it is equally terrific; he called himself a sword of slaughter, and told men to buy swords if they sold their coats for them. That he used other even wilder words on the side of non-resistance greatly increases the mystery»

— I agree in this with Chesterton, — said Bertrand Russell. — I have written in my book «Power», that Christianity never asserted weakness, only power! Especially, power of Spirit. In the same book I listed you, my brother Jesus, among most powerful

persons ever came the Earth: Buddha, Pythagoras, Galileo and Jesus.

B. Russell, «Power»:

> «Nietzsche accused Christianity of inculcating a slave morality, but ultimate triumph was always the goal. «Blessed are the meek, for they shall inherit the earth.» Or as a well-known hymn more explicitly states it:
> The Son of God goes forth to war,
> A kingly crown to gain.
> His blood-red banner streams afar.
> Who follows in His train?
> Who best can drink his cup of woe,
> Triumphant over pain,
> Who patient bears his cross below,
> He follows in His train.»

— The intolerable ugliness of situation is, — said again Jesus, — that this final stage, God damn it, appeared to be not the stage of most feeble, exhausted Satan, but, on the contrary, the stage of worldwide victory of Satan!! And worse, victory of Satan in the appearance of Antichrist! They adopted My Words against me! They adopted My Words against Holy Spirit and Lord Himself!!

— This was not surprise to any of us, Jesus, stop your fret and try to pull yourself together. — said Albert Schweitzer («The Decay and restoration of civilization»), J. Benda («Treason of Intellectuals»), Alen Finkelcraut («Undoing of Thought»), A. Camus («The Rebel»), G. Orwell («1984»). — All of us predicted in our researches the Triumph of Hell on the Earth after that hideous fact of Destruction of Rationalism had taken place.

— Yes, friends, you seem to forget my prediction on victory of Hell after dissolution of Thought — laughed Chesterton, contaminating everyone with optimism as usual. — It was inevitable when science went to pieces, because it is science which quickens Divine Spirit of human's energy. No Intellect, no Science, no Thought — this means that God is also dead in humanity. And therefore it is the very time for Satan to lift his head up and to usurp the throne of God. The victory

of Satan after wreckage of Thought — what could be more natural?

— Well, thank you, friends, you are always my great source of solace, — said Jesus, calming down a little. — But if destruction of Thought and Science is the fact, and of Thought and science are the only foundation of Holy Spirit in humanity, then how we are to vanquish Satan? How?

— Oh, you know this as well as we do, — said Ernest Renan, — tesla's Discovery of Psychic Energy will restore Rational Philosophy as Metaphysics of Intellect, and thus restore Thought and Science. And she has already written her many books on the subject and devolved them to people! We are winning!

— Ha-ha-ha! — laughed Jesus, — winning! This is another case which makes me furious as hell. I know of course on tesla's science, for it is her works which set Gospel as science, not merely parables. I know she has been laboring all those horrible years of pressure in torture and permanent violence and threats. And survived them with Gods help to hand her study in hands of people. Yes, I know all this, of course. But, is her science winning on the earth? This is your fantasy, Renan! She is under despicable pressure of unhuman monsters, destitute of reason or conscience. And this horrifies me. What if all her labor has been in vain? What if they will simply kill her and lie on her, and hide her study from the world? Those hideous monsters with masks of persons? They can do it, you know! SO, where the hell you are getting your optimism? I keep praying to God for answers, but he holds silence.

— We shall help Tesla, — said Renan. — Can you invite her to our council, Jesus?

— You know we have access to any divine soul on the Earth. But are you prepared to see the martyr's blood?

2. MORIA'S MONSTERS OF DEAD CONSCIENCE

— Tesla! What is going on for God's sake with your Discovery?! — asked her Jesus the moment she saw the martyr. — Lord keeps asking all of us, and we don't know what to answer? You have done such a incredibly comprehensive job on social science! I feel dizzy only to imagine the scale of your consideration of the matter! And still you are trapped in deadlock between Satans! My nerves are failing me watching this Disgrace of Lord! And still, I don't know what to think on causes of that infinite trap? Where is the end? What have we missed? Why Divine Spirit of people is still asleep? Why it is still fear and envy which guides them? Why we still fail to expose Devil's stench? Why they don't feel like we feel: the unfathomed disgust and savage indignation to the stench of Devil? Lord says we must find out on our own, without his help.

— Well, keep the fort Jesus, I think I have idea what is amiss. You shall not be so worried about me, I don't fear them, stupid morons. By the way, where is Erasmus, our reverend author of immortal «Moria encomium», «Praise to Folly». His Moria has won, and his Morons are ruling the earth! The incredible success of his «Praise to Folly» was first grand success on «Undoing of Thought» in social science, which ultimately produced the current situation with «suicide of thought» and dead science. So. Where is that wise man, I hope he is not among you, the saint genius of all ages? He is one of those «traitors of intellectuals» as Benda putted it, who had built the road for Satan's victory.

— Oh, all of them, regretting day and night their impact and their lot of being traitors. But what is your idea on what was amiss?

— This is apparent, dear Jesus. In all our endeavors to expose Morons in Power as face Of Devil to the world we failed because we did not say the essential thing: they has nothing to do with human beings! They are Monsters of Dead Conscience! They have no Soul, Have no energy of Spirit, have no Thought and therefore

God in there mind! They are Monsters of Leviathan, the crocodile, the hideous serpent, the reptile!

— Oh, but you did said this many times in your books! And I have said this in Gospel:

E. Renan, «Life of Jesus»:

> «Woe unto you, Scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. «Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. «Woe unto you, Scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them altar. in the blood of the prophets. Wherefore, ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers..... «Therefore, behold, I will send unto you prophets, and wise men, and scribes: some ofthem shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city. That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah, son of Barachiah, whom ye slew between the sanctuary and the Verily, I say unto you, all these things shall come upon this generation.»

— No, I told on Satan-Ego only in my Latest books! And not enough, while it is fundamental data on Satans! And your fine eloquence they will ignore as usual on grounds that this is merely parable and they may interpret it as they please. We need precise scientific definition of energy of Satans. Then Lord will liberate all of us from them! He has told me. Don't be upset Jesus, I am fine.

— And, then are you ready to give precise definition of Satans?

— Certainly, the work is partly done in my latest books, but Lord says I need one more, the last one to ascertain energy of Satan-Ego for people.

— Tell me, what is it. I need to know.

— Of course! First of all, you must remember that image of Devil is image of Serpent in Bible: not only Serpent of Adam and Eve Edem, but also Serpent as grand reptile of the ocean, Leviathan. Do you remember this?

— Yes, certainly, and? What this means?

— This means that Chesterton has been again in the right when underscoring the fact, that material energy has symbol of Circle, and that Serpent, eating its tail, as symbol of Circle — is symbol of Satan's Moria. Stupidity of material energy, destitute of thought and conscience, has symbol of Serpent, eating its tail: the symbol of Morons of Erasmus Moria.

Chesterton, «Everlasting man»:

> «It will appear only a jest to say that all religious history has really been a pattern of noughts and crosses. But I do not by noughts mean nothings, but only things that are negative compared with the positive shape or pattern of the other. And though the symbol is of course only a coincidence, it is a coincidence that really does coincide. The mind of Asia can really be represented by a round 0, if not in the sense of a cypher at least of a circle. The great Asiatic symbol of a serpent with its tail in its mouth is really a very perfect image of a certain idea of unity and recurrence that does indeed belong to the Eastern philosophies and religions. It really is a curve that in one sense includes everything, and in another sense comes to nothing. In that sense it does confess, or rather boast, that all argument is an argument in a circle. And though the figure is but a symbol, we can see how sound is the symbolic sense that produces it, the parallel symbol of the Wheel of Buddha generally called the Swastika»

Chesterton, «Orthodoxy»:

> «All that concerns us here, however, is to note that this panegoistic extreme of thought exhibits the same paradox as the other extreme of materialism. It is equally complete in theory and equally crippling in practice. They have both locked themselves up in two boxes, painted inside with the sun and stars; they are both unable to get out, the one into the health and happiness of heaven, the other even into the health and happiness of the earth. It is amusing to notice that many of the moderns, whether sceptics or mystics, have taken as their sign a certain eastern symbol, which is the very symbol of this ultimate

> nullity. When they wish to represent eternity, they represent it by a serpent with his tail in his mouth. There is a startling sarcasm in the image of that very unsatisfactory meal. The eternity of the material fatalists, the eternity of the eastern pessimists, the eternity of the supercilious theosophists and higher scientists of to-day is, indeed, very well presented by a serpent eating his tail, a degraded animal who destroys even himself»

— The thing is, Jesus, people with Disease of Satan-Ego are not Human beings, they are reptiles, serpents, monsters like crocodile Leviathan. Why God has given us symbol of serpent as symbol of Evil from the very beginning? Because, cycles of serpent has no strict line of Thought and Conscience.

— It was Snake and its Fraud which ruined Mankind. The apple was not, could not be Apple of Knowledge — For it is Truth which is goal of Spirit, and it is Lie which is Son of Devil. The image of Apple is thus image of Sin as Lie and Fraud of Serpent. This is why after eating Fruit of Sin Eve and Adam understood Disgust of love as sadomasochism and felt ashamed of being male and female. There is no distinction between male and female as Souls of Spirit. It is sadomasochism of gravitations of Narcissism and Inlovesickness of physical control of material energy which is sin and shame of mankind. And «apple of fraud of serpent» had introduced to mankind that sin of material energy.

Milton, «Paradise Lost»:

> «Thrones, Dominations, Princedoms, Virtues, Powers!
> For in possession such, not only of right,
> I call ye, and declare ye now, returned
> Successful beyond hope, to lead ye forth…
> Triumphant
> Him by fraud I have seduced
> From his Creator;
> and, the more to increase
> Your wonder, with an apple. He, thereat
> Offended worth your laughter hath given up
> Both his beloved Man and all this world,
> To Sin and Death a prey, and so to us,
> Without our hazard, labour, or alarm,

To range in, and to dwell, and over man
To rule as over all He should have ruled.
True is,
me also he hath judged, or rather
Me not, but the brute serpent, in whose shape
Man I deceived. That which to me belongs
[BOOK X.-472-507
Is enmity, which he will put between
Me and mankind. I am to bruise his heel;
His seed, when is not set, shall bruise my head.
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have the account
Of my performance. What remains, ye gods,
But up, and enter now into full bliss?
So having said, awhile he stood, expecting
Their universal shout, and high applause
To fill his ear, when, contrary, he hears,
On all sides, from innumerable tongues,
BOOK X. 508—540]
PAHADISE LOST.
A dismal universal hiss, the sound
Of public scorn. lie wondered, but not long
Had leisure, wondering at himself now more.
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs entwining
Each other, till, supplanted, down he fell
A monstrous serpent, on his belly prone,
Now ruled him, punished in the shape he sinned,
According to his doom. lie would have spoke,
But hiss for hiss returned with forked tongue
To forked tongue. For now were all transformed
Alike, to serpents all, as accessories
To his bold riot. Dreadful was the din
Of hissing through the hall, thick-swarming now
With complicated monsters,* head and tail,
Scorpion, and Asp, and Amphisbeena dire,
Cerastes horned, Hydrus, and Ellops drear,
And Dipsas not so thick swarmed once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa but still greatest he the midst,
Now Dragon grown, larger than whom the sun
Ingendered in the Pythian vale on slime,

> Huge Python,3 and his power no less he seemed
> Above the rest still to retain. They all
> Him followed, issuing forth to the open field,
> Where all yet left of that revolted rout,
> Heaven-fallen, in station stood, or just array,
> Sublime with expectation when to see
> In triumph issuing forth their glorious chief.
> They saw, but other sight instead a crowd
> Of ugly serpents!
> Horror on them fell,
> And horrid sympathy for, what they saw,
> PARADISE LOST.
> [BOOK X. 541—574
> They felt themselves now changing. Down their arms,
> Down fell both spear and shield;
> down they as fast,
> And the dire hiss renewed, and the dire form
> Catched, by contagion, like in punishment,
> As in their crime. Thus the applause they meant,
> Turned to exploding hiss, triumph to shame,
> Cast on themselves from their own mouths'.

CHAPTER 2. LEVIATHAN AS REPTILE OF FALSEHOOD. SATAN-EGO AS DEATH OF HUMAN BEING

1. LEVIATHAN AS REPTILE OF FALSEHOOD

— My purpose, my Saint Friends, is to approve and to demonstrate in science that like comatose state of person is no longer human being in the same way when material energy of mind evolves into Satan-Ego there is no longer human being; man is lost.

— Unfortunately, presently distortions in science (false science of Darwinian paradigm) and distortions in interpreting words of Jesus lead in opposite direction. That is to say — to prove that all distinctions between humans are merely issue of degree, not of kind. Whatever monstrous serpent may arise from systematic Lie of Satan-Ego present social «thought» of any sphere (religion, Darwinism, psychology and so on) will treat it as merely distortions of human and not as entire and complete loss of human being! Take any apparent monstrous serpent, which lost its human face with all possible evidence of the fact. Such as Nero, or Sade, or Hitler, Stalin, or both Borja, Pope and his infamous son. You will easily find not only educating men, championing them as quite positive with some deviations from tradition, but also entire theoretical directions, trying to justify perverts and madness. And thus, distinction in kind between human beings with functioning Thought and Conscience, and monstrous serpents, with dead Thought and Conscience ceases to exist!

— How are we to catch and imprison serpent of Evil in such a way, if it is always justified as ordinary Human, which differ from mankind only in degree? By no way! We are trapped! The only way

to imprison ugly serpent is to demonstrate through science that Satan –Ego of material energy is no longer human being. It is monstrous serpent of Dead Thought and Dead Conscience. And symbol of this serpent is Circle of cyclic homeostasis of material energy, deprived of thought.

Solzhenitsyn «GULAG» :

> «Physics is aware of phenomena which occur only at threshold magnitudes, which do not exist at all until a certain threshold encoded by and known to nature has been crossed. No matter how intense a yellow light you shine on a lithium sample, it will not emit electrons. But as soon as a weak bluish light begins to glow, it does emit them. (The threshold of the photoelectric effect has been crossed.) You can cool oxygen to 100 degrees below zero Centigrade and exert as much pressure as you want; it does not yield, but remains a gas. But as soon as minus 183 degrees is reached, it liquefies and begins to flow. Evidently evildoing also has a threshold magnitude. Yes, a human being hesitates and bobs back and forth between good and evil all his life. He slips, falls back, clambers up, repents, things begin to darken again. But just so long as the threshold of evildoing is not crossed, the possibility of returning remains, and he himself is still within reach of our hope. But when, through the density of evil actions, the result either of their own extreme degree or of the absoluteness of his power, he suddenly crosses that threshold, he has left humanity behind, and without, perhaps, the possibility of return».

— Let us begin with image of Leviathan as monstrous serpent in Bible (and pleas bear in mind, that Leviathan, due to book by Hobbs, is also image of tyrannical lawless state).

Wikipedia, on Leviathan:

> **«Leviathan (/lɪˈvaɪ. əθən/ *liv-EYE-ə-thən*; Hebrew: ִוָתְיִלְ ‎ romanized: *Līvyāṯān*; Greek: Λεβιάθαν) is a sea serpent demon noted in theology and mythology. It is referenced in the Hebrew Bible, as a metaphor for a powerful enemy, notably Babylon. It is referred to in Psalms, the Book of Job, the Book of Isaiah, and the pseudepigraphical Book of Enoch. Leviathan is often an embodiment of chaos, threatening to eat the damned when their lives are over. In the end, it is annihilated. Christian theologians identified Leviathan with the demon of the deadly sin *envy*. According to Ophite Diagrams, Leviathan encapsulates the space of the material world.**

In Gnosis, it encompasses the world like a sphere and incorporates the souls of those who are too attached to material things, so they cannot reach the realm of God's fullness beyond, from which all good emanates. In Hobbes, Leviathan becomes a metaphor for the omnipotence of the state, which maintains itself by educating children in its favour, generation after generation

In Judaism:

The enormous size of Leviathan is described by Johanan bar Nappaha, from whom proceeded nearly all the aggadot concerning this monster: «Once we went in a ship and saw a fish which put his head out of the water. He had horns upon which was written: «I am one of the meanest creatures that inhabit the sea. I am three hundred miles in length, and enter this day into the jaws of the Leviathan'».

When Leviathan is hungry, reports Rabbi Dimi in the name of Rabbi Johanan, he sends forth from his mouth a heat so great as to make all the waters of the deep boil, and if he would put his head into Paradise no living creature could endure the odor of him. His abode is the Mediterranean Sea.

Isaiah 27:1

1 In that day the LORD with His sore and great and strong sword will punish leviathan the slant serpent, and leviathan the tortuous serpent; and He will slay the dragon that is in the sea.

In Christianity:

Leviathan can also be used as an image of the devil, endangering both God's creatures — by attempting to eat them — and God's creation — by threatening it with upheaval in the waters of chaos. A «dragon» (*drakon*), being the usual translation for the leviathan in the Septuagint, appears in the Book of Revelation. Although the Old Testament nowhere identifies the leviathan with the devil, the seven-headed dragon in the Book of Revelation explicitly is\ By this the battle between God and the primordial chaos monsters shifts to a battle between God and the devil. Only once, in the Book of Job, the leviathan is translated as «sea-monster» (κῆτος, *ketos*).

In the following chapter, a seven-headed beast, described with the same features as the dragon before, rises from the waters endowing a Beast of the Earth with power. Dividing the beasts into monster of water and one of dry earth is probably a recalling of the monstrous pair Leviathan and Behemoth. In accordance with Isaiah 27:1, the dragon will be slain by God on the last day and cast into the abyss. The annihilation of the chaos-monster results in a new world of peace, without any trace of evil.

***Antichrist on Leviathan*, Liber floridus, 1120 (picture).**

Jerome comments on Psalm 104:26 that «this is the dragon that was cast out of Paradise, that beguiled Eve, and is permitted in this world to make sport of us. How many monks and clerics has it dashed headlong! „They all look to you to give them food in due time," for all the creatures of God live at His bidding.»
Peter Binsfeld classified Leviathan as the demon of envy, as one of the seven Princes of Hell corresponding to the seven deadly sins. Leviathan became associated with, and may originally have been referred to by, the visual motif of the Hellmouth, a monstrous animal into whose mouth the damned disappear at the Last Judgment, found in Anglo-Saxon art from about 800, and later all over Europe»

2. SATAN-EGO AS LOSS OF HUMAN: DEAD THOUGHT AND DEAD CONSCIENCE

Here I will only outline the target of the following research, in which I shall try to demonstrate the validity of outlined below three main features of Satan-Ego of material energy as monstrous non-human serpent of cyclic homeostasis.

Thus, essential features of Satan-Ego of material energy of mind we can arrange under three heads: dead thought (fraud and sophistics), dead conscience (treachery) and dead love (sadomasochism, eating people).

1). DEAD THOUGHT (FRAUD OF FALSEHOOD)

Erasmus " Moria Encomium» (Praise to Folly) :

«But let none of you expect from me that after the manner of rhetoricians I should go about to define what I am, much less use any division; for I hold it equally unlucky to circumscribe her whose deity is universal, or make the least division in that worship about which everything is so generally agreed. Or to what purpose, think you, should I describe myself when I am here present before you, and you behold me speaking? For I am, as you see, that true and only giver of wealth whom the Greeks call *Moria*, the Latins *Stultitia*, and our plain English *Folly*.
For even the Stoics themselves that so severely cried down pleasure did but handsomely dissemble, and railed against it to the common

people to no other end but that having discouraged them from it, they might the more plentifully enjoy it themselves. But tell me, by Jupiter, what part of man's life is that that is not sad, crabbed, unpleasant, insipid, troublesome, unless it be seasoned with pleasure, that is to say, folly? For the proof of which the never sufficiently praised Sophocles in that his happy elegy of us, «To know nothing is the only happiness,» might be authority enough, but that I intend to take every particular by itself.

Why is Cupid always portrayed like a boy, but because he is a very wag and can neither do nor so much as think of anything sober? Why Venus ever in her prime, but because of her affinity with me? Witness that color of her hair, so resembling my father, from whence she is called the golden Venus; and lastly, ever laughing, if you give any credit to the poets, or their followers the statuaries. What deity did the Romans ever more religiously adore than that of Flora, the foundress of all pleasure? Nay, if you should but diligently search the lives of the most sour and morose of the gods out of Homer and the rest of the poets, you would find them all but so many pieces of Folly. And to what purpose should I run over any of the other gods' tricks when you know enough of Jupiter's loose loves?

G. Orwell, «1984»:

«Anything could be true. The so-called laws of Nature were nonsense. The law of gravity was nonsense. O'Brien silenced him by a movement of his hand. «We control matter because we control the mind. Reality is inside the skull. You will learn by degrees, Winston. There is nothing that we could not do. Invisibility, levitation — anything. I could float off this floor like a soap bubble if I wish to. I do not wish to, because the Party does not wish it. You must get rid of those nineteenth-century ideas about the laws of Nature. We make the laws of Nature.» «We control life, Winston, at all its levels. You are imagining that there is something called human nature which will be outraged by what we do and will turn against us. But we create human nature. Men are infinitely malleable. Or perhaps you have returned to your old idea that the proletarians or the slaves will arise and overthrow us. Put it out of your mind. They are helpless, like the animals. Humanity is the Party. The others are outside — irrelevant.»

G. Orwell, «1984»:

«Science, in the old sense, has almost ceased to exist. In Newspeak there is no word for «Science'. The empirical method of thought, on

which all the scientific achievements of the past were founded, is opposed to the most fundamental principles of Ingsoc. And even technological progress only happens when its products can in some way be used for the diminution of human liberty. In all the useful arts the world is either standing still or going backwards. The fields are cultivated with horse-ploughs while books are written by machinery. But in matters of vital importance — meaning, in effect, war and police espionage — the empirical approach is still encouraged, or at least tolerated. The two aims of the Party are to conquer the whole surface of the earth and to extinguish once and for all the possibility of independent thought. There are therefore two great problems which the Party is concerned to solve. One is how to discover, against his will, what another human being is thinking, and the other is how to kill several hundred million people in a few seconds without giving warning beforehand. In so far as scientific research still continues, this is its subject matter. The scientist of today is either a mixture of psychologist and inquisitor, studying with real ordinary minuteness the meaning of facial expressions, gestures, and tones of voice, and testing the truth-producing effects of drugs, shock therapy, hypnosis, and physical torture; or he is chemist, physicist, or biologist concerned only with such branches of his special subject as are relevant to the taking of life»

S. Bing, «What would Machiavelli do?»:

«He would lie when necessary»
Truth must be at your service, not at your guidance. And what is truth? Is there anyone who knows what is truth and what is lie? And is there absolute truth? Can we say that there is only truth in particular? Only partial truth? True in some more profound sense? True for military? True for me, but not for you? Excessively true? Of course, can! Especially in case you have such power that can coerce people to see truth where you please. In case with real Princes truth is everything they please to pronounce»
«Hewould be unpredictable»
Impulsiveness. Inconstancy. Capriciousness. In short, no one knows what will you do next moment. However whatever you may do, everyone knows it would be something weighty and extremely, extremely obnoxious. And this is great. Don't you like to see their scary faces? And are they really that clever if they don't know where the next, low will come from? Wanton chaos — well known weapon, employed by terrorists, bosses and «brain-washers» and all kind of men, who want to dominate others».

R. Greene, «48 laws of power»:

«Power can only thrive if it is flexible in its forms. To be formless is not to be amorphous; everything has a form-it is impossible to avoid. The formlessness of power is more like that of water, or mercury, taking the form of whatever is around it. Changing constantly, it is never predictable. The powerful are constantly creating form, and their power comes from the rapidity with which they can change. Their formlessness is in the eye of the enemy who cannot see what they are up to and so has nothing solid to attack. This is the premier pose of power: ungraspable, as elusive and swift as the god Mercury, who could take any form he pleased and used this ability to wreak havoc on Mount Olympus. Despite upsets and delays, the permeable style of power generally triumphs in the end, just as Athens eventually won victory over Sparta through its money and its culture. When you find yourself in conflict with someone stronger and more rigid, allow them a momentary victory. Seem to bow to their superiority. Then, by being formless and adaptable, slowly insinuate yourself into their soul. This way you will catch them off guard, for rigid people are always ready to ward off direct blows but are helpless against the subtle and insinuating. To succeed at such a strategy you must play the chameleon-conform on the surface, while breaking down your enemy from the inside».

G.K. Chesterton, «What is wrong with the world»:

«„I say God is One," and „I say God is One but also Three," that is the beginning of a good quarrelsome, manly friendship. But our age would turn these creeds into tendencies. It is exactly the same with politics. Our political vagueness divides men, it does not fuse them. Men will walk along the edge of a chasm in clear weather, but they will edge miles away from it in a fog. ...A creed is a collective thing, and even its sins are sociable. A prejudice is a private thing, and even its tolerance is misanthropic. So it is with our existing divisions. They keep out of each other's way; the Tory paper and the Radical paper do not answer each other; they ignore each other. Genuine controversy, fair cut and thrust before a common audience, has become in our special epoch very rare. For the sincere controversialist is above all things a good listener. The really burning enthusiast never interrupts; he listens to the enemy's arguments as eagerly as a spy would listen to the enemy's arrangements. But if you attempt an actual argument with a modern paper of opposite politics, you will find that no medium is admitted between violence and evasion. You will have no answer

except slanging or silence. A modern editor must not have that eager ear that goes with the honest tongue. He may be deaf and silent; and that is called dignity. Or he may be deaf and noisy; and that is called slashing journalism. In neither case is there any controversy; for the whole object of modern party combatants is to charge out of earshot».

Roger Kimball in Introduction to «Treason of Intellectuals»:

«Beginning with Benda, Finkielkraut catalogues several prominent strategies that contemporary intellectuals have employed to retreat from the universal. A frequent point of reference is the eighteenth century German Romantic philosopher Johann Gottfried Herder. „From the beginning, or to be more precise, from the time of Plato until that of Voltaire," he writes, „human diversity had come before the tribunal of universal values; with Herder the eternal values were condemned by the court of diversity." Finkielkraut focuses especially on Herder's definitively anti-Enlightenment idea of the Volksgeist or „national spirit." Quoting the French historian Ernest Renan, he describes the idea as „the most dangerous explosive of modern times." „Nothing," he writes, „can stop a state that has become prey to the Volksgeist" It is one of Finkielkraut's leitmotifs that today's multiculturalists are in many respects Herder's (generally unwitting) heirs. The Undoing of Thought resembles The Treason of the Intellectuals stylistically as well as thematically. Finkielkraut's distinctive contribution is to have taken the measure of the cultural swamp that surrounds us, to have delineated the links joining the politicization of the intellect and its current forms of debasement».

Chesterton, «Heretics»:

«Man can hardly be defined, after the fashion of Carlyle, as an animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable, becoming more and more human. When he drops one doctrine after another in a refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the

unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded»

2). DEAD CONSCIENCE (TREACHERY)

Fromm «Anthology of human destructiveness»:
«Two features are the main characteristics of this system; the importance of private ownership and of malignant sorcery. The Dobus have „disease-charms" which produce and cure illnesses and each illness has a special charm. Illness is explained exclusively as a result of malevolent use of a charm. Some individuals own a charm which completely controls the production and cure of a certain illness. This disease-and-cure monopoly for one illness naturally gives them considerable power. Their whole life is governed by magic since no result in any field is possible without it, and magical formulae quite aside from those connected with illness are among the most important items of private property. All existence is cutthroat competition and every advantage is gained at the expense of the defeated rival. But competition is not as in other systems, open and frank, but secret and treacherous. The ideal of a good and successful man is one who has cheated another of his place. The most admired virtue and the greatest achievement is a system of sharp practices which stresses one's own gains at the expense of another's loss. The art is to reap personal advantage in a situation in which others are victims. (This is a system quite different from that of the market which, in principle at least, is based on a fair exchange by which both sides are supposed to profit.) Even more char acteristic of the spirit in this system is their treachery. In ordinary rela tions the Dobuan is suave and unctuously polite. As one man puts it: „If we wish to kill a man we approach him, we eat, drink, sleep, work and rest with him, it may be for several moons. We bide our time. We call him friend." (R. Benedict, 1934.) As a result, in the not infrequent case of murder, suspicion falls on those who have tried to be friends with the victim»

R. Greene, «48 laws of power»:

«LAW10 INFECTION: AVOID THE UNHAPPY AND UNLUCKY You can die from someone eases misery-emotional states are as infectious as diseases. You may feel you are helping the drowning man but you are only precipitating your own disaster. The unfortunate sometimes draw misfortune on themselves; they will also draw it on you. Associate with the happy and fortunate instead.

LAWI2 USESELECTIVE HONESTY AND GENEROSITY TO DISARM YOUR VICTIM
One sincere and honest move will cover over dozens of dishonest ones. open-hearted gestures of honesty and generosity bring down the guard of even the most suspicious people. Once your selective honesty opens ahole in their armor, you can deceive and manipulate them at will. A timely gift-a Trojan horse-will serve the same purpose.
LAW11 WHEN AS KING FOR HELP, APPEAL TO PEOPLE'S SELF-INTEREST, NEVER TO THEIR MERCY OR GRATITUDE If you need to turn to an ally for help, do not bother to remind him of your past assistance and good deeds. He will find a way to ignore you. Instead, uncover something in your request, or in your alliance with him, that will benefit him, and emphasize it out of all proportion. He will res pond enthusiastically when he sees some thing to be gained for himself.
LAW14 POSE AS A FRIEND, WORK AS ASPY
Knowing about your rival is critical. Use spies to gather valuable information that will keep you a step ahead. Better still: Play the spy yourself. In polite social encounters, learn to probe. Ask indirect questions to get people to reveal their weaknesses and intentions. There is no occasion that is not an opportunity for artful spying».

R. Greene, «48 laws of power»:

«The use of scapegoats is as old as civilization itself. The bloody sacrifice of the scapegoat seems a barbaric relic of the past, but the practice lives on to this day, if indirectly and symbolically; since power depends on appearances, and those in power must seem never to make mistakes, the use of scapegoats is as popular as ever. What modem leader will take responsibility for his blunders? He searches out others to blame, as cape goat to sacrifice. It is an extremely human response to not look inward after a mistake or crime, but rather to look outward and to affix blame and guilt on a convenient object. In fact it is often wise to choose the most innocent victim possible as a sacrificial goat. Such people will not be powerful enough to fight you, and their naïve protests may be seen as protesting too much-maybe seen, in other words, as a sign of their guilt. Be careful, however, not to create a martyr. It is important that you remain the victim, the poor leader betrayed by the incompetence of those around you. If the scapegoat appears too weak and his punishment too cruel, you may end up the victim of your own device. Sometimes you should find a more powerful scapegoat-one who will elicit less sympathy in the long run».
Gibbon says with this regard on Severus: «arts of Severus cannot be justified by the most ample privileges of state reason. He promised

only to betray, he flattered only to ruin; and however he might occasionally bind himself by oaths and treaties, his conscience, obsequious to his interest, always released him from the inconvenient obligation»:

Gibbon, «The decay and fall of Roman Empire»:

«Yet the arts of Severus cannot be justified by the most ample privileges of state reason. He promised only to betray, he flattered only to ruin; and however he might occasionally bind himself by oaths and treaties, his conscience, obsequious to his interest, always released him from the inconvenient obligation. If his two competitors, reconciled by their common danger, had advanced upon him without delay, perhaps Severus would have sunk under their united effort. Had they even attacked him, at the same time, with separate views and separate armies, the contest might have been long and doubtful. But they fell, singly and successively, an easy prey to the arts as well as arms of their subtle enemy, lulled into security by the moderation of his professions, and overwhelmed by the rapidity of his action. He first marched against Niger, whose reputation and power he the most dreaded: but he declined any hostile declarations, suppressed the name of his antagonist, and only signified to the senate and people his intention of regulating the eastern provinces. In private, he spoke of Niger, his old friend and intended successor, with the most affectionate regard, and highly applauded his generous design of revenging the murder of Pertinax The sons of Niger had fallen into his hands among the children of the provincial governors, detained at Rome as pledges for the loyalty of their parents. As long as the power of Niger inspired terror, or even respect, they were educated with the most tender care, with the children of Severus himself; but they were soon involved in their father's ruin, and removed first by exile, and afterwards by death, from the eye of public compassion. The ambiguous conduct of Albinus, in not assuming the Imperial title, left room for negotiation. Forgetting, at once, his professions of patriotism, and the jealousy of sovereign power, he accepted the precarious rank of Caesar, as a reward for his fatal neutrality. Till the first contest was decided, Severus treated the man, whom he had doomed to destruction, with every mark of esteem and regard. Even in the letter, in which he announced his victory over Niger, he styles Albinus the brother of his soul and empire, sends him the affectionate salutations of his wife Julia, and his young family, and entreats him to preserve the armies and the republic faithful to their common interest. The messengers charged with this letter were instructed

to accost the Caesar with respect, to desire a private audience, and to plunge their daggers into his heart».

A. Morton, «Diana, her true story»:

«Of the many shocks inaugurated by the publication of Diana: Her True Story, and confirmed within only a few weeks of its appearance, this contrast between the public royal family and the private Windsors was one of the most dramatic. Within the Palace, a whispering campaign against the Princess now began in earnest as the royal family closed ranks against her. Both she and the Duchess of York became convinced that there were numerous plots and conspiracies against them, as often as not aimed at reducing the public's support for them. At times they fell victim to wild and ludicrous exaggerations; at others, however, their suspicions proved all too well founded. Meanwhile, a climate of paranoia prevailed within the royal family itself. Bitter accusations, witch-hunting inquests and acrimonious investigations — the latter occasionally involving officers from the Royal Protection Squad — became routine occurrences. It is little wonder, therefore, that coded conversations, the scrambler telephone and the paper-shredder came to figure daily in Diana's life. — Diana, as the rumoured source of my book, would be painted as a sick woman barely maintaining a tenuous grasp on reality. This offensive, rooted in disdain, if not derision, for the Princess, enjoyed the willing collusion of numerous newspaper executives. — the Princess gradually learned who was trying to blacken her name and poison the public against her. At first she was disbelieving, but eventually she was forced to accept, albeit reluctantly, that close friends of her husband — friends whom she had thought sympathetic to her — were briefing the media almost every day. — If she was sickened, however, she was not about to give in to the pressure: „Why don't you save yourself a phone call and ring the papers direct?" she demanded of Prince Charles during one terse conversation».

S. Bing, «What would Machiavelli do?»

«He would not has an ounce of conscience»
To gain success you will have to return to egocentricism of a conceited immoral child, who demands satisfaction of his every whim and ignores any objections on his way to the goal. You also can neutralize your conscience, having find «child» in yourself and bringing him out. The «younger» you will get thus the lighter you will commit wickedness, exempted thus from riddled conscience. My God, what a bliss! And

liberty to do whatever you please! In case you are still reside on lower stage of evolution, try to correct your personality in order to get rid from burden of consciousness»

Machiavelli, «Prince»:

«Giovanni, therefore, did not fail in any attentions due to his nephew, and he caused him to be honourably received by the Fermians, and he lodged him in his own house, where, having passed some days, and having arranged what was necessary for his wicked designs, Oliverotto gave a solemn banquet to which he invited Giovanni Fogliani and the chiefs of Fermo. When the viands and all the other entertainments that are usual in such banquets were finished, Oliverotto artfully began certain grave discourses, speaking of the greatness of Pope Alexander and his son Cesare, and of their enterprises, to which discourse Giovanni and others answered; but he rose at once, saying that such matters ought to be discussed inamore private place, and he betook himself to a chamber, whither Giovanni and the rest of the citizens wentin after him. No sooner were they seated than soldiers issued from secret places and slaughtered Giovanni andthe rest. After these murders Oliverotto, mounted on horseback, rode up and down the town and besieged the chief magistrate in the palace, so that in fear the people were forced to obey him, and to form a government, of which he made himself the prince....
...So if a leader does what it takes to win power and keep it, his methods will always be reckoned honourable and widely praised. The crowd is won over by appearances and final results. And the world is all crowd: the dissenting few find no space so long as the majority have any grounds at all for their opinions. There's a certain king today* — I'd better not call him by name — who never stops preaching peace and trust and is actually sworn enemy to both; and if he had ever practised either he would have lost his authority or his kingdom many times over».».

E. Fromm, «Anatomy of human destructivity»:

«Because neobehaviorism has no theory of man, it can only see behavior and not the behaving person. Whether somebody smiles at me because he wants to hide his hostility, or a salesgirl smiles because she has been instructed to smile (in the better stores), or whether a friend smiles at me because he is glad to see me, all this makes no difference to neobehaviorism, for „a smile is a smile." That it should make no difference to Professor Skinner as a person is hard to believe,

unless he were so alienated that the reality of persons no longer matters to him. But if the difference does matter, how could a theory that ignores i t be valid? Nor can neobehaviorism explain why quite a few persons conditioned to be persecutors and torturers fall mentally sick in spite of the continuation of „positive reinforcements." Why does positive reinforcement not prevent many others from rebelling, out of the strength of their reason, their conscience, or their love, when all conditioning works in the opposite direction? And why are many of the most adapted people, who should be star witnesses to the success of conditioning, often deeply unhappy and disturbed or suffer from neurosis? There must be impulses inherent in man which set limits to the power of conditioning; to study the failure of conditioning seems just as important, scientifically, as its success. Indeed, man can be conditioned to behave in almost every desired way; but only „almost." He reacts to those conditions that conflict with basic human requirements in different and ascertainable ways. He can be conditioned to be a s lave, but he will react with aggression or decline in vitality; or he can be conditioned to feel like part of a machine and react with boredom, aggression, and unhappiness. Basically, Skinner is a naive rationalist who ignores man's passions. In contrast to Freud, he is not impressed by the power of passions, but believes that man always behaves as his self-interest requires. Indeed, the whole principle of neobehaviorism is that self-interest is so powerful that by appealing to it-mainly in the form of the environment's rewarding the individual for acting in the desired sense man's behavior can be completely determined. In the last analysis, neobehaviorism is based on the quintessence of bourgeois experience: the primacy of egotism and self-interest over all other human passions».

3). DEAD LOVE (SADOMASOCHISM AS CANNIBALISM)

Find please, assertion of R. Green, admirer of Neitzsce, on human community as «jungle» of «vultures and hyenas».

Machiavelli, Neitzsche, Green — these are apostles of barbarism as «might is right». And they set this forth directly: best people, aristocracy are cannibals, eating other's people energy and thriving on stealing someone's hard work:

R. Greene, «48 laws of power»:

«The world of power has the dynamics of the jungle: There Are Those who live by hunting and killing, and there are also vast numbers of creatures (hyenas, vultures) who live off the hunting of others. These latter, less imaginative types are often incapable of doing the work that is essential for the creation of power. They understand early on, though, that if they wait long enough, they can always find another animal to do the work for them. Do not be naive: At this very moment, while you are slaving away on some project, there are vultures circling above trying to figure out a way to survive and even thrive off your creativity. It is useless to complain about this, or to wear yourself ragged with bitterness, as Tesla did. Better to protect yourself and join the game. Once You Have Established A Power base, become a vulture yourself, and save yourself a lot of time and energy. This is the essence of the Law: Learn to get others to do the work for you while you take the credit, and you appear to be of godlike strength and power. If you think it important to do all the work yourself, you will never get far, and you will suffer the fate of the Balboas and Teslas of the world. Find people with the skills and creativity you lack. Either hire them, while putting your own name on top of theirs, or find a way to take their work and make it your own. Their creativity thus becomes yours, and seem a genius to the world».

Below you will find opinion of Great Minds of Humankind, geniuses, on barbarism as moral cannibalism:

B. Russell, «The proposed roads to freedom»:

«Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, many men love their wives in the way in which they love mutton, as something to devour and destroy. But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable».

B. Russell, «The conquest of happiness»:

«The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this

reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other, one receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps of a quite impersonal sort. Evidently this springs from some defect in their nature, but it is one not altogether easy either to diagnose or to cure»

E. Renan, «Antichrist»:

«Every day Nero declares that art alone must be taken seriously, that all virtue is a lie, that the 'gallant man» is he who is frank and avows his complete shamelessness, that the» great man» is he who knows how to abuse all, lose all, and spend all. A virtuous man is to him a hypocrite, a rebel, a dangerous character, and, above all, a rival. Whenever he discovers some horrible piece of baseness, which seems to lend support to his theories, he is transported with delight. the dilettante menaces people with torture if they fail to admire his verses. A monomaniac, intoxicated with literary vainglory, who turns the fine maxims he has been taught into pleasantries worthy of a cannibal, a malicious urchin posing for the applause of street corner loafers such is the master to whom the Empire owes submission. Never before had such extravagance been known».

G. Spenser, «Social statics»:

«The proposition is that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — in the same proportion will they show depth of reverence for authority. What, now, area several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound. Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice of human sacrifices, infanticide, and assassination? That infringements

of personal liberty are greatest where awe of power is greatest is in some sort a truism, seeing that forced servitude, through which alone extensive violations of human liberty can be made, is impossible, unless the sentiment of power worship is strong»

Tolstoy, Kreutzer Sonata»:

«And when I hear people talk of the gilded youth, of the officers, of the Parisians, and all these gentlemen, and myself, living wild lives at the age of thirty, and who have on our consciences hundreds of crimes toward women, terrible and varied, when we enter a parlor or a ball-room, washed, shaven, and perfumed, with very white linen, in dress coats or in uniform, as emblems of purity, oh, the disgust! There will surely come a time, an epoch, when all these lives and all this cowardice will be unveiled! If we reject conventional explanations, and view the life of our upper and lower classes as it is, with all its shamelessness, it is only a vast perversity.
«It is like the cannibals fattening their prisoners in order to devour them, and assuring these unfortunates at the same time that their rights and their liberties are guarded!»

Shakespeare, Othello, Act III, scene IV, Emilia:

«They are all but stomachs, and we all but food; To eat us hungerly, and when they are full, They belch us».

CHAPTER 3. JESUS TAKES DISCOVERY IN HIS OWN HANDS. THE FORMLESS SERPENT

1. MEANEST PEOPLE WINNING AROUND THE WORLD

— It seems to me that Erasmus in his famous letter to Thomas More, comparing him with «Moria» (Stupidity in Greek), did not give his: friend proper estimation, — ironically noted Jesus. — For Erasmus was stupid, no doubt, and Thomas More was not! T. More's Utopia resembles Plato's Republic in exalting Study and Literature as fundamental felicity of mankind. On the contrary, Erasmus in his Praise of Moria, is doing his best to justify that Morons should Rule the World.

— I therefore conclude, — added Christ, — that we cannot identify Erasmus and Thomas More as friend in the true meaning of the word (only in meaning of Erasmus who contrived to mess the very notion of friendship in his Moria). It was his Praise to Stupidity which inaugurated «Suicide of Thought» (Chesterton, Camus), «Undoing of Thought», «Defeat of Mind», «Treason of Intellectuals» (J. Benda, A. Finkelkraut), «Mind at the end of its thither» (Wells). In other words, had inaugurated Age of Devil of Destruction of Metaphysics of Intellect, Rational philosophy, asserting laws of nature.

Erasmus, «Moria Encomium (Praise to Folly)»:

«And next to these is cried up, forsooth, that goodly sentence of Plato's, „Happy is that commonwealth where a philosopher is prince, or whose prince is addicted to philosophy." When yet if you consult historians, you'll find no princes more pestilent to the commonwealth than where the empire has fallen to some

smatterer in philosophy or one given to letters. To the truth of which I think the Catoes give sufficient credit; of whom the one was ever disturbing the peace of the commonwealth with his hair-brained accusations; the other, while he too wisely vindicated its liberty, quite overthrew it. Add to this the Bruti, Casii, nay Cicero himself, that was no less pernicious to the commonwealth of Rome than was Demosthenes to that of Athens. Besides M. Antoninus (that I may give you one instance that there was once one good emperor; for with much ado I can make it out) was become burdensome and hated of his subjects upon no other score but that he was so great a philosopher. But admitting him good, he did the commonwealth more hurt in leaving behind him such a son as he did than ever he did it good by his own government. For these kind of men that are so given up to the study of wisdom are generally most unfortunate, but chiefly in their children; Nature, it seems, so providently ordering it, lest this mischief of wisdom should spread further among mankind. For which reason it is manifest why Cicero's son was so degenerate, and that wise Socrates' children, as one has well observed, were more like their mother than their father, that is to say, fools»

— Tesla, give us your report on proceeding with Discovery of Psychic Energy, please.

— Well, you know Jesus I am doing my best! Under horrible pressure of Satans, in blood and threats, writing one masterpiece after another, in two languages! But the thing is Satans are Morons, and Science is ruined, you know. How I am to succeed with authentic science in the age of Ruling Moria? How? They keep frauding people to disguise from them supreme importance of Discovery.

— And if you ask me how are affairs with winning of Stupid and Immoral people around the world in Age of ruined social science, then I shall confirm, that meanest people are winning around the world.

Solzhenitsyn «GULAG»

> «Excluded by the nature of their work and by deliberate choice from the higher sphere of human existence, the servitors of the Blue

> Institution lived in their lower sphere with all the greater intensity and avidity. And there they were possessed and directed by the two strongest instincts of the lower sphere, other than hunger and sex: greed for power and greed for gain. (Particularly for power. In recent decades it has turned out to be more important than money.) Power is a poison well known for thousands of years. If only no one were ever to acquire material power over others! But to the human being who has faith in some force that holds dominion overall of us, and who is therefore conscious of his own limitations, power is not necessarily fatal. For those, however, who are unaware of any higher sphere, it is a deadly poison. For them there is no antidote. Remember what Tolstoi said about power? Ivan Ilyich had accepted an official position which gave him authority to destroy any person he wanted to! All without exception were in his hands, and anyone, even the most important, could be brought before him as an accused. (And that is just where our blue boys are! There is nothing to add to the description.) The consciousness of this power (and „the possibilities of using it mercifully"-so Tolstoi qualifies the situation, but this does not in any way apply to our boys) constituted for Ivan Ilyichthe chief interest and attraction of the service. But attraction is not the right word-it is intoxication!»

G. Orwell, «1984»:

> «Now I will tell you the answer to my question. It is this. The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness: only power, pure power. What pure power means you will understand presently. We are different from all the oligarchies of the past, in that we know what we are doing. All the others, even those who resembled ourselves, were cowards and hypocrites. The German Nazis and the Russian Communists came very close to us in their methods, but they never had the courage to recognize their own motives. They pretended, perhaps they even believed, that they had seized power unwillingly and for a limited time, and that just round the corner there lay a paradise where human beings would be free and equal. We are not like that. We know that no one ever seizes power with the intention of relinquishing it. Power is not a means, it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of persecution is persecution. The object of torture is torture. The object of power is power. Now do you begin to understand me?»

S. Bing, «What would Machiavelli do?»:

> «How did rich and powerful individuals who move the earth get where they are today? Are they smarter? Faster? Better looking? Certainly not. Some are even short and ugly. What then, is their edge?
> The answer is simple: they are meaner. That's all. And if you want to get where they are going, you will be meaner too.
> The good news is that once you get started, it's easy. Walking in the steps of the Florentine master, Stanley Bing will show you how to be all the Machiavelli you can be. How to beat people who are smarter than you are. How to make other people cringe and whimper when you enter a room. How to get what you want when you want it whether you deserve it or not. Without fear. Without emotion. Without finger-wagging morality. One scalp at a time.
> They do it. You can too.
> What would Machiavelli do? Is more that a road map for people who want to get to the top and stay there. A simple, detailed plan for those with the courage to leave kindness and decency behind, to seize the future by the throat and make it cough up money, power and superior office space. Some books are not for everybody. This one is. So start reading. Or get out of here. You are beginning to get on our nerves»

R. Greene, «Art of seduction»:

> «Finally, seducers are completely amoral in their approach to life. It is all
> a game, an arena for play. Knowing that the moralists, the crabbed
> repressed types who croak about the evils of the seducer, secretly envy their
> power, they do not concern themselves with other people's opinions. They
> do not deal in moral judgments — nothing could be less seductive. Everything
> is pliant, fluid, like life itself. Seduction is a form of deception, but
> people want to be led astray, they yearn to be seduced. If they didn't,
> seducers would not find so many willing victims. Get rid of any moralizing
> tendencies, adopt the seducer's playful philosophy, and you will find the rest of the process easy and natural. «The Seductive Process,» includes the
> twenty four maneuvers and strategies that will instruct you on how to create a
> spell, break down people's resistance, give movement and force to your

> seduction, and induce surrender in your target».

R. Greene, «48 laws of power»:

> «The feeling of having no power over people and events is generally Unbearable to us — when we feel helpless we feel miserable. No one wants less power; everyone wants more. In the world today, however, it is dangerous to seem too power hungry, To be overt with your power moves. We have to seem fair and decent. So we need to be subtle congenial yet cunning, democratic yet devious.
> This game of constant duplicity most resembles the power dynamic that existed in the scheming world of the old aristocratic court. Throughout history, a court has always formed itself around the person in power-king, queen, emperor, leader. Life in the court was a never ending game that required constant vigilance and tactical thinking. It was civilized war. Today we face a peculiarly similar paradox to that of the courtier: Everything must appear civilized, decent, democratic, and fair. But if we play by those rules too strictly, if we take them too literally, we are crushed by those around us who are not so foolish. As the great Renaissance diplomat and courtier Niccolö Machiavelli wrote, ««Any man who tries to be good all the time is bound to come to ruin among the great number who are not good.» Outwardly, you must seem to respect the niceties, but inwardly, unless you are a fool, you learn quickly to be prudent»

2. CLEAR-CUT DISTINCTION BETWEEN EVIL AND GOOD

— Well, — said Jesus to Tesla, — you know, all of them have blamed me for Satan's Triumph on the Earth. They say, it was me, who taught them to forgive Evil, and thus to prevent and to cancel any serious fight with Evil. They say, I taught them, that whatever sinful person may appear he is always the equal of any virtuous person, for we are to forgive vices of others!

— This is Lie, I say! You know that this is Lie on me, Tesla!

— Yes, of course, Jesus. We have only apply to your words from Gospel. In those words you say in all precision that sinful people are from Devil, who is their father and father of Lie! This

is clear cut distinction between Evildoers and Goodwill of honest people.

JOHN 8:43–9:1

> 43 Why do ye not understand my
> speech? even because ye cannot
> hear my word.
> 44 Ye are of your father the a devil,
> and the lusts of your father ye will
> do. He was a murderer from the
> beginning, and abode not in the
> truth, because there is no truth in
> him. When he speaketh a lie, he
> speaketh of his own: for he is a liar,
> and the father of it.
> 45 And because I tell you the truth,
> ye believe me not.

— In these words of You, it is absolutely clear, that Father of murderers and liars is Devil, while Father of honest righteous people is Lord. Now, when we are to re-write Gospel in Language of Science, this means that these are two different energies of mind: Divine Energy of Spirit (Intellect) versus Material Energy of Cyclic Homeostasis. Exactly, no one can reproach You, Christ!

— I wish I were as sure. Then do you remember my words on Blasphemy against Holy Spirit to be Never Forgiven! They say, it was my initiative to forgive any Satanic bastard! Do you remember my words on Offender of Innocent to be Never forgiven? Do you remember my words on impenitent brother to be ignored as pagan? Do you? And they say I did not taught them to war with Satan's blackguards! This is outrageous lie on me!

Matthew 12

> 31 Wherefore I say unto you,
> All manner of sin and blasphemy
> shall be forgiven a unto men: but
> the b blasphemy against the Holy
> Ghost shall c not be forgiven unto
> men.
> 32 And whosoever speaketh a word

against the Son of man, it shall
be forgiven him: but whosoever
speaketh against the Holy Ghost, it
shall not be a forgiven him, neither
in this world, neither in the world
to come.

Matthew 18

6 But whoso shall a offend one of
these little ones which believe in
me, it were better for him that a
millstone were hanged about his
neck, and that he were drowned in
the depth of the sea.
7 Woe unto the world because
of a offences! for it must needs be
that offences come; but woe to that
man by whom the offence cometh!
8 Wherefore if thy hand or thy foot
offend thee, cut them off, and cast
them from thee: it is better for thee
to enter into life halt or maimed,
rather than having two hands or
two feet to be cast into everlasting
fire.
9 And if thine eye offend thee,
pluck it out, and cast it from thee:
it is better for thee to enter into life
with one eye, rather than having
two eyes to be cast into a hell fire.
10 Take heed that ye despise not
one of these a little ones; for I say
unto you, That in heaven their an
gels do always behold the face of
my Father which is in heaven.
15 Moreover if thy brother shall
a trespass against thee, go and tell
him his fault between thee and him
alone: if he shall hear thee, thou
hast gained thy brother.
16 But if he will not hear thee, then
take with thee one or two more,

> that in the mouth of two or three
> a witnesses every word may be established.
> 17 And if he shall neglect to hear
> them, tell it unto the a church: but
> if he b neglect to hear the c church,
> let him be unto thee as an heathen
> man and a publican.

— Of course, I remember all your words Jesus. How could I otherwise accomplish my work on Discovery of Psychic Energy.

— And also this! They say I was so dumb as to assert that every my word is the final truth from Lord! Show me please, the parable of Gospel where I have said such a stupidity! For I keep repeating there that Scientist will come to formulate my words anew in precise language of intellect this time! How could I fail to know this plain thing if I have always known this Theory of Psychic Energy? I couldn't say them the theory then, though and I explained them why! Because, as Spinoza says, their mind was still as mind of infants, and they were not ready to comprehend scientific theory. I had to be an artist, using language of art, parables, literature. And now time came, and what we observe! They dare to blame me for victory of Satan!

John 14

> 25 These things have I spoken unto
> you, being yet present with you.
> 26 But the a Comforter, which is the
> Holy Ghost, whom the Father will
> send in my name, he shall teach
> you all things, and bring all things
> to your remembrance, whatsoever
> I have said unto you.

John 16

> 7 Nevertheless I tell you the truth;
> It is a expedient for you that I go
> away: for if I go not away, the b Com
> forter will not come unto you; but if
> I depart, I will send him unto you.

8 And when he is come, he will
a reprove the world of sin, and of
b righteousness, and of judgment:
9 Of a sin, because they believe
not on me;
10 Of righteousness, because I go to
my Father, and ye see me no more;
11 Of judgment, because the prince
of this world is judged.
12 I have yet many things to a say
unto you, but ye cannot bear them
now.
13 Howbeit when he, the a Spirit of
truth, is come, he will b guide you
into all c truth: for he shall not speak
of himself; but whatsoever he shall
hear, that shall he speak: and he will
shew you things to come.
14 He shall a glorify me: for he shall
receive of mine, and shall shew it
unto you.
15 All a things that the b Father hath
are mine: therefore said I, that he
shall take of mine, and shall shew
it unto you.
25 These things have I spoken
unto you in a proverbs: but the time
cometh, when I shall no more speak
unto you in proverbs, but I shall
shew you plainly of the Father.

Mattew 13

10 And the disciples came, and
said unto him, Why speakest thou
unto them in a parables?
11 He answered and said unto
them, Because it is given unto you
to know the a mysteries of the king
dom of heaven, but to them it is
not given.
13 Therefore speak I to them in
parables: because they seeing see

> not; and hearing they hear not, nei
> ther do they understand.
> 14 And in them is fulfilled the
> prophecy of Esaias, which saith, By
> hearing ye shall a hear, and shall not
> understand; and seeing ye shall see,
> and shall not perceive:
> 15 For this people's a heart is waxed
> gross, and their ears are dull of
> hearing, and their b eyes they have
> c closed; lest at any time they should
> see with their eyes, and hear with
> their ears, and should understand
> with their heart, and should be con
> verted, and I should d heal them.

— Now, Tesla, take this easy, please, but sometimes I think maybe it was some vagueness of your attempts to set forth the theory of Psychic energy.... I know you did your best, all of us know this well, certainly! But still, you should understand that we cannot afford Satan feasting his victory on crucifixions of all of us! Dear Friend, Tesla, from this moment I take the task in my own hands. Lord has appointed me responsible for you and your work. Please, from now on you will have only to write down my words!

— Certainly, Jesus! Thank you so much. My strength is over.

3. CLEAR-CUT FORMULAS OF INTELLECT VERSUS FORMLESS SERPENT

— First of all, we have to remove the slightest traces of vagueness. Strict precision of definitions! Especially definitions of Evil and Good! No one should have any difficulties in differentiating between Evil and Good, between honest man and villain! Do you understand me? They still feel troubled to distinguish one from another! This is your problem.

— «Dead Thought, Dead Conscience, Dead Love» of Formless Serpent — try this definition. Remember, you shall put emphasis on «destitute of shape, formless, amorphous». You have

emphasized «Cyclic energy» of mind. This is true, but the very fact that this is cyclic energy means that it is shapeless. And to convey your idea to people you must describe them what it implies to be formless.

— Thought is by no way shapeless: thought has clearest form of intellectual formulas, of induction and deduction, of mathematics and physics. «Dead thought» or absence of thought is conversely — amorphous. Lie is amorphous, villainy is amorphous, any dirty fancy will do, any delirium will do, any absurdity will do.

G. Orwell, «1984»:

> «CRIMESTOP, in short, means protective stupidity. But stupidity is not enough. On the contrary, orthodoxy in the full sense demands a control over one's own mental processes as complete as that of a contortionist over his body. The keyword here is BLACKWHITE. Like so many Newspeak words, this word has two mutually contradictory meanings. Applied to an opponent, it means the habit of impudently claiming that black is white, in contradiction of the plain facts. Applied to a Party member, it means a loyal willingness to say that black is white when Party discipline demands this. But it means also the ability to BELIEVE that black is white, and more, to KNOW that black is white, and to forget that one has ever believed the contrary. This demands a continuous alteration of the past, made possible by the system of thought which really embraces all the rest, and which is known in Newspeak as DOUBLETHINK. But in any case an elaborate mental training, undergone in childhood and grouping itself round the Newspeak words CRIMESTOP, BLACKWHITE, and DOUBLETHINK, makes him unwilling and unable to think too deeply on any subject whatever».

— Conscience is by no way amorphous. Conscientious person is honest person, loyal person, truthful person, just person, favoring virtuous and waging war to wicked people. This is solid frame of conscience of sane man, as predictable as Jesus himself. «Dead conscience» on the contrary have no frame. It would «play friends» while stabbing backs of his «friends», it would flattering to powerful and wicked and ill-treating those weak and needy even if they are righteous and virtuous. It has no «moral frame»,

«ethical rules», «law of justice». It has only cycles between obedience to power and violence against those weaker. Indeed, these circles as law of functioning of their energy is their only frame: amorphous conscience in «games of power and treachery».

— Love (Friendliness) is by no way Formless. To love means always the same shape of heart: candor, goodwill, compassion, help each other, especially in war against Evil. For only sane conscientious people can love. «Dead Love» is on the contrary, «unpredictable» and «formless». Games of sadomasochists and games of bosses and slaves are shifting roles and fortunes. Today it is seemingly kind disposal, maybe exceedingly, disgusting sweet. Tomorrow it is disgusting aggression. Next week roles of bosses and slaves are shifting in process of «games of power». Today they are laughing together, tomorrow they hate each other guts/ Today they work together, tomorrow they bully and exploit each other. Chaos — symbol of Leviathan Serpent, as Law of Intellect is symbol of City of God by Augustine.

— This. Focus your attention on contrasting Amorphous Serpent of Evildoers to clear Cut Frame of Spirit of Intellect! And remember decisive distinction between Hubris Ego and Satan Ego. I have noticed that you only took pains to outline distinction between them!

— Hubris Ego — is not Satan, though it is fallen angel. It is fallacious to term as Satan fallen angels, for they are dying birds, because they still retain frame of Intellect. Satan is Formless Serpent with well-functioning Cyclic Homeostasis of material energy. This functioning of his cycles makes him well-established sound material energy, complacent in its stupidity, destitute of any thought, conscience and friendliness. Formless Serpent is good-functioning Cyclic Homeostasis — put emphasis here, and contrast this Satan to fallen angels of Hubris Ego.

— Hubris Ego is not absence of Intellect (logic of induction and deduction). It is true Intellect, true logic, true thinking process. They are not destitute of Thought or Spirit like Moron Satans of Cyclic energy. But they are destitute of Science — that is to say of true,

right, authentic Thought as Search for Laws of Nature. It is frivolous thought, free from reality, sophistic in speculative reasoning deprived of facts of reality, of empirical evidence. This outlandish thinking makes their intellect insane and them non-functional as alive beings. This fictitious thought deprives energy of Spirit of its Fuel: Scientific control, ruining thus their sanity and capacity to live as energy of Spirit. On other hand, this is still true logic thought not science of logic and facts. And logic ruins physical control as adaptation to power: they don't comply with power, only with their own logic, whatever wild fantasy it may appear. And physical control is Fuel of material energy and mechanism of Cyclic Homeostasis. The latter is destructed, and Monstrous Serpent will never devour Hubris Ego in its amorphous circles. Hubris Ego of schizoids is as non-functional as energy of Spirit as it is non-functional as energy of circle of Cunning Serpent. This is why schizoids — persons and cultures alike — are doomed to great fall: like Nietzsche and Napoleon, like Ancient Greece, Ancient Israel and Nazi Germany. Their creed, whatever wild logic fantasy it is, is always ostentation, they don't lie and don't disguise in cunning what they believe to be true. Of course, when we talk of entire schizoid cultures, they embrace Satan Ego of guile as well.

— But on the whole, cultures of Satan Ego are cultures of Despotic Leviathans of violence-obedience relations of sadomasochism. This is social body of Cunning Serpent of Amorphous ethics — Leviathan — when SatanEgo prevails in community.

Wikipedia on Leviathan (sea-serpent):

> **«Christian theologians identified Leviathan with the demon of the deadly sin *envy*. According to Ophite Diagrams, Leviathan encapsulates the space of the material world.**
> **In Gnosis, it encompasses the world like a sphere and incorporates the souls of those who are too attached to material things, so they cannot reach the realm of God's fullness beyond, from which all good emanates. In Hobbes, Leviathan becomes a metaphor for the omnipotence of the state, which maintains itself by educating children in its favour, generation after generation**

Leviathan can also be used as an image of the devil, endangering both God's creatures — by attempting to eat them — and God's creation — by threatening it with upheaval in the waters of chaos. A «dragon» (*drakon*), being the usual translation for the leviathan in the Septuagint, appears in the Book of Revelation. Although the Old Testament nowhere identifies the leviathan with the devil, the seven-headed dragon in the Book of Revelation explicitly is\ By this the battle between God and the primordial chaos monsters shifts to a battle between God and the devil. Only once, in the Book of Job, the leviathan is translated as «sea-monster» (κῆτος, *ketos*).

In the following chapter, a seven-headed beast, described with the same features as the dragon before, rises from the waters endowing a Beast of the Earth with power. Dividing the beasts into monster of water and one of dry earth is probably a recalling of the monstrous pair Leviathan and Behemoth. In accordance with Isaiah 27:1, the dragon will be slain by God on the last day and cast into the abyss. The annihilation of the chaos-monster results in a new world of peace, without any trace of evil»

4. TESLA GIVES REPORT TO JESUS ON HER FINDINGS ON FORMLESS SERPENT

— Tesla, now remember please, that in your current book on SatanEgo Amorphous Serpent, deprived of Thought, Conscience and Friendliness in circles of its cunning must be constantly in focus of your attention. On the ending of book there should not be left a single man who didn't learn how to distinguish Evil of SatanEgo from human beings.

— And, please, don't forget to exemplify functioning of SatanEgo from your own experience of pressure of Satanic Secret Services. Theory is good and necessary, but you won't succeed in conveying your truth to people's heart without magnitude of facts and instances from real life.

— For example, take case with mine Crucifixion and case with martyrdom of you. What difference is apparent? Of course, it is difference between HubrisEgo of those who crucified Jesus and SatanEgo of those pigs which have martyred you! My execution fulfilled by Israel and Rome is classic instance of violence

of HubrisEgo. They did not hide either from people or from history and government accusations against me, telling me directly what they thought was wrong in my teaching. They did not conceal either executing me, so that everyone knows on my martyrdom. Yes, all of us know how unjust that execution and persecution were! But at least they had enough honesty to advance their indictment directly! They at least had enough valor to take responsibility for their horrible deed through overt execution! And it was that open trial and open execution which made possible Gospels! Now imagine that they had acted like those pigs of secret services with you. Accusing me not in blasphemy and wrong sermon, not in stirring revolution, but in madness and in profligacy! Sparing me thus from Crucifixion and overt execution, and giving me in hands of perverts. I lived in age of Tiberius! Oh, he knew much on profligacy and perverts! What would remain from Gospels, I ask you? What?

— Do you understand now why it is extremely important to draw line of demarcation between HubrisEgo and SatanEgo?! HubrisEgo performed crime when executing innocent man. It sinned against me as living human. It did not sin against Holy Spirit, telling truth on reason of accusations against me, and executing me with Trial and Overtly.

— SatanEgo is performing sacrilege and blasphemy, vilifying You, Tesla, honest person and great scientist, disguising truth from people and depriving you of legal Trial! It is blasphemy against Holy Spirit! And SatanEgo is Blasphemy against Holy Spirit in its very nature. This is why my words on blasphemy against Holy Spirit has been addressed to Satan Ego! No forgiveness for dirty pigs ever!!

— Stop being upset, Tesla, you see all of us with you. It is going to end very soon. You know Lord, our father will never allow their plans with blackening his angel come true. Now, pull yourself together, and give us report on what you have find in literature on Formless Cunning Serpent.

— Well, it is precise frame of energy of Spirit which makes it so perceptible to distinction between morality and immorality, that is

to say to variety between Good and Evil. For Formless Serpent of material energy vainglory lays «beyond good and evil». The distinction between sanity of morality and insanity of immorality is lost. Thus, maniacs are born.

— Great work in this regard is done by several authors, I am being referring to through all my books:

— J. Benda «treason of Intellectuals»

— G.K. Chesterton's many books (What is wrong with the world, Heretics, Orthodoxy, Everlasting Man, Short history of England)

— A. Finkelkraut, «Undoing of Thought»

— A. Schweitzer, «Decay and restoration of civilization»

— G. Orwell, «1984»

— A. Camus, «Rebel»

— B. Russell, «Impact of science on society»

— Chesterton keeps emphasizing the fact that «Suicide of Thought» in empiricism produced «undoing of honest debates'. «Assertion may be met by argument — he says. — there is nothing to oppose to prejudice and fads». Honest Argument is replaced with Evasion like in case with Discovery of Psychic Energy:

— No name of Author of Discovery

— No any references to Discovery as theory and science

— No any argument or debates on theory of Discovery

— Instead, there is a lot of absurdity, overt delirium of stupid maniacs, trying to distract attention of public from Discovery through only available for them subject of villainy and profligacy

— Maniacs, says Lennon, are ruling this world. This why he is liable to be put away as insane for expressing that truth. They killed him for his divine capacity to see truth of Formless Cunning Serpent.

John Lennon:

> «Our society is run by insane people for insane objectives. I think we're being run by maniacs for maniacal ends and I think I'm liable to be put away as insane for expressing that. That's what's insane about it.»

— This is functioning of SatanEgo! Even German Nazi and Soviet headmen had honesty to make direct and overt accusations to its opponents and enemies. That was still Hubris Ego of wrong theory, but still theory at least. Those modern Secret Services have no any theory any longer, but as Orwell says they are formless in their thought and conscience in pursuit of power. Only power!

G. Orwell, «1984»:

> «The first thing for you to understand is that in this place there are no martyrdoms. You have read of the religious persecutions of the past. In the Middle Ages there was the Inquisitlon. It was a failure. It set out to eradicate heresy, and ended by perpetuating it. For every heretic it burned at the stake, thousands of others rose up. Why was that? Because the Inquisition killed its enemies in the open, and killed them while they were still unrepentant: in fact, it killed them because they were unrepentant. Men were dying because they would not abandon their true beliefs. Naturally all the glory belonged to the victim and all the shame to the Inquisitor who burned him. Later, in the twentieth century, there were the totalitarians, as they were called. There were the German Nazis and the Russian Communists. The Russians persecuted heresy more cruelly than the Inquisition had done. And they imagined that they had learned from the mistakes of the past; they knew, at any rate, that one must not make martyrs. Before they exposed their victims to public trial, they deliberately set themselves to destroy their dignity. They wore them down by torture and solitude until they were despicable, cringing wretches, confessing whatever was put into their mouths, covering themselves with abuse, accusing and sheltering behind one another, whimpering for mercy. And yet after only a few years the same thing had happened over again. The dead men had become martyrs and their degradation was forgotten. Once again, why was it? In the first place, because the confessions that they had made were obviously extorted and untrue. We do not make mistakes of that kind. All the confessions that are uttered here are true. We make them true. And above all we do not allow the dead to rise up against us. You must stop imagining that posterity will vindicate you, Winston. Posterity will never hear of you. You will be lifted clean out from the stream of history. We shall turn you into gas and pour you into the stratosphere. Nothing will remain of you, not a name in a register, not a memory in a living brain. You will be annihilated in the past as well as in the future. You will never have existed.»

— Here, pay attention, Tesla, and make your readers focus their attention: the crucial distinction even from German Nazi and Soviet Evildoers: SatanEgo of modern tyrants, such like Putin and Trump, is absolutely Destitute from any theory and any conscience! I told, honesty of my executors saved their souls for eternity, exposing to the world the torture of my martyrdom, — said Jesus. But despicable Disgrace of yours headmen, trying to dismember your great mind of scientist in madhouse, and to vilify honest name of scientist with their games of perverts — this is unknown even to horrors of German Nazi and Stalin's GULAG's. This is blasphemy against Holy Spirit. And you can see how perfectly Orwell has expressed thin idea on disguising martyrdom of Saints from public, and instead discrediting them as clowns and not serious men, deserving ANY attention.

— And again Chesterton on EVASION instead of honest controversy, instead of argument of intellect. EVASION and VIOLENCE of physical control of Formless Cunning Serpent, deprived of thought and conscience.

Chesterton, «What is wrong with the world»:

> «It is exactly the same with politics. Our political vagueness divides men, it does not fuse them. Men will walk along the edge of a chasm in clear weather, but they will edge miles away from it in a fog. So a Tory can walk up to the very edge of Socialism, if he knows what is Socialism. But if he is told that Socialism is a spirit, a sublime atmosphere, a noble, indefinable tendency, why, then he keeps out of its way; and quite right too. One can meet an assertion with argument; but healthy bigotry is the only way in which one can meet a tendency. I am told that the Japanese method of wrestling consists not of suddenly pressing, but of suddenly giving way. This is one of my many reasons for disliking the Japanese civilization. To use surrender as a weapon is the very worst spirit of the East. But certainly there is no force so hard to fight as the force which it is easy to conquer; the force that always yields and then returns. Such is the force of a great impersonal prejudice, such as possesses the modern world on so many points. Against this there is no weapon at all except a rigid and steely sanity, a resolution not to listen to fads, and not to be infected by diseases».

Oliver Stone, «Interview with Putin»:

> «OS: It's interesting, I had that feeling. Your theory of life they say is summed up in the philosophy of Judo?
> VP: Yes, more or less. The main idea — the flexible way, as it were — that's the main idea in Judo. You must be flexible. Sometimes you can give way to others. If that is the way leading to victory…
> OS: And at the same time there's a rat story, which you told Mike Wallace, where you chased a rat, when you were a young boy I guess, with a stick, and the rat turned on you.
> VP: It didn't bite, but it tried to jump at me. And then I was the one to run from the rat. And there were the stairs, and there was a landing, then another flight of stairs. So it was like that — one leading down, then the landing, then another stairs. Even though I was very small I was still able to run faster than the rat. I had the time to run down the stairs, then the landing, and then down the other stairs. And do you know what the rat did? It jumped from one set of stairs to the other from above.
> OS: Well, you pissed off the rat with the stick, right?
> VP: Yes, I think that was the case.
> OS: So in your philosophy with Judo it would be don't push too hard sometimes — your opponent may look weak, but your opponent may turn on you.
> VP: Well, I didn't go into Judo back then. And the conclusion, I think, is somewhat different here. You know there is this famous saying: you should never corner a rat. And that's exactly what I did. No one should be cornered. No one should be led to a situation which ends in a dead end».

Spenser's proposition:

> «that in proportion as the members
> of a community are barbarous — that is, in proportion as they show
> a lack of moral sense by seeking gratification at each other's
> expense — in the same proportion will they show depth of reverence
> for authority».

H. Spenser, «Social static»:

> «That infringements of personal liberty are greatest where awe
> Of power is greatest is in some sort a truism, seeing that forced
> servitude, through which alone extensive violations of human liberty
> can be made, is impossible, unless the sentiment of power worship is

strong. Thus, the ancient Persians could never have allowed themselves to be considered the private property of their monarchs had it not been for the overwhelming influence of this sentiment. But that such submission is associated with a defect of moral sense is best seen in the acknowledged truth that readiness to cringe is accompanied by an equal readiness to tyrannize. Satraps lorded it over the people as their king over them. And when to these facts we add the significant one elsewhere dwelt upon, that the treatment of women by their husbands and children by their parents has been tyrannical in proportion as the servility of subjects to rulers has been extreme, we have sufficient proof that power worship is strongest where there is least regard for human freedom».

R. Greene, «48 laws of power»

«LAW 24 PLAY THE PERFECT COURTIER
The perfect courtier thrives in a world where everything revolves around power and political dexterity. He has
mastered the art of indirection; he flatters, yields to superiors, and asserts power over others in the most oblique and graceful manner. Learn and apply the laws of courtiership and there will be no limit To how Jar you can rise in the court».
R. Greene, «48 laws of power»:
«Power can only thrive if it is flexible in its forms. To be formless is not to be amorphous; everything has a form-it is impossible to avoid. The formlessness of power is more like that of water, or mercury, taking the form of whatever is around it. Changing constantly, it is never predictable. The powerful are constantly creating form, and their power comes from the rapidity with which they can change. Their formlessness is in the eye of the enemy who cannot see what they are up to and so has nothing solid to attack. This is the premier pose of power: ungraspable, as elusive and swift as the god Mercury, who could take any form he pleased and used this ability to wreak havoc on Mount Olympus. Despite upsets and delays, the permeable style of power generally triumphs in the end, just as Athens eventually won victory over Sparta through its money and its culture. When you find yourself in conflict with someone stronger and more rigid, allow them a momentary victory. Seem to bow to their superiority. Then, by being formless and adaptable, slowly insinuate yourself into their soul. This way you will catch them off guard, for rigid people are always ready to ward off direct blows but are helpless against the subtle and insinuating. To succeed at such a strategy you must play the chameleon-conform on the surface, while breaking down your enemy from the inside».

S. Bing, «What would Machiavelli do?»:

> «He would lie when necessary»
> Truth must be at your service, not at your guidance. And what is truth? Is there anyone who knows what is truth and what is lie? And is there absolute truth? Can we say that there is only truth in particular? Only partial truth? True in some more profound sense? True for military? True for me, but not for you? Excessively true? Of course, can! Especially in case you have such power that can coerce people to see truth where you please. In case with real Princes truth is everything they please to pronounce»
> «He would be unpredictable»
> Impulsiveness. Inconstancy. Capriciousness. In short, no one knows what will you do next moment. However whatever you may do, everyone knows it would be something weighty and extremely, extremely obnoxious. And this is great. Don't you like to see their scary faces? And are they really that clever if they don't know where the next, low will come from? Wanton chaos — well known weapon, employed by terrorists, bosses and «brain-washers» and all kind of men, who want to dominate others».

CHAPTER 4. JESUS PRESSES CHARGES AGAINST ERASMUS' «MORIA»

1. «Moria» as Pessimism of Satan's Triumph. The Greek Paganism of Nietzsche and Erasmus

2. «Moria» as Praise of Dead Thought, Dead Conscience, Dead Love of Amorphous Serpent

1. «MORIA» AS PESSIMISM OF SATAN'S TRIUMPH. THE GREEK PAGANISM OF NIETZSCHE AND ERASMUS

Jesus, Plato and Marcus Aurelius presided in that Trial on Erasmus' «Moria» in Kingdom of Heaven. This is to say — in Space of Intellect.

All Angels came to the Court to participate Trial on Erasmus «Moria» — the First Serious Cause and Symptom of next «Fall», now on Earth. For that beginning of dissolution of Science which had taken place in Renaissance and had been unfolding since that time was True and Bitter, Second Fall of Man, which ultimately ended in triumph of Satan Ego on Earth.

Thomas More, Chesterton, Thomas Becket, J. Swift, Wells, D. Strauss, E. Renan, A. Schweitzer, K. Jaspers, B. Russell, L. Tolstoy, A. Herzen, D. Merezhkovsky, A. Solzhenitsyn, R. Rolland, Spinoza, Einstein, Gandhi, Socrates, Pythagoras, Descartes, Lessing, G. Sand, A. Camus, J. Benda, F. Schelling, S. Kierkegaard and many many other Angels gathered their in Hall of Light.

— Well, Erasmus, you are being under serious indictment on Treachery of Truth. — said Jesus in all solemnity of moment. — You know there is no escape in case it was your deliberate intention

to twist Truth to make it Formless Dirt in hands of Blackguards. For this is The Case of Blasphemy on Holy Spirit, and there is no forgiveness for insult against Holy Spirit. Do you concede your guilt?

— Guilt, My Lord! I have not wronged you, Lord! I always have been obedient to your Gospel, My Lord!

— I am not your Lord! Not any more than any of Angels in this Hall of Light. I am Lord's Angel, like all of them. He appointed us to preside in this Trial, he could have chosen any other Angel. Look at them, many of them knew before arriving here, that I am not your Lord.

— Then, what is my fault? — asked Erasmus again.

— Lord is Intellect. Lord is Truth. And you have wronged Truth in your abominable Praise of Folly. Wronged Truth to such degree, that now Satans are celebrating victory on Earth. How are you to account for this?

— You and Nietzsche! With that effrontery laughing down Intellect and Truth in order to extol Stupidity and Lie, — the Chaos, Satan! Oh, you have succeeded!

1) You, Nietzsche, so ardently approving that «Theoretical Man» of Socrates was fantasy while Dionysus Man of magic the only reality! Opposing them and contrasting them as Good and Evil, as reality and Illusion! Magic mentality of Greek Paganism is reality and felicity! While Intellectual mind of Greek rational Philosophy is only fantasy and misfortune! Wasn't this the essence of you Famous «Birth of Tragedy»? As gloriously famous as shameless «Moria» of Erasmus?

— Both of you, Erasmus and Nietzsche, working havoc for Divine Spirit of Intellect! Both of you, glorifying Paganism of Greece and laughing down Socratism and Platonism of Greece! Working as brilliant Satan's Champions!

— For what is Deity if it is not Intellect? What is Deity if it is not Logos? What is Deity if it is not Thought and Science? And what is Saint if he is not Divine Spirit of Thought?

— HOW YOU DARED, both of you, to make clowns from all of us, prophets and saints, who had sacrificed their lives on altar

of Truth and Knowledge of Divine Spirit? It was not coincidence that both of you had attacked not merely Christianity, but every Divine prophet of Intellect — from Socrates in Greece to Stoics in Rome!

— Come here, Nietzsche, let us hear once again that treachery of yours, when you, using power of Thought did your best to ruin that Thought. Suicide of Thought, they say. Yes, it was suicide in your case, Nietzsche.

Nietzsche,«Birth of Tragedy»:

> «In order to assign also to Socrates the dignity of such a leading position, it will suffice to recognise in him the type of an unheard-of form of existence, the type of the theoretical man, with regard to whose meaning and purpose it will be our next task to attain an insight
> ...Socrates, the dialectical hero in Platonic drama, reminds us of the kindred nature of the Euripidean hero, who has to defend his actions by arguments and counter- arguments, and thereby so often runs the risk of forfeiting our tragic pity; for who could mistake the optimistic element in the essence of dialectics, which celebrates a jubilee in every conclusion, and can breathe only in cool clearness and consciousness: the optimistic element, which, having once forced its way into tragedy, must gradually overgrow its Dionysian regions, and necessarily impel it to self-destruction — even to the death-leap into the bourgeois drama. Let us but realise the consequences of the Socratic maxims: " Virtue is knowledge; man only sins from ignorance; he who is virtuous is happy ": these three fundamental forms of optimism involve the death of tragedy. For the virtuous. hero must now be a dialectician; there must now be a necessary, visible connection between virtue and knowledge, between belief and morality;
> ...a profound illusion which first came to the world in the person of Socrates, the imperturbable belief that, by means of the clue of causality, thinking reaches to the deepest abysses of being, and that thinking is able not only to perceive being but even to correct it. This sublime metaphysical illusion is added as an instinct to science and again and again leads the latter to its limits, where it must change into art; which is really the end to be attained by this mechanism.
> ...He who once makes intelligible to himself how, after the death of Socrates, the mystagogue of science, one philosophical school succeeds another, like wave upon wave, — how an entirely unfore-

> shadowed universal development of the thirst for knowledge in the widest compass of the cultured world (and as the specific task for every one highly gifted) led science on to the high sea from which since then it has never again been able to be completely ousted; how through the universality of this movement a common net of thought was first stretched over the entire globe, with prospects, moreover, of conformity to law in an entire solar system — he who realises all this, together with the amazingly high pyramid of our present-day knowledge, cannot fail to see in Socrates the turning-point and vortex of so-called universal history.
>
> …Socrates is the archetype of the theoretical optimist, who in the above-indicated belief in the fathomableness of the nature of things, attributes to knowledge and perception the power of a universal medicine, and sees in error evil in itself. To penetrate into the depths of the nature of things, and to separate true perception from error and illusion, appeared to the Socratic man the noblest and even the only truly human calling: just as from the time of Socrates onwards the mechanism of concepts, judgments, and inferences was prized above all other capacities as the highest activity and the most admirable gift of nature. Even the sublimest moral acts, the stirrings of pity, of self-sacrifice, of heroism, and that tranquility of soul, so difficult of attainment, which the Apollonian Greek called Sophrosyne, were derived by Socrates, and his like-minded successors up to the present day, from the dialectics of knowledge, and were accordingly designated as teachable».

— So, Nietzsche, you don't like Optimism of Intellect, do you? You prefer pessimism of Chaos, don't you? You need Triumph of Satan to enjoy your pagan Greek tragedy? You don't like stories with victory of Good and God? Well, let us enjoy the tragedy of your life — twelve years of coma in madness! Do you still feel enthusiastic on Pagan tragedy, Nietzsche?

— You are right when exposing formal Logic as forgery Logic, as fictitious thought: such is logic of sophistics of Hubris Ego. But you are fallacious when trying to assert that formal Logics «coils round itself in circle, biting own tail». Logic, even that detached from facts of reality in abstract speculations, has strict form of deduction and obeys laws of thinking. Fictitious logic is wreckage just because it cannot coil round itself and goes along the laws of thinking. It is Amorphous Serpent

of Pagan Moria which coils round itself in circles, biting its own tail.

— You, Nietzsche, who has glorified «Ever Returning Wheel» wouldn't collapse in such wreckage if Logic could coil in circles. You had alive Thought, alive Conscience, alive Friendliness to your last days, this is why you are forgiven. And those whom you tried to praise as «Ever Returning Wheel» which coils round itself and bites its own tail — they don't know what is thought, conscience or friendliness. This is absurdity of your writings.

Nietzsche,«Birth of Tragedy»:

> «Socratism condemns therewith existing art as well as existing ethics; wherever Socratism turns its searching eyes it beholds the lack of insight and the power of illusion; and from this lack infers the inner perversity and objectionableness of existing conditions. From this point onwards, Socrates believed that he was called upon to, correct existence; and, with an air of disregard and superiority, as the precursor of an altogether different culture, art, and morality, he enters single-handed into a world, of which, if we reverently touched the hem, we should count it our greatest happiness.
> ...But now science, spurred on by its powerful illusion, hastens irresistibly to its limits, on which its optimism, hidden in the essence of logic, is wrecked. For the periphery of the circle of science has an infinite number of points, and while there is still no telling how this circle can ever be completely measured, yet the noble and gifted man, even before the middle of his career, inevitably comes into contact with those extreme points of the periphery where he stares at the inexplicable. When he here sees to his dismay how logic coils round itself at these limits and finally bites its own tail — then the new form of perception discloses itself, namely tragic perception, which, in order even to be endured, requires art as a safeguard and remedy».

— Well, I know you have repented and Lord bestowed forgiveness to you. Because of your life of martyr, because of your candor in search for truth, because of you sincere confession in being wrong. I have good news for you, Nietzsche! Socrates was right! We, persons and saints, have to be optimistic because Intellect rules the Universe! Lord is Intellect and every motion of our universe obey to the intellectual framework, He had laid

in foundation of the world! We have to be optimistic Nietzsche, for Lord is creator and Master, and Good will be triumphant on the Earth!

2) Now, Erasmus, I am afraid, I cannot say the same of you. For your attack on Divine Revelations, — both, Socratic and Christian, — has been far more pestilent and far less sincere.

Let us begin with your variant of «Dionysus Man» (or Bacchus in Latin). You define him with «proverb» «No greater fool than Bacchus» and then take your course on demonstrating that this Pagan Idol as Idol of Stupidity is greatest Deity ever. You don't scruple to represent Dionysus as the only Bliss and Felicity for Mankind.

Moria Encomium»:

> «Nor do I envy to the great Jupiter the goat, his nurse, forasmuch as I was suckled by two jolly nymphs, to wit, Drunkenness, the daughter of Bacchus, and Ignorance, of Pan. And as for such my companions and followers as you perceive about me, if you have a mind to know who they are, you are not like to be the wiser for me, unless it be in Greek: this here, which you observe with that proud cast of her eye, is *Philautia*, Self-love; she with the smiling countenance, that is ever and anon clapping her hands, is *Kolakia*, Flattery; she that looks as if she were half asleep is *Lethe*, Oblivion; she that sits leaning on both elbows with her hands clutched together is *Misoponia*, Laziness; she with the garland on her head, and that smells so strong of perfumes, is *Hedone*, Pleasure; she with those staring eyes, moving here and there, is *Anoia*, Madness; she with the smooth skin and full pampered body is *Tryphe*, Wantonness; and, as to the two gods that you see with them, the one is *Komos*, Intemperance, the other *Negretos hypnos*, Dead Sleep. These, I say, are my household servants, and by their faithful counsels I have subjected all things to my dominion and erected an empire over emperors themselves. Thus have you had my lineage, education, and companions.
>
> …But why do I altogether spend my breath in speaking of mortals? View heaven round, and let him that will reproach me with my name if he find any one of the gods that were not stinking and contemptible were he not made acceptable by my deity. Why is it that Bacchus is always a stripling, and bushy-haired? but because he is mad, and drunk, and spends his life in drinking, dancing, revels, and May games, not having so much as the least society with Pallas. And lastly, he is so

> far from desiring to be accounted wise that he delights to be worshiped with sports and gambols; nor is he displeased with the proverb that gave him the surname of fool, «A greater fool than Bacchus;" which name of his was changed to Morychus, for that sitting before the gates of his temple, the wanton country people were wont to bedaub him with new wine and figs. And of scoffs, what not, have not the ancient comedies thrown on him? O foolish god, say they, and worthy to be born as you were of your father's thigh! And yet, who had not rather be your fool and sot, always merry, ever young, and making sport for other people, than either Homer's Jupiter with his crooked counsels, terrible to everyone;
> Why is Cupid always portrayed like a boy, but because he is a very wag and can neither do nor so much as think of anything sober? Why Venus ever in her prime, but because of her affinity with me?»

— On the other hand, Erasmus, you keep opposing to the Olympia of Pagan Greek Idols the Saints of Intellectual Greek and Roman Revelation: such as Socrates, Plato, Cicero, Marcus Aurelius and «Stoics» or «Philosophers» as a whole.

— Therefore I infer conclusion: it was not Nietzsche who was first to contrast Socratic Theoretical Man as future Stoic and Christian Saint to the Pagan Idols of Greek Paganism. It was you, Erasmus, who not merely contrasted Intellect of Spirit to the magic mentality of Paganism, but also did your best to justify Paganism of magic mentality. That is to say, Paganism of stupid Moria.

— According to you, Erasmus, Socrates, as all intelligent men, was merely comedian, For: " a wise man should abstain from meddling with public business». Wise men knew nothing on real life and human society. Socrates impact on history is merely to remain one of Aristophanes comedians, isn't it, Erasmus?

«Moria Encomium», Erasmus:

> «But counsel, you'll say, is not of least concern in matters of war. In a general I grant it; but this thing of warring is not part of philosophy, but managed by parasites, panders, thieves, cut-throats, plowmen, sots, spendthrifts, and such other dregs of mankind, not philosophers; who how unapt they are even for common converse, let Socrates, whom the oracle of Apollo, though not so wisely, judged «the wisest of all men living,» be witness; who stepping up to speak somewhat, I know not what, in public was forced to come down again

well laughed at for his pains. Though yet in this he was not altogether a fool, that he refused the appellation of wise, and returning it back to the oracle, delivered his opinion that a wise man should abstain from meddling with public business; unless perhaps he should have rather admonished us to beware of wisdom if we intended to be reckoned among the number of men, there being nothing but his wisdom that first accused and afterwards sentenced him to the drinking of his poisoned cup. For while, as you find him in Aristophanes, philosophizing about clouds and ideas, measuring how far a flea could leap, and admiring that so small a creature as a fly should make so great a buzz, he meddled not with anything that concerned common life.

But, to return to my design, what power was it that drew those stony, oaken, and wild people into cities but flattery? For nothing else is signified by Amphion and Orpheus' harp. What was it that, when the common people of Rome were like to have destroyed all by their mutiny, reduced them to obedience? Was it a philosophical oration? Least. But a ridiculous and childish fable of the belly and the rest of the members.

….To say nothing of Minos and Numa, both which ruled their foolish multitudes with fabulous inventions; with which kind of toys that great and powerful beast, the people, are led anyway. Again what city ever received Plato's or Aristotle's laws, or Socrates' precepts? But, on the contrary, what made the Decii devote themselves to the infernal gods, or Q. Curtius to leap into the gulf, but an empty vainglory, a most bewitching siren? And yet 'tis strange it should be so condemned by those wise philosophers. For what is more foolish, say they, than for a suppliant suitor to flatter the people, to buy their favor with gifts, to court the applauses of so many fools, to please himself with their acclamations, to be carried on the people's shoulders as in triumph, and have a brazen statue in the marketplace? Add to this the adoption of names and surnames, those divine honors given to a man of no reputation, and the deification of the most wicked tyrants with public ceremonies; most foolish things, and such as one Democritus is too little to laugh at. Who denies it? And yet from this root sprang all the great acts of the heroes which the pens of so many eloquent men have extolled to the skies. In a word, this folly is that that laid the foundation of cities; and by it, empire, authority, religion, policy, and public actions are preserved; neither is there anything in human life that is not a kind of pastime of folly.

2. «MORIA» AS PRAISE OF DEAD THOUGHT, DEAD CONSCIENCE, DEAD LOVE OF AMORPHOUS SERPENT

— Erasmus of Rotterdam! — said Jesus. — We decided to indict charges on treachery of Divinity against you!

— I will appeal the charge! I am innocent of indictment! — replied Erasmus to the Divine Court

— It is your right! But firstly, take pains to listen to the end. On having made mockery from Intellect and Philosophers, you already undermined the foundation of Energy of Spirit. But you did not stop on this! You proceeded deriding on Church, Monks, Theology, Christian Saints, including Thomas Aquinas. Thus your «Moria» produced «Darwin's Ape» long before Darwin. But Darwin was honest in dismissing Christianity. You was not honest. You dared to make laughingstock from Christianity, disguising yourself under My Name!

— Now, our Divine Court indicts you the following charges:

1) IN GLORIFYING DEAD THOUGHT

Was it you, Erasmus of Rotterdam, who had said that

«Sciences therefore crept into the world with other the pests of mankind, from the same head from whence all other mischiefs spring; we'll suppose it devils»?

«Moria», Erasmus:

> «But again, the virtuosi may say that there was particularly added to man the knowledge of sciences, by whose help he might recompense himself in understanding for what nature cut him short in other things. As if this had the least face of truth, that Nature that was so solicitously watchful in the production of gnats, herbs, and flowers should have so slept when she made man, that he should have need to be helped by sciences, which that old devil Theuth, the evil genius of mankind, first invented for his destruction, and are so little conducive to happiness that they rather obstruct it; to which purpose they are properly said to be first found out, as that wise king in Plato argues touching the invention of letters.

> Sciences therefore crept into the world with other the pests of mankind, from the same head from whence all other mischiefs spring; we'll suppose it devils, for so the name imports when you call them demons, that is to say, knowing. For that simple people of the golden age, being wholly ignorant of everything called learning, lived only by the guidance and dictates of nature; for what use of grammar, where every man spoke the same language and had no further design than to understand one another? What use of logic, where there was no bickering about the double-meaning words? What need of rhetoric, where there were no lawsuits? Or to what purpose laws, where there were no ill manners? from which without doubt good laws first came. Besides, they were more religious than with an impious curiosity to dive into the secrets of nature, the dimension of stars, the motions, effects, and hidden causes of things; as believing it a crime for any man to attempt to be wise beyond his condition. And as to the inquiry of what was beyond heaven, that madness never came into their heads. But the purity of the golden age declining by degrees, first, as I said before, arts were invented by the evil genii; and yet but few, and those too received by fewer.
> as therefore those arts are best that have the nearest affinity with folly, so are they most happy of all others that have least commerce with sciences and follow the guidance of Nature, who is in no wise imperfect, unless perhaps we endeavor to leap over those bounds she has appointed to us. Nature hates all false coloring and is ever best where she is least adulterated with art».

«Moria», Erasmus:

> «But methinks I hear the philosophers opposing it and saying 'tis a miserable thing for a man to be foolish, to err, mistake, and know nothing truly. Nay rather, this is to be a man. And why they should call it miserable, I see no reason; forasmuch as we are so born, so bred, so instructed, nay such is the common condition of us all. And nothing can be called miserable that suits with its kind, unless perhaps you'll think a man such because he can neither fly with birds, nor walk on all four with beasts, and is not armed with horns as a bull. For by the same reason he would call the warlike horse unfortunate, because he understood not grammar, nor ate cheese-cakes; and the bull miserable, because he'd make so ill a wrestler. And therefore, as a horse that has no skill in grammar is not miserable, no more is man in this respect, for that they agree with his nature».

2) IN GLORIFYING DEAD CONSCIENCE

Erasmus of Rotterdam, are these your words: «If a stone fall upon a man's head, that's evil indeed; but dishonesty, infamy, villainy, ill reports carry no more hurt in them than a man is sensible of; and if a man have no sense of them, they are no longer evils»?

Are these your words, I ask you? Don't you know My Words on subject?

«They are not tormented with the conscience of evil acts, not terrified with the fables of ghosts»?

«And here if any wise man, as it were dropped from heaven, should start up and cry, this great thing whom the world looks upon for a god and I know not what is not so much as a man, for that like a beast he is led by his passions, but the worst of slaves, inasmuch as he gives himself up willingly to so many and such detestable masters. what else would he get by it but be thought himself mad and frantic?»

Luke 9

> 23 And he said to them all, If any
> man will come after me, let him
> deny himself, and take up his a cross
> daily, and b follow me.
> 24 a For whosoever will save his life
> shall b lose it: but whosoever will
> lose his life for my sake, the same
> shall save it.
> 25 For what is a man advantaged,
> if he gain the whole world, and a lose
> himself, or be cast away?
> 26 For whosoever shall be a ashamed
> of me and of my words, of him
> shall the b Son of man be ashamed,
> c when he shall come in his own
> glory, and in his Father's, and of the
> holy angels.

Luke 10

After these things the Lord appointed
other seventy also, and sent
them two and two before his face
into every city and place, whither
he himself would come.
2 Therefore said he unto them,
The a harvest truly is great, but the
labourers are few: pray ye there
fore the Lord of the harvest, that
he would send forth labourers into
his harvest.
3 Go your ways: behold, I send you
forth as a lambs among wolves.
17 And the a seventy returned
again with joy, saying, Lord, even the
devils are subject unto us through
thy name.
18 And he said unto them, I beheld
Satan as lightning fall from heaven.
19 Behold, I give unto you a power
to tread on serpents and scorpions,
and over all the power of the
enemy: and nothing shall by any
means hurt you.

Luke 21

12 But before all these, they shall
lay their hands on you, and a per
secute you, delivering you up to the
synagogues, and into prisons, being
brought before kings and rulers for
my name's sake.
13 And it shall turn to you for a
testimony.
14 Settle it therefore in your hearts,
not to a meditate before what ye
shall b answer:
15 For I will give you a mouth and
a wisdom, which all your adversar
ies shall not be able to b gainsay
nor resist.
16 And ye shall be betrayed both

by parents, and brethren, and kins
folks, and friends; and some of you
shall they cause to be put to death.
17 And ye shall be hated of all men
for my name's a sake.
18 But there shall not an a hair of
your head perish.
19 In your patience possess ye
your souls

«Moria», Erasmus:

«But the best sport of all is to see our old women, even dead with age, and such skeletons one would think they had stolen out of their graves, and ever mumbling in their mouths, «Life is sweet;" and as old as they are, still caterwauling, daily plastering their face, scarce ever from the glass, gossiping, dancing, and writing love letters. These things are laughed at as foolish, as indeed they are; yet they please themselves, live merrily, swim in pleasure, and in a word are happy, by my courtesy. But I would have them to whom these things seem ridiculous to consider with themselves whether it be not better to live so pleasant a life in such kind of follies, than, as the proverb goes, «to take a halter and hang themselves.» Besides though these things may be subject to censure, it concerns not my fools in the least, inasmuch as they take no notice of it; or if they do, they easily neglect it. If a stone fall upon a man's head, that's evil indeed; but dishonesty, infamy, villainy, ill reports carry no more hurt in them than a man is sensible of; and if a man have no sense of them, they are no longer evils. What are you the worse if the people hiss at you, so you applaud yourself? And that a man be able to do so, he must owe it to folly».

«Moria», Erasmus:

«And here if any wise man, as it were dropped from heaven, should start up and cry, this great thing whom the world looks upon for a god and I know not what is not so much as a man, for that like a beast he is led by his passions, but the worst of slaves, inasmuch as he gives himself up willingly to so many and such detestable masters. what else would he get by it but be thought himself mad and frantic? For as nothing is more foolish than preposterous wisdom, so nothing is more unadvised than a forward unseasonable prudence. And such is his that does not comply with the present time „and order himself as the market goes," but forgetting that law of feasts, „either drink or begone,"

> undertakes to disprove a common received opinion. Whereas on the contrary 'tis the part of a truly prudent man not to be wise beyond his condition, but either to take no notice of what the world does, or run with it for company. But this is foolish, you'll say; nor shall I deny it, provided always you be so civil on the other side as to confess that this is to act a part in that world».

«Moria», Erasmus:

> «Yet why this? will someone say. Have patience, and I'll show you what I drive at. If anyone seeing a player acting his part on a stage should go about to strip him of his disguise and show him to the people in his true native form, would he not, think you, not only spoil the whole design of the play, but deserve himself to be pelted off with stones as a phantastical fool and one out of his wits? But nothing is more common with them than such changes; the same person one while impersonating a woman, and another while a man; now a youngster, and by and by a grim seignior; now a king, and presently a peasant; now a god, and in a trice again an ordinary fellow. But to discover this were to spoil all, it being the only thing that entertains the eyes of the spectators. And what is all this life but a kind of comedy, wherein men walk up and down in one another's disguises and act their respective parts, till the property-man brings them back to the attiring house. And yet he often orders a different dress, and makes him that came but just now off in the robes of a king put on the rags of a beggar. Thus are all things represented by counterfeit, and yet without this there was no living».

«Moria», Erasmus:

> «And now, by the immortal gods! I think nothing more happy than that generation of men we commonly call fools, idiots, lack-wits, and dolts; splendid titles too, as I conceive them. I'll tell you a thing, which at first perhaps may seem foolish and absurd, yet nothing more true. And first they are not afraid of death — no small evil, by Jupiter! They are not tormented with the conscience of evil acts, not terrified with the fables of ghosts, nor frightened with spirits and goblins. They are not distracted with the fear of evils to come nor the hopes of future good. In short, they are not disturbed with those thousand of cares to which this life is subject. They are neither modest, nor fearful, nor ambitious, nor envious, nor love they any man. And lastly, if they should come nearer even to the very ignorance of brutes, they could not sin, for so hold the divines. And now tell me, you wise fool, with how many

> troublesome cares your mind is continually perplexed; heap together all the discommodities of your life, and then you'll be sensible from how many evils I have delivered my fools.»

3) IN GLORIFYING DEAD LOVE

Was this your goal to justify that Friendliness (and Friendship) do not exist; Unity of Spirit do not exist; and only intercourse of sexes on biological level «as men's pleasure» you termed and asserted as Love? Did you term women as «stupid apes»? Did you assign Biology and sex as essential meaning of life? Did you insist that only morons know what love is and that love has nothing in common with friendliness? Did you assumed that Love is fraud of partner and yourself? That love is illusion of Self-Love? Were that your words that Lust rules the Morons, and that is why Morons are aristocracy of mankind: Reason is always vanquished by the Lust?

«And yet if it should so happen that there were a mutual good will between them, it is in no wise firm nor very long lived; that is to say, among such as are morose and more circumspect than needs, as being eagle-sighted into his friends' faults, but so blear-eyed to their own that they take not the least notice of the wallet that hangs behind their own shoulders».

«But tell me, by Jupiter, what part of man's life is that that is not sad, crabbed, unpleasant, insipid, troublesome, unless it be seasoned with pleasure, that is to say, folly?»

«Besides, he has confined reason to a narrow corner of the brain and left all the rest of the body to our passions; and lust, that stretches its empire everywhere. Against which double force how powerful reason is let common experience declare, inasmuch as she, which yet is all she can do, may call out to us till she be hoarse again and tell us the rules of honesty and virtue; while they give up the reins to their governor and make a hideous clamor, till at last being wearied, he suffer himself to be carried whither they please to hurry him».

«An ape is an ape, though clad in scarlet;" so a woman is a woman still, that is to say foolish, let her put on whatever vizard she please».

«In fine, that wise man whoever he be, if he intends to have children, must have recourse to Moria»

«My fat fools are as plump and round as a Westphalian hog, and never sensible of old age, unless perhaps, as sometimes it rarely happens, they come to be infected with wisdom»

«And now tell me, what higher letters of recommendation have they to men than this folly? For what is it they do not permit them to do? And to what other purpose than that of pleasure? And so I have shown you whence the first and chiefest delight of man's life springs».

«And what has been said of friendship may more reasonably be presumed of matrimony, which in truth is no other than an inseparable conjunction of life. Good God! What divorces, or what not worse than that, would daily happen were not the converse between a man and his wife supported and cherished by flattery, apishness, gentleness, ignorance, dissembling, certain retainers of mine also!»

«Moria», Erasmus:

> «why am not I of right the alpha, or first, of all the gods? who being but one, yet bestow all things on all men. For first, what is more sweet or more precious than life? And yet from whom can it more properly be said to come than from me? For neither the crab favoured Pallas' spear nor the cloud-gathering Jupiter's shield either beget or propagate mankind; but even he himself, the father of gods and king of men at whose very beck the heavens shake, must lay by his forked thunder and those looks wherewith he conquered the giants and with which at pleasure he frightens the rest of the gods, and like a common stage player put on a disguise as often as he goes about that, which now and then he does, that is to say the getting of children: And the Stoics too, that conceive themselves next to the gods, yet show me one of them, nay the veriest bigot of the sect, and if he do not put off his beard, the badge of wisdom, though yet it be no more than what is common with him and goats; yet at least he must lay by his supercilious gravity, smooth his forehead, shake off his rigid principles, and for some time

commit an act of folly and dotage. In fine, that wise man whoever he be, if he intends to have children, must have recourse to me»

«Moria», Erasmus:

«But I think it is a small matter that you thus owe your beginning of life to me, unless I also show you that whatever benefit you receive in the progress of it is of my gift likewise.

For even the Stoics themselves that so severely cried down pleasure did but handsomely dissemble, and railed against it to the common people to no other end but that having discouraged them from it, they might the more plentifully enjoy it themselves. But tell me, by Jupiter, what part of man's life is that that is not sad, crabbed, unpleasant, insipid, troublesome, unless it be seasoned with pleasure, that is to say, folly? For the proof of which the never sufficiently praised Sophocles in that his happy elegy of us, «To know nothing is the only happiness,» might be authority enough, but that I intend to take every particular by itself».

«Moria», Erasmus:

«But I restore the same man to the best and happiest part of his life. And if men would but refrain from all commerce with wisdom and give up themselves to be governed by me, they should never know what it were to be old, but solace themselves with a perpetual youth.

Do but observe our grim philosophers that are perpetually beating their brains on knotty subjects, and for the most part you'll find them grown old before they are scarcely young. And whence is it, but that their continual and restless thoughts insensibly prey upon their spirits and dry up their radical moisture? Whereas, on the contrary, my fat fools are as plump and round as a Westphalian hog, and never sensible of old age, unless perhaps, as sometimes it rarely happens, they come to be infected with wisdom, so hard a thing it is for a man to be happy in all things».

«Moria», Erasmus:

«So provident has that great parent of mankind, Nature, been that there should not be anything without its mixture and, as it were, seasoning of Folly. For since according to the definition of the Stoics, wisdom is nothing else than to be governed by reason, and on the contrary Folly, to be given up to the will of our passions, that the life of man might not be altogether disconsolate and hard to away with, of how much more passion than reason has Jupiter composed us? putting in, as one would say, „scarce half an ounce to a pound." Besides, he has confined reason to a narrow corner of the brain and left all the rest of the body to our passions; has also set up, against this one, two as it were, masterless tyrants — anger, that possesses the

region of the heart, and consequently the very fountain of life, the heart itself; and lust, that stretches its empire everywhere. Against which double force how powerful reason is let common experience declare, inasmuch as she, which yet is all she can do, may call out to us till she be hoarse again and tell us the rules of honesty and virtue; while they give up the reins to their governor and make a hideous clamor, till at last being wearied, he suffer himself to be carried whither they please to hurry him».

«Moria», Erasmus:

«For in that Plato seems to doubt under what genus he should put woman, to wit, that of rational creatures or brutes, he intended no other in it than to show the apparent folly of the sex. For if perhaps any of them goes about to be thought wiser than the rest, what else does she do but play the fool twice, as if a man should «teach a cow to dance,» «a thing quite against the hair.» For as it doubles the crime if anyone should put a disguise upon Nature, or endeavor to bring her to that she will in no wise bear, according to that proverb of the Greeks, «An ape is an ape, though clad in scarlet;" so a woman is a woman still, that is to say foolish, let her put on whatever vizard she please. But, by the way, I hope that sex is not so foolish as to take offense at this, that I myself, being a woman, and Folly too, have attributed folly to them. For if they weigh it right, they needs must acknowledge that they owe it to folly that they are more fortunate than men.

Again, what greater thing do they wish in their whole lives than that they may please the man? For to what other purpose are all those dresses, washes, baths, slops, perfumes, and those several little tricks of setting their faces, painting their eyebrows, and smoothing their skins? And now tell me, what higher letters of recommendation have they to men than this folly? For what is it they do not permit them to do? And to what other purpose than that of pleasure? Wherein yet their folly is not the least thing that pleases; which so true it is, I think no one will deny, that does but consider with himself, what foolish discourse and odd gambols pass between a man and his woman, as often as he had a mind to be gamesome? And so I have shown you whence the first and chiefest delight of man's life springs».

«Moria Encomium»:

«Lastly, what is that in the whole business of a man's life he can do with any grace to himself or others — for it is not so much a thing of art, as the very life of every action, that it be done with a good mien — unless this my friend and companion, Philatia, Self-love, be present with it?

…But perhaps there are some that neglect this way of pleasure and rest satisfied in the enjoyment of their friends, calling friendship the most desirable of all things, more necessary than either air, fire, or water; so delectable that he that shall take it out of the world had as good put out the sun; and, lastly, so commendable, if yet that make anything to the matter, that neither the philosophers themselves doubted to reckon it among their chiefest good. But what if I show you that I am both the beginning and end of this so great good also? Nor shall I go about to prove it by fallacies, sorites, dilemmas, or other the like subtleties of logicians, but after my blunt way point out the thing as clearly as it were with my finger.

And now tell me if to wink, slip over, be blind at, or deceived in the vices of our friends, nay, to admire and esteem them for virtues, be not at least the next degree to folly? …I speak of ordinary men, of whom none are born without their imperfections, and happy is he that is pressed with the least: for among wise princes there is either no friendship at all, or if there be, 'tis unpleasant and reserved, and that too but among a very few 'twere a crime to say none. For that the greatest part of mankind are fools, nay there is not anyone that dotes not in many things; and friendship, you know, is seldom made but among equals. And yet if it should so happen that there were a mutual good will between them, it is in no wise firm nor very long lived; that is to say, among such as are morose and more circumspect than needs, as being eagle-sighted into his friends' faults, but so blear-eyed to their own that they take not the least notice of the wallet that hangs behind their own shoulders. Since then the nature of man is such that there is scarce anyone to be found that is not subject to many errors, add to this the great diversity of minds and studies, so many slips, oversights, and chances of human life, and how is it possible there should be any true friendship between those Argus, so much as one hour, were it not for that which the Greeks excellently call euetheian? And you may render by folly or good nature, choose you whether. But what? Is not the author and parent of all our love, Cupid, as blind as a beetle? And as with him all colors agree, so from him is it that everyone likes his own sweeter-kin best, though never so ugly, and «that an old man dotes on his old wife, and a boy on his girl.» These things are not only done everywhere but laughed at too; yet as ridiculous as they are, they make society pleasant, and, as it were, glue it together.

And what has been said of friendship may more reasonably be presumed of matrimony, which in truth is no other than an inseparable conjunction of life. Good God! What divorces, or what not worse than

> that, would daily happen were not the converse between a man and his wife supported and cherished by flattery, apishness, gentleness, ignorance, dissembling, certain retainers of mine also! Whoop holiday! how few marriages should we have, if the husband should but thoroughly examine how many tricks his pretty little mop of modesty has played before she was married! And how fewer of them would hold together, did not most of the wife's actions escape the husband's knowledge through his neglect or sottishness!»

— Well, how are you to account for those charges? — asked him Jesus again.

— You have said, Jesus, you are not Lord! Then all of you are my equals! Your truth against my truth! Besides, I will easily demonstrate that your Gospels do not deal with Intellect and Science! Everybody knows this!

— Everybody know, — said firmly and furiously Socrates, — that Christianity is synthesis of Plato, Stoics and Prophets of Judaism! Ask anyone in Hall of Light! All of them assembled here to listen to your inequities!

— Yes, — this is my opinion, — said Renan, Srauss, Schweitzer, Russell, Chesterton, Toynbee, Philo.

— How it could have been otherwise, — asked him Philo, — If John's Gospel had been written on basis of my synthesis of Prophets and Plato?

John 4

> 21 Jesus saith unto her, Woman,
> believe me, the hour cometh, when
> ye shall neither in this mountain,
> nor yet at Jerusalem, worship the
> Father.
> 22 Ye worship ye a know not what:
> we know what we worship: for sal
> vation is of the Jews.
> 23 But the hour cometh, and now
> is, when the true worshippers shall
> a worship the Father in spirit and in
> b truth: for the Father seeketh such
> to worship him.
> 24 a God is a b Spirit: and they that

> worship him must worship him in
> spirit and in c truth.

John 7

> 14 Now about the midst of the
> feast Jesus went up into the temple,
> and taught.
> 15 And the Jews a marvelled, say
> ing, How knoweth this man letters,
> having never learned?
> 16 Jesus answered them, and said,
> My a doctrine is not mine, but his
> that b sent me.
> 17 If any man will a do his b will, he
> shall c know of the doctrine, whether
> it be of God, or whether I speak of
> myself.
> 18 He that speaketh of himself
> seeketh his own a glory: but he
> that seeketh his b glory that sent
> him, the same is true, and no un
> righteousness is in him.

John 3

> 19 And this is the condemnation,
> That light is come into the world,
> and men loved darkness rather than
> light, because their deeds were evil.
> 20 For every one that doeth evil
> hateth the light, neither cometh
> to the light, lest his deeds should
> be reproved.
> 21 But he that doeth truth cometh
> to the light, that his deeds may
> be made manifest, that they are
> wrought in God.

CHAPTER 5. JESUS INDICATES AS ESSENTIAL SUBJECT OF GOSPEL — CHURCH MILITANT IN HOLY WAR WITH SERPENT LEVIATHAN

1. LOVE TO TRUTH! NOT TRUTH OF LOVE!

— So, Erasmus of Rotterdam, what is your account for charges, filed against you?

— Oh, everyone knows, that I have been joking! Could anyone write that in sober earnest?!

— Well, — said Bertrand Russell, — you did write your «Moria» in sober earnest. — Don't try to horse around here, in the Hall of Light, full of Angels of Thought! You conceived your Moria Encomium» seriously! You asserted seriously that philosophy, science and religion is madness, while stupidity of beast is bliss!

B. Russell, «History of Western Philosophy»:

> «It might be supposed, from such passages, that Erasmus would have welcomed the Reformation, but it proved otherwise. The book ends with the serious suggestion that true religion is a form of Folly. There are, throughout, two kinds of Folly, one praised ironically, the other seriously. …. In 1524 he wrote a work defending free will, which Luther, following and exaggerating Augustine, rejected. Luther replied savagely, and Erasmus was driven further into reaction. From this time until his death, he became increasingly unimportant. He had always been timid, and the times were no longer suited to timid people. For honest men, the only honourable alternatives were martyrdom or victory. His friend Sir Thomas More was compelled to choose martyrdom.
>
> …The only book by Erasmus that is still read is The Praise of Folly. The conception of this book came to him in 1509, while he was crossing the Alps on the way from Italy to England. He wrote it quickly in London, at the house of Sir Thomas More, to whom it is dedicated,

with a playful suggestion of appropriateness since «moros» means «fool.» The book is spoken by Folly in her own person; she sings her own praises with great gusto, and her text is enlivened still further with illustrations by Holbein. She covers all parts of human life, and all classes and professions. But for her, the human race would die out, for who can marry without folly? She counsels, as an antidote to wisdom, «taking a wife, a creature so harmless and silly, and yet so useful and convenient, as might mollify and make pliable the stiffness and morose humour of men.» Who can be happy without flattery or without selflove? Yet such happiness is folly. The happiest men are those who are nearest the brutes and divest themselves of reason. The best happiness is that which is based on delusion, since it costs least: it is easier to imagine oneself a king than to make oneself a king in reality. Erasmus proceeds to make fun of national pride and of professional conceit: almost all professors of the arts and sciences are egregiously conceited, and derive their happiness from their conceit.

There are passages where the satire gives way to invective, and Folly utters the serious opinions of Erasmus; these are concerned with ecclesiastical abuses.

The worship of saints, even of the Virgin, «whose blind devotees think it manners to place the mother before the Son»; the disputes of theologians as to the Trinity and the Incarnation; the doctrine of transubstantiation; the -scholastic sects; popes, cardinals, and bishops — all are fiercely ridiculed. Particularly fierce is the attack on the monastic orders: they are «brainsick fools,» who have very little religion in them, yet are «highly in love with themselves, and fond admirers of their own happiness.» They behave as if all religion consisted in minute punctilio: «The precise number of knots to the tying on of their sandals; what distinct colours their respective habits, and what stuff made of; how broad and long their girdles,» and so on. «It will be pretty to hear their pleas before the great tribunal: one will brag how he mortified his carnal appetite by feeding only upon fish: another will urge that he spent most of his time on earth in the divine exercise of singing psalms: ... another, that in threescore years he never so much as touched a piece of money, except he fingered it though a thick pair of gloves.» But Christ will interrupt: «Woe unto you, scribes and pharisees, ... I left you but one precept, of loving one another, which I do not hear any one plead that he has faithfully discharged.» Yet on earth these men are feared, for they know many secrets from the confessional, and often blab them when they are drunk..»

— What is this the Hell?, — asked Jesus indignantly. — What is it you termed allegedly «mine, but one precept, of loving one another»? You have confused me with your beloved Bacchus and Cupid! I am prophet of Kingdom of Heaven and Spirit of Friendliness! Ihave never been prophet of Love!

— Ha-ha-ha! — laughed Hall of Light where thousands of Greatest thinkers of all times had assembled

— But what then means those your words on «greatest» commandments? — turned Erasmus to Jesus.

Mark 12

> 29 And Jesus answered him, The
> first of all the commandments is,
> Hear, O Israel; The Lord our God
> is one Lord:
> 30 And thou shalt a love the Lord
> thy God with all thy heart, and
> with all thy soul, and with all thy
> mind, and with all thy strength:
> this is the first commandment.
> 31 And the second is like, namely
> this, Thou shalt love thy neighbour
> as thyself. There is none other
> commandment greater than these.

— Oh, This is Love of Mind and Soul to God! Love of Truth! And on second one I have expanded in John's Gospel. It seems to me it is crystal clear from the text, that «love to neighbor» does not, could not mean «love to anyone and everyone». It means «Love to those who Loves Truth as much as You», that is to say loves God as much as you. And to those, «generation of evil» in love with devil, «the father of Lie» this Love can produce only War against Evil, «the sword» and «the fire»! Is not this apparent to any sane man? You, Moron? — addressed to him Jesus again in furry. Laughing down like this Intellect of Lord!

Matthew 6

> 6 Give not that which is holy
> unto the dogs, neither cast ye your

> pearls before swine, lest they trample
> them under their feet, and turn
> again and rend you.

Matthew 12

> 34 O generation of vipers, how can
> ye, being evil, speak good things?
> for out of the abundance of the
> heart the mouth speaketh.
> 35 A good man out of the good
> treasure of the heart bringeth forth
> good things: and an evil man out
> of the evil treasure bringeth forth
> evil things.

John 17

> 5 And now, O Father, glorify thou
> me with thine own self with the
> glory which I had with thee be
> fore the world was.
> 6 I have manifested thy name unto
> the men which thou gavest me out
> of the world: thine they were, and
> thou gavest them me; and they have
> kept thy word.
> 7 Now they have known that all
> things whatsoever thou hast a given
> me are of thee.
> 8 For I have given unto them the
> a words which thou gavest me; and
> they have received them, and have
> known surely that I b came out from
> thee, and they have c believed that
> thou didst send me.
> 9 I pray for them: I pray not for
> the world, but for them which b thou
> hast given me; for they are thine.
> 10 And all mine are thine, and
> thine are mine; and I am glorified
> in them.
> 11 And now I am no more in the

world, but these are in the world,
and I come to thee. Holy Father,
keep through thine own name those
whom thou hast given me, that they
may be one, as we are.
12 While I was with them in the
world, I kept them in thy name:
those that thou gavest me I have
kept, and none of them is lost,
but the son of perdition; that the
scripture might be fulfilled.
13 And now come I to thee; and
that they might have my joyful
filled in themselves.
14 I have given them thy word; and
the world hath hated them, because
they are not of the world, even as I
am not of the world.
15 I pray not that thou shouldest
take them out of the world, but
that thou shouldest keep them
from the evil.
16 They are not of the a world, even
as I am not of the world.
17 Sanctify them through thy
b truth: thy word is truth.
18 As thou hast sent me into the
world, even so have I also sent them
into the world.
19 And for their sakes I sanctify
myself, that they also might be
sanctified through the truth.

John 15

10 If ye keep my commandments,
ye shall abide in my love; even as
I have kept my Father's command
ments, and abide in his love.
11 These things have I spoken unto
you, that my joy might remain in
you, and that your joy might be full.
12 This is my commandment,

> That ye a love one another, as I have
> loved you.
> 13 Greater a love hath no man than
> this, that a man lay down his life
> for his friends.
> 14 Ye are my friends, if ye do
> whatsoever I command you.
> 15 Henceforth I call you not servants;
> for the servant knoweth not
> what his lord doeth: but I have
> called you friends; for all things
> that I have heard of my Father I
> have made known unto you».

— Saint Thomas Aquinas! — turned Jesus to Thinkers of the Hall of Light. — Be so kind to explain to the author of «Moria» what was my Gospel about. And what was the central subject of my Gospels!

— Yes, Jesus, — said Thomas Aquinas, he derided at me two in his «Moria» as of stupid philosopher (for he dismissed all Thought!) — I have registered in my philosophical books, that fundamental idea of Gospel was common for all Revelations: that of Zaratustra, Socrates (Plato, Aristotle) or Roman Stoics (Seneca, Epictetus, Marcus Aurelius)! And that was Love to Truth and not Truth of Love! For Christianity is struggle for Morality, struggle with Evil, and therefore Hate to Evil is indispensable! It is your Sermon on Kingdom of Heaven, which is Plato's Space of Intellect, and your Sermon on Energy of Spirit, as Energy of Intellect which is essential and pivotal for Gospels!

G. K. Chesterton, «Thomas Aquinas»:

> «Anyhow, it is but natural that Augustine and Aquinas, Bonaventure and Duns Scotus, all the doctors and the saints, should draw nearer to each other as they approach the divine units in things; and that there should in that sense be less difference between them in theology than in philosophy. It is true that, in some matters, the critics of Aquinas thought his philosophy had unduly affected his theology. This is especially so, touching the charge that he made the state of Beatitude too intellectual, conceiving it as the satisfaction of the love of truth; rather than specially as the truth of love.

...It is true that he did not himself contribute anything concrete in the experiment or detail of physical science; in this, it may be said, he even lagged behind the last generation, and was far less of an experimental scientist than his tutor Albertus Magnus. But for all that, he was historically a great friend to the freedom of science. The principles he laid down, properly understood, are perhaps the best that can be produced for protecting science from mere obscurantist persecution. For instance, in the matter of the inspiration of Scripture, he fixed first on the obvious fact, which was forgotten by four furious centuries of sectarian battle, that the meaning of Scripture is very far from self-evident and that we must often interpret it in the light of other truths. If a literal interpretation is really and flatly contradicted by an obvious fact, why then we can only say that the literal interpretation must be a false interpretation. But the fact must really be an obvious fact. And unfortunately, nineteenth century scientists were just as ready to jump to the conclusion that any guess about nature was an obvious fact, as were seventeenth-century sectarians to jump to the conclusion that any guess about Scripture was the obvious explanation. Thus, private theories about what the Bible ought to mean, and premature theories about what the world ought to mean, have met in loud and widely advertised controversy, especially in the Victorian time; and this clumsy collision of two very impatient forms of ignorance was known as the quarrel of Science and Religion. That for him the process was logical and not biological, was concerned with philosophy rather than science, does not alter the essential idea that he believed in beginning at the bottom of the ladder. But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries. He could hardly, as the common phrase goes, say fairer than that. If the matter had been left to him, and men like him, there never would have been any quarrel between Science and Religion. He did his very best to map out two provinces for them, and to trace a just frontier between them».

B. Russell, «History of Western philosophy»:

«But all particular ends are subordinate to the end of the universe, and wisdom per se is concerned with the end of the universe. Now the end of the universe is the good of the intellect, i.e., truth. The pursuit of wisdom in this sense is the most perfect, sublime, profitable, and delightful of pursuits. All this is proved by appeal to the authority of „The Philosopher," i.e., Aristotle. My purpose (he says) is to declare

> the truth which the Catholic Faith professes. But here I must have recourse to natural reason, since the gentiles do not accept the authority of Scripture. Natural reason, however, is deficient in the things of God; it can prove some parts of the faith, but not others. It can prove the existence of God and the immortality of the soul, but not the Trinity, the Incarnation, or the Last Judgement. Whatever is demonstrable is, so far as it goes, in accordance with the Christian faith, and nothing in revelation is contrary to reason»

2. KINGDOM OF HEAVEN AS METAPHYSICS OF INTELLECT VERSUS PAGAN WORSHIP OF LIE BY ERASMUS

— And you! — Jesus rushed around in anger — Apostle of Devil, preaching Lie to Imbeciles! Will you raise objection that you asserted Lie as essentials of human happiness»? Will you? Are those words yours? What a disgrace for Our Lord of Intellect! You, pig!

— You are laughing down Thomas Aquinas and his teacher and friend Albert the Great, Occam and Scotus! And yet, Bertrand Russell, in his atheist History of Western Philosophy, highly praises all of them as great minds, produced in peace and labor of Christian monastery! And why how do you think, Study and labor of thought emerged in all Christian monastery even contrary to rules of those monasteries? Because foundation of Christian monasteries was Sermon of Kingdom of Logos and Energy of Spirit. And Energy of Spirit is energy of Intellect!

— You are contradicting yourself Jesus! How it is possible that opinion of such atheist as Bertrand Russell may have any authority in eyes of Saints? I am not atheist! I am Christian! And Russell's infamous words knows everyone: Why I am not Christian!

— No, you are Liar! — laughed Jesus. — Exactly in accordance with your precept — lie to others, lie to yourself and you will be happy! Is not this proposition of your profound philosophy, Mr Moria? As for Bertrand Russell he has been and remains one of most honest champions of truth that ever came to earth! Anf

not all of them had been Christians! Zaratustra, Socrates, Plato, Cicero, Marcus Aurelius, Chrysostom, Plinius, Tacitus, Gandhi, Einstein, Herzen, and many many other Great Honest Seekers in pursuit of Truth! And look around — they are all here, performing with me Trial on you! They are judges and you are defendant! Why so? Because, essential message of Gospel is Love to Truth, Kingdom of Intellect, Energy of Spirit! That is why I have said to all of you:

Matthew 12

> 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be a forgiven him, neither in this world, neither in the world to come.

— Bertrand Russell was free to say on me whatever his honest thought had been. And he never said anything wrong against me! He never called the essence of my Sermon «loving one another» at least! You can read below how profound insight he had in essentials of holy message of Gospel as Logos of Intellect, and how vivdly he understood that holy message of Gospel is message on great Power of Scientific control! Not message on weakness and stupidity! For in his «Power» he had filed as most powerful men Pythagoras, Buddha, Galileo and Jesus! And you! What was your's opinion on holy message! I shall demonstrate this later! He, who kept saying truth, even when he was mistaken, has not wronged Holy Spirit! You, extolling Lie, — you have wronged Holy Spirit!

— But Bertrand Russell kept mocking Scriptures as fairy-tails!

— Time came to purge Scriptures from Fairy-tails! Who did not of great minds of his time? Renan? Schweitzer? Strauss? Lessing? Tolstoy? Merezhkovsky? Toynbee? G. Sand? R. Rollan? Einstein? All of them dismissed all elements of magic and considered only philosophy of Gospel! Chesterton affirms that already Thomas

Aquinas Revolution in Christian theology has been such objection to recognize magic of Gospel at the expense of philosophy of Gospel. And what about Augustine's «On letter and spirit of Gospel»? And Spinoza's «Theology-political treatise»?

— And Bertrand Russell in «Authority and Individuals» as well as in «Western Philosophy» has set forth his conception of Christian philosophy as great beneficial impact on ethics of mankind. Later, of course, decay and corruption of Christian Church took place.

Erasmus, «Moria»:

> «Add to this those their other determinations, and those too so contrary to common opinion that those oracles of the Stoics, which they call paradoxes, seem in comparison of these but blockish and idle — as 'tis a lesser crime to kill a thousand men than to set a stitch on a poor man's shoe on the Sabbath day; and that a man should rather choose that the whole world with all food and raiment, as they say, should perish, than tell a lie, though never so inconsiderable. And these most subtle subtleties are rendered yet more subtle by the several methods of so many Schoolmen, that one might sooner wind himself out of a labyrinth than the entanglements of the realists, nominalists, Thomists, Albertists, Occamists, Scotists.

B. Russell, «History of Western philosophy»:

> «The departures of the Order from the founder's intentions were, however, by no means all regrettable. This is true, in particular, of learning. The library of Monte Cassino is famous, and in various ways the world is much indebted to the scholarly tastes of later Benedictines. Saint Benedict lived at Monte Cassino from its foundation until his death in 543. The monastery was sacked by the Lombards, shortly before Gregory the Great, himself a Benedictine, became Pope. …The Dominicans were even more active than the Franciscans in the work of the Inquisition. They performed, however, a valuable service to mankind by their devotion to learning. This was no part of Saint Dominic's intention; he had decreed that his friars were „not to learn secular sciences or liberal arts except by dispensation." This rule was abrogated in 1259, after which date everything was done to make a studious life easy for Dominicans. Manual labour was no part of their duties, and the hours of devotion were shortened to give them more time for study. They devoted

themselves to reconciling Aristotle and Christ; Alberrus Magnus and Thomas Aquinas, both Dominicans, accomplished this task as well as it is capable of being accomplished. The authority of Thomas Aquinas was so overwhelming that subsequent Dominicans did not achieve much in philosophy; though Francis, even more than Dominic, had disliked learning, the greatest names in the immediately following period are Franciscan: Roger Bacon, Duns Scotus, and William of Occam were all Franciscans. What the friars accomplished for philosophy will be the subject of the following chapters».

Erasmus, «Moria»:

«But 'tis a sad thing, they say, to be mistaken. Nay rather, he is most miserable that is not so. For they are quite beside the mark that place the happiness of men in things themselves, since it only depends upon opinion. For so great is the obscurity and variety of human affairs that nothing can be clearly known, as it is truly said by our academics, the least insolent of all the philosophers; or if it could, it would but obstruct the pleasure of life. Lastly, the mind of man is so framed that it is rather taken with the false colors than truth; of which if anyone has a mind to make the experiment, let him go to church and hear sermons, in which if there be anything serious delivered, the audience is either asleep, yawning, or weary of it; but if the preacher — pardon my mistake, I would have said declaimer — as too often it happens, fall but into an old wives' story, they're presently awake, prick up their ears and gape after it. In like manner, if there be any poetical saint, or one of whom there goes more stories than ordinary, as for example, a George, a Christopher, or a Barbara, you shall see him more religiously worshiped than Peter, Paul, or even Christ himself. But these things are not for this place. And now at how cheap a rate is this happiness purchased! Forasmuch as to the thing itself a man's whole endeavor is required, be it never so inconsiderable; but the opinion of it is easily taken up, which yet conduces as much or more to happiness. For suppose a man were eating rotten stockfish, the very smell of which would choke another, and yet believed it a dish for the gods, what difference is there as to his happiness? Whereas on the contrary, if another's stomach should turn at a sturgeon, wherein, I pray, is he happier than the other? If a man have a crooked, ill-favored wife, who yet in his eye may stand in competition with Venus, is it not the same as if she were truly beautiful? Or if seeing an ugly, ill-pointed piece, he should admire the work as believing it some great master's hand, were he not much happier, think you, than they that buy such things at vast rates, and yet perhaps reap less pleasure from them

> than the other? I know one of my name that gave his new married wife some counterfeit jewels, and as he was a pleasant droll, persuaded her that they were not only right but of an inestimable price; and what difference, I pray, to her, that was as well pleased and contented with glass and kept it as warily as if it had been a treasure? In the meantime the husband saved his money and had this advantage of her folly, that he obliged her as much as if he had bought them at a great rate. Or what difference, think you, between those in Plato's imaginary cave that stand gaping at the shadows and figures of things, so they please themselves and have no need to wish, and that wise man, who, being got loose from them, sees things truly as they are? Whereas that cobbler in Lucian if he might always have continued his golden dreams, he would never have desired any other happiness».

— Do you confirm, Erasmus of Rotterdam, that those words, extolling Lie and condemning Truth, are yours? Do you?

— Yes, I confirm that I have said this, — said Erasmus. — I ask Thomas More to be my advocate!

— Now, listen to Saint Thinkers on Love to Truth and Metaphysics of Intellect as pivotal Sermon of Gospel! — Jesus still felt angry. — and forget on Thomas More: his Utopia is Praise of Science! It is attempt to imitate Plato's Republic as everyone knows! And you have made a laughingstock from Plato's Republic in your «Moria».

Do you remember your words? «Or what difference, think you, between those in Plato's imaginary cave that stand gaping at the shadows and figures of things, so they please themselves and have no need to wish, and that wise man, who, being got loose from them, sees things truly as they are?»

G. K. Chesterton, «Thomas Aquinas»:

> «The truth is that the historical Catholic Church began by being Platonist; by being rather too Platonist. Platonism was in that golden Greek air that was breathed by the first great Greek theologians. The Christian Fathers were much more like the Neo-Platonists than were the scholars of the Renaissance; who were only Neo-Neo-Platonists. For Chrysostom or Basil it was as ordinary and normal to think in terms of the Logos, or the Wisdom which is the aim of philosophers, as it is to any men of any religion today to talk about social problems or progress or the economic crisis throughout the world. Saint Augustine

followed a natural mental evolution when he was a Platonist before he was a Manichean, and a Manichean before he was a Christian. And it was exactly in that last association that the first faint hint, of the danger of being too Platonist, may be seen.

...When we praise the practical value of the Aristotelian Revolution, and the originality of Aquinas in leading it, we do not mean that the Scholastic philosophers before him had not been philosophers, or had not been highly philosophical, or had not been in touch with ancient philosophy. In so far as there was ever a bad break in philosophical history, it was not before Saint Thomas, or at the beginning of medieval history; it was after Saint Thomas and at the beginning of modern history. The great intellectual tradition that comes down to us from Pythagoras and Plato was never interrupted or lost through such trifles as the sack of Rome, the triumph of Attila or all the barbarian invasions of the Dark Ages. It was only lost after the introduction of printing, the discovery of America, the founding of the Royal Society and all the enlightenment of the Renaissance and the modern world. It was there, if anywhere, that there was lost or impatiently snapped the long thin delicate thread that had descended from distant antiquity; the thread of that unusual human hobby; the habit of thinking. This is proved by the fact that the printed books of this later period largely had to wait for the eighteenth century, or the end of the seventeenth century, to find even the names of the new philosophers; who were at the best a new kind of philosophers. But the decline of the Empire, the Dark Ages and the early Middle Ages, though too much tempted to neglect what was opposed to Platonic philosophy, had never neglected philosophy.

...What made the Aristotelian Revolution really revolutionary was the fact that it was really religious. It is the fact, so fundamental that I thought it well to lay it down in the first few pages of this book; that the revolt was largely a revolt of the most Christian elements in Christendom. Saint Thomas, every bit as much as Saint Francis, felt subconsciously that the hold of his people was slipping on the solid Catholic doctrine and discipline, worn smooth by more than a thousand years of routine; and that the Faith needed to be shown under a new light and dealt with from another angle. But he had no motive except the desire to make it popular for the salvation of the people. It was true, broadly speaking, that for some time past it had been too Platonist to be popular. It needed something like the shrewd and homely touch of Aristotle to turn it again into a religion of common sense. Both the motive and the method are illustrated in the war of Aquinas against the Augustinians»

B. Russell, «History of western philosophy»:

> «The Kingdom of Heaven. Other-worldliness is a conception which Jews and Christians, in a sense, share with later Platonism, but it takes, with them, a much more concrete form than with Greek philosophers. The Greek doctrine — which is to be found in much Christian philosophy, but not in popular Christianity — was that the sensible world, in space and time, is an illusion, and that, by intellectual and moral discipline, a man can learn to live in the eternal world, which alone is real. The Jewish and Christian doctrine, on the other hand, conceived the Other World as not metaphysically different from this world, but as in the future, when the virtuous would enjoy everlasting bliss and the wicked would suffer everlasting torment. This belief embodied revenge psychology, and was intelligible to all and sundry, as the doctrines of Greek philosophers were not».
> Renan, «History of Jewish people»:
> «What especially distinguishes Philo from his coreligionists, even from Josephus, is that he loves and admires from the bottom of his heart the Greek culture he so thoroughly possessed. He has real worship for Plato; he calls him most holy» * The group of ancient sages appears to him like a» sacred brotherhood.» He does not adhere absolutely to any sect; he is eclectic, like Cicero, — by turns Platonist, Stoic, or Pythagorean, or supposing himself to be so. He is in reality a Hellenist, seeing the light in the great sun of truth which Greece had created, where all reason has its birthplace and the centre of its revolution. To pick Greek philosophy out of the Bible, to prove that all the grand discoveries of Greece had been made by Hebrew genius a thousand years before, was the desperate attempt made by Philo. We might compare it to that of the scholiasts of the thirteenth century, who wrapped up Christian dogmas in Aristotelian logic. Moses appears not only as the best of legislators, but as the first of philosophers. Philo, at once Jew and Greek, wishes to win over the Jews to Hellenism and the Greeks to Judaism. Plato's philosophy of ideas is perhaps that part of Greek philosophy to which Philo owes, his fundamental conceptions. Reason (Logos) is the archetype of the true, the beautiful, and the good in itself; beneath it lies inert matter, to which supreme intelligence gives form»

E. Renan, «The reigns of Hadrians and Antoninus Pius»:

> «This fourth Gospel, the last to appear, which had been manipulated in so many respects, where Philonian tirades were substituted for the actual discourses of Jesus, took more than half a century to assume its

> place, but then it triumphed all along the line. It was very convenient for the theological and apologetic requirements of the time, to have a sort of metaphysical drama which could escape from the objections which a Celsus was already preparing, instead of a small, very human history of a Jewish prophet in Galilee. The Divine Word in the bosom of God; the Word creating all things; the Word made flesh, dwelling amongst men, so that certain privileged mortals had the happiness of seeing and even touching him! Having regard to the especial turn of the Greek intellect, which seized upon Christianity at a very early date, this seemed most sublime, and a whole system of theology after the manner of Plotinns might be extracted from it. The knowledge of the truth and science have now become essential, and men are to be saved by their gnosis their initiation into certain secret mysteries, so that Christianity has become a sort of hidden philosophy which certainly neither Paul nor Peter ever dreamt of. The future belonged altogether to transcendental idealism. This Gospel, attributed to the well-beloved disciple, which, transports us at first into the pure atmosphere of the Spirit and of Love, which substitutes the love of truth for everything else, and proclaims the sway of Mount Gerizimand of Jerusalem equally at an end, was bound in time to become the fundamental Gospel of Christianity. The only chance of success that Christianity had was, that it should be a perfectly pure form of worship, independent of any material creed. „God is a spirit, and they that worship Him must worship Him in spirit and in truth." If Jesus is understood in such a manner, he is no longer a prophet, and Christianity under that aspect is no longer a sect of Judaism; it becomes the Religion of Reason, and. thus it came about that the fourth Gospel imparted consistency and stability to the Apostolic work».

B. Russell, «The history of western philosophy»:

> «The philosopher Philo, who was a contemporary of Christ, is the best illustration of Greek influence on the Jews in the sphere of thought. While orthodox in religion, Philo is, in philosophy, primarily a Platonist; other important influences are those of the Stoics and Neopythagoreans. While his influence among the Jews ceased after the fall of Jerusalem, theChristian Fathers found that he had shown the way to reconcile Greek philosophy with acceptance of the Hebrew Scriptures. In proportion as Christianity became hellenized, it became theological. Jewishtheologywasalwayssimple. Yahwehdevelopedfromatribal deity into the sole omnipotent God who created heaven and earth; divine justice, when it was seen not

> to confer earthly prosperity uponthevirtuous, was transferred to heaven, which entailed belief in immortality. But throughout its evolution the Jewish creed involved nothing complicated and metaphysical; it had no mysteries, and every Jewcould understand it. This Jewish simplicity, on the whole, still characterizes the synoptic Gospels (Matthew, Mark, and Luke), but has already disappeared inSaint John, where Christ is identified with the Platonic-Stoic Logos. It islessChristtheManthanChristthetheologicalfigurethatinterests thefourth evangelist. This is still more true of the Fathers; you will find, intheir writings, many more allusions to Saint John than to the other three gospels put together. The Pauline epistles also contain much theology, especially as regards salvation; at the same time they showaconsiderableacquaintance with Greek culture — a quotation from Menander, an allusion to Epimenides the Cretan who said that all Cretans are liars, and so on. Nevertheless Saint Paul says: „Beware lest anymanspoil you through philosophy and vain deceit." Thesynthesis of Greek philosophy and Hebrew scriptures remained more or less haphazard and fragmentary until the time of Origen (A.D. 185—254). Origen, like Philo, lived in Alexandria, which, owing to commerce and the university, was, from its foundation to its fall, the chief centre of learned syncretism».

3. SERMON OF JESUS IS SERMON OF GREAT POWER OF CHURCH AS CITY OF GOD OF NATURAL LAW! NOT SERMON OF WEAKNESS!

— Is this true, — proceeded Jesus to interrogate Erasmus, — that you asserted that the meaning of My Church has been entirely «in watchings, fastings, tears, prayers, sermons, good endeavors, sighs, and a thousand the like troublesome exercises» and that «great princes of the Church and true lights of the world should be reduced to a staff and a wallet»?

— Is this true, that you asserted that my Gospel had brought peace instead of «sword» to fight Evil? Is this true, that you laughed down Church of St. Augustine, St. Ambrose, Gregory the Great, St. Jerome for carrying my banner of Holy War with Evil?

— Yes, this is true. — said Erasmus, — but was not this your words, Jesus, that your Kingdom of Heaven is not «of this world»?

That we should renounce this world and lie our treasures in Kingdom of Heaven?

— Yes, this is my words. Why you failed to understand their meaning, it is so plain? Division between Energy of Spirit of scientific control and Material Energy of physical control. All my Sermon works to emphasis this distinction between Human Energy of Thought and Conscience and Material Eneregies of cyclic homeostasis of physical control!

— And with only One Final Goal: to Build City of God of Natural Law! The Church of Spirit, of Conscience, of Friendliness, of Scientific control! Which will be Universal Law, defending people from physical control of City of Satan — Leviathan! Is not this ultimate objective of Gospel's Sermon obvious to any sober man, Erasmus? What the hell are you talking on my sermon as «watchings, fastings, tears, prayers, sermons, good endeavors, sighs, and a thousand the like troublesome exercises» of old women? We have to pray, but we have first and foremost fight for City of God of scientific control with City of Leviathan of physical control! It was me who brought Great Power of Spirit as Church Militant on this earth!

— How you dared to reduce Greatest Victories of my Church Militant with Leviathan to abuses of several mad popes? How you dared, I ask you?

«by which a man may kill his brother without the least breach of that charity which, by the command of Christ, one Christian owes another»?? Charity! I never said I brought charity for princes of Leviathan! I said Prince of this world is judged and will be cast out! I sain that prince of this world has nothing in me! I said that I had brought a sword of a Holy War! How do you imagine to war with Leviathan without financial independence? Charlemagne has become Charlemagne only due to that gift which is now called Peter's patrimony! Because that was first step on the way of City of God to the victory over City of Leviathan! Do you realy so stupid to fail to understand that this struggle between City of God and City of Leviathan, described in Augustine's «Civitas Dei» is the

central meaning of Gospel?! And that My Church of Saint Fathers have won Greatest Victories ever over Satans of Leviathan??

B. Russell, «History of Western philosophy»:

> «Popes are not spared. They should imitate their Master by humility and poverty. «Their only weapons ought to be those of the Spirit; and of these indeed they are mightly liberal, as of their interdicts, their suspensions, their denunciations, their aggravations, their greater and lesser excommunications, and their roaring bulls, that fight whomever they are thundered against; and these most holy fathers never issue them out more frequently than against those, who, at the instigation of the devil, and not having the fear of God before their eyes, do feloniously and maliciously attempt to lessen and impair Saint Peter's patrimony.»

Erasmus, «Moria»:

> «And for popes, that supply the place of Christ, if they should endeavor to imitate His life, to wit His poverty, labor, doctrine, cross, and contempt of life, or should they consider what the name pope, that is father, or holiness, imports, who would live more disconsolate than themselves? or who would purchase that chair with all his substance? or defend it, so purchased, with swords, poisons, and all force imaginable? so great a profit would the access of wisdom deprive him of — wisdom did I say? nay, the least corn of that salt which Christ speaks of: so much wealth, so much honor, so much riches, so many victories, so many offices, so many dispensations, so much tribute, so many pardons; such horses, such mules, such guards, and so much pleasure would it lose them. You see how much I have comprehended in a little: instead of which it would bring in watchings, fastings, tears, prayers, sermons, good endeavors, sighs, and a thousand the like troublesome exercises.
>
> A most inhuman and economical thing, and more to be execrated, that those great princes of the Church and true lights of the world should be reduced to a staff and a wallet. Whereas now, if there be anything that requires their pains, they leave that to Peter and Paul that have leisure enough; but if there be anything of honor or pleasure, they take that to themselves. By which means it is, yet by my courtesy, that scarce any kind of men live more voluptuously or with less trouble; as believing that Christ will be well enough pleased if in their mystical and almost mimical pontificality, ceremonies, titles of holiness and the like, and blessing and cursing, they play the parts of bishops. To work

> miracles is old and antiquated, and not in fashion now; to instruct the people, troublesome; to interpret the Scripture, pedantic; to pray, a sign one has little else to do; to shed tears, silly and womanish; to be poor, base; to be vanquished, dishonorable and little becoming him that scarce admits even kings to kiss his slipper; and lastly, to die, uncouth; and to be stretched on a cross, infamous»
> which yet these most holy fathers in Christ and His vicars hurl with more fierceness against none than against such as, by the instigation of the devil, attempt to lessen or rob them of Peter's patrimony. When, though those words in the Gospel, «We have left all, and followed Thee,» were his, yet they call his patrimony lands, cities, tribute, imposts, riches; for which, being enflamed with the love of Christ, they contend with fire and sword, and not without loss of much Christian blood, and believe they have then most apostolically defended the Church, the spouse of Christ, when the enemy, as they call them, are valiantly routed.. Nor are they destitute of their learned flatterers that call that palpable madness zeal, piety, and valor, having found out a new way by which a man may kill his brother without the least breach of that charity which, by the command of Christ, one Christian owes another».

Matthew 20

> 25 But Jesus called them unto him,
> and said, Ye know that the princes
> of the Gentiles exercise dominion
> over them, and they that are great
> exercise authority upon them.
> 26 But it shall not be so among you:
> but whosoever will be a great among
> you, let him be your b minister;
> 27 And whosoever a will be chief
> among you, let him be your b servant:
> 28 Even as the a Son of man came
> not to be ministered unto, but to
> minister, and to b give his life a c ran
> som for many.

Luke 12

> 49 I am come to send fire on the
> earth; and what will I, if it be al
> ready kindled?

50 But I have a a baptism to be bap
tized with; and how am I b straitened
till it be accomplished!
51 Suppose ye that I am come to
give peace on earth? I tell you, Nay;
but rather division:
52 For from henceforth there shall
be five in one house divided, three
against two, and two against three.

Matthew 10

32 Whosoever therefore shall
a confess me before men, him will I
confess also before my Father which
is in heaven.
33 But whosoever shall a deny me
before men, him will I also deny be
fore my Father which is in heaven.
34 Think not that I am come to
send a peace on earth: I came not
to send peace, but a sword.

Matthew 13

37 He answered and said unto
them, He that soweth the good a seed
is the Son of man;
38 The field is the world; the good
seed are the children of the kingdom;
but the a tares are the children of
the wicked one;
39 The enemy that sowed them is
the devil; a the b harvest is the end
of the world; and the reapers are
the angels.
40 As therefore the tares are gath
ered and burned in the fire; so shall
it be in the a end of this world.
41 The Son of man shall send forth
his a angels, and they shall gather out
of his kingdom all things that b of
fend, and them which do iniquity;

42 And shall cast them into a fur
nace of fire: there shall be a wailing
and b gnashing of teeth.
43 Then shall the a righteous b shine
forth as the c sun in the kingdom of
their Father. Who hath ears to hear,
let him hear.

Matthew 24

9 Then shall they deliver you up
to be afflicted, and shall a kill you:
and ye shall be b hated of all nations
c for my name's sake.
10 And then shall many be a of
fended, and shall betray one an
other, and shall hate one another.
11 And many a false prophets shall
rise, and shall deceive many.
12 And because a iniquity shall
abound, the love of many shall
wax b cold.
13 But he that shall a endure unto
the end, the same shall be saved.
14 And this a gospel of the b kingdom
shall be preached in all the world
for a witness unto all nations; and
then shall the c end come.

Luke 3

17 Whose a fan is in his hand, and
he will throughly purge his floor,
and will gather the wheat into his
b garner; but the c chaff he will burn
with fire unquenchable.

Luke 4

32 And they were astonished at
his doctrine: for his word was with
a power.
36 And they were all amazed, and

> spake among themselves, saying,
> What a word is this! for with author
> ity and power he commandeth the
> a unclean spirits, and they come out.

John 16

> 33 These things I have spoken
> unto you, that in me ye might have
> a peace. In the b world ye shall have
> c tribulation: but be of good d cheer;
> I have e overcome the world

Matthew 16

> 17 And Jesus answered and said
> unto him, Blessed art thou, Simon
> Bar-jona: for flesh and blood hath
> not revealed it unto thee, but my
> Father which is in heaven.
> 18 And I say also unto thee, That
> thou art Peter, and upon this a rock I
> will build my b church; and the gates
> of hell shall not prevail against it.
> 19 And I will a give unto thee the
> b keys of the c kingdom of heaven:
> and whatsoever thou shalt d bind
> on earth shall be bound in heaven:
> and whatsoever thou shalt loose
> on earth shall be loosed in heaven.

— These are My Words, Erasmus! Never Charity to Satans of Leviathan! This Rock of My Church is My Words, Erasmus, not your stupid sighs, you, Moron!

— «and the gates of hell shall not prevail against it»! This Great Power to Resist Satan of Leviathan is my Sermon, Erasmus. For My Father, Lord Intellect, had overcome the world being creater of intellectual framework of the world!

— But they did abuse your words, giving wrong law to your people! — Erasmus felt his disgrace entirely

— Yes, they did, I know, — said Jesus. — But before telling

to the Church its faults you had first, like honest people, like Toynbee or Renan, to indicate that Great Good of Church Militant that it won for Earth! Besides, now, with Discovery of Psychic Energy, when Scientific control of Natural Law have arrived at least, the abuse in interpretation of Divine law becomes impossible! Toynbee has genuis insight in causes of Fall of Church Militant: the confusion between spiritual sword of scientific control which is Divine Power of City of God and iron sword of physical control which is Malicious Power of Serpent of Leviathan. But that confusion was due to the absence of Discovery of Psychic energy — the science of energy of Spirit, the laws of nature of human soul! Now we can built true Church Militant «on rock» of science «and the gates of hell shall not prevail against it»!

A. Toynbee, «Study of history»:

> «But there were occasions on which it seemed as though the established regime of physical force was in a position to defy the spiritual sword with impunity; and it was in such situations that the Roman Church Militant was challenged to give its answer to the Riddle of the Sphinx.
>
> The climax of the physical conflict between Hildebrand and the Emperor Henry IV gave a foretaste of the deadlier and more struggle which was to be fought out a outrance, more than a century-and-a-half later, between Innocent IV and Frederick II; and, by the time we come to the pontificate of Innocent IV, a lawyer turned militarist, our doubts will be at an end. Hildebrand himself had set the Hildebrandine Church upon a course which was to end in the victory of his adversaries — the World, the Flesh and the Devil — over the City of God which he was seeking to bring down to Earth.
>
> The fall of the Hildebrandine Church is as extraordinary a spectacle as its rise; for all the virtues which had carried it to its zenith seemed to change, as it sank to its nadir, into their own exact antitheses. The divine institution which had been fighting and winning a battle for spiritual freedom against material force was now infected with the very evil which it had set itself to cast out. The Roman Curia which had been the head and front of moral and intellectual progress now turned itself into a fastness of spiritual conservatism. The ecclesiastical sovereign power now suffered itself to be deprived by its local secular underlings — the princes of the rising parochial states.

> …Yet the monk who has degenerated into a successful man of business does not exemplify the most deadly form that spiritual regression can take. The worst temptation that lies in wait for the citizens of the Civitas Dei in This World is neither to plunge into politics nor to slide into business but to idolize the terrestrial institution in which a Church Militant on Earth is imperfectly though unavoidably embodied. If corruptio optimi is pessima, an idolized church is the one idol that is more pernicious than the idolized human ant-heap that men worship as Leviathan»

4. TOYNBEE ON CHURCH OF HILDEBRANDINE AS GREAT PAPAL REVOLUTION OF RESPUBLICA CHRISTIANA

— Have you heard of Papal Revolution of XI century, Erasmus? When that Hildebrandine Church Militant appeared to draw strict lines of demarcation between Power of Spirit and Power of Satan's Leviathan? Haven't you?

A. Toynbee, «Study of History»:

> «A church is militant on Earth for the purpose of winning This World for the Civitas Dei, and this means that a church has to deal with secular as well as spiritual affairs and to organize itself on Earth as an institution…. This early chapter of the history of Christianity was ominous for the spiritual prospects of a twentieth-century Westernizing world, because the worship of Leviathan, on which the early Christian Church had inflicted a defeat which had appeared to be decisive, had reasserted itself with the sinister emergence of a totalitarian type of state in which the Modern Western genius for organization and mechanization had been enlisted, with diabolic ingenuity, for the purpose of enslaving souls as well as bodies to a degree which had not been within the power of the worst intentioned tyrants of the past. It looked as if, in a modern Westernizing world, the war between God and Caesar might have to be waged again; and it looked as if, in that event, the morally honourable yet spiritually perilous role of serving as a church militant would once again fall upon Christianity.
> ……..The Papal Respublica Christiana is unique among human institutions. Attempts to establish its character by analogies with institutions evolved in other societies reveal differences so fundamental that the supposed analogies turn out to be unprofitable.

It can best be described, in negative terms, as an exact inversion of the Caesaro Papal regime, against which it was a social reaction and a spiritual protest; and this description gives, better than any other, the measure of Hildebrand's achievement. In this despised and alien Rome Hildebrand and his successors succeeded in creating the master institution of Western Christendom. They won for Papal Rome an empire which had a greater hold on the human heart than the Empire of the Antonines, and which on the mere material plane embraced vast tracts of Western Europe beyond the Rhine and the Danube where the legions of Augustus and Marcus Aurelius had never set foot. This statesmanlike aloofness from secular and territorial ambitions was combined, in the Papal hierocracy at its zenith, with an energetic and enterprising use of the administrative gift which was the Byzantine legacy to Papal Rome. While in Orthodox Christendom this gift had been fatally applied to the tour deforce of putting substance into a resuscitated ghost of the Roman Empire and thereby crushing an adolescent Orthodox Christian Society under the incubus of an institution too heavy for it to bear, the Roman architects of the Respublica Christiana turned their administrative resources to better account by building a lighter structure, on a new plan, upon broader foundations. The gossamer filaments of the Papal spider's web, as it was originally woven, drew medieval Western Christendom together into an unconstrained unity which was equally beneficial to the parts and to the whole. These Papal conquests were partly due to the constitution of the Christian Republic whose frontiers the Popes were enlarging; for it was a constitution which inspired confidence instead of evoking hostility. It was based on a combination of ecclesiastical centralism and uniformity with political diversity and devolution; and, since the superiority of the spiritual over the temporal power was a cardinal point in its constitutional doctrine, this combination made the note of unity predominant without depriving the adolescent Western Society of those elements of liberty and elasticity which are the indispensable conditions of growth. Even in those Central Italian territories over which the Papacy claimed secular as well as ecclesiastical authority the twelfth-century Popes gave encouragement to the movement towards city-state autonomy. At the turn of the twelfth and thirteenth centuries, when this civic movement was in full flood in Italy and when the Papal authority stood at its zenith over Western Christendom, a Welsh poet was «pointing out… how strange it was that the Pope's censure, which in Rome could not move trifles, was elsewhere making the sceptres of kings tremble' The victory of the Christian Republic was won by the Papal campaigns for the purification

of the clergy from the two moral plagues of sexual incontinence and financial corruption, for the liberation of the life of the Church from the interference of secular Powers and for the rescue of the Oriental Christians and the Holy Places from the clutches of the Turkish champions of Islam. But this was not the whole of the Hildebrandine Papacy's work; for even in times of the severest stress the great Popes under whose leadership these «Holy Wars' were fought had a margin of thought and will to spare for works of peace in which the Church was displaying her finest self and exercising her most creative activity: the nascent universities, the new forms of monastic life and the mendicant orders.

...The creative spirits of the Roman Church who set themselves in the eleventh century to rescue our Western Society from a feudal anarchy by establishing a Christian Republic found themselves in the same dilemma as their spiritual heirs who are attempting in our own day to replace an international anarchy by a world order. The essence of their aim was to substitute spiritual authority for physical force, and the spiritual sword was the weapon with which their supreme victories were won».

5. RENAN ON JESUS GOSPEL AS GREAT MORAL REVOLUTION TO ESTABLISH RESPUBLICA CHRISTIANA

E. Renan, «Life of Christ»:

«This expression, «Kingdom of God,» or» kingdom of heaven,» was, as we have said, already long familiar to the Jews. But Jesus gave it a moral sense, a social application, which even the author of the Book of Daniel, in his apocalyptic enthusiasm, had scarcely dared to perceive in it. He found that, in the world as it is, evil reigns supreme. Satan is «the prince of this world,» and everything obeys him. The kings slay the prophets. The priests and the doctors do not that which they command others to do; the just are persecuted, and the only portion of the righteous is weeping. The «world» is in a manner the enemy of God and his saints; but God will awaken and will avenge his saints. The day is at hand, for the cup of iniquity is filled. Righteousness will reign in its turn. A great and sudden revolution is to mark the advent of this reign of righteousness. The world will seem as it were reversed; the actual state being bad, to represent the future one need but conceive nearly the contrary to that which exists. The first shall be last.

A new order of things will govern humanity. Now, good and evil are mixed like the tares and the good grain in a field. The master lets them grow up together; but the hour of violent separation will come.

A sweeping revolution, even extending to nature itself such was the fundamental idea of Jesus. It was probably from this time forth that he renounced politics; the example of Judas the Gaulonite had shown him the uselessness of popular seditions. He never dreamed of rising in revolt against the Romans and tetrarchs. His was not the uncontrolled and anarchical principle of the Gaulonite. His sub mission to the established powers, though in reality derisive,» was in appearance complete. He paid tribute to Caesar in order to avoid scandal. Freedom and right were not of this world why should he disturb his life with vain anxieties? Despising the earth, and convinced that the present world was not worth thinking about, he found refuge in his ideal he established the great doctrine of transcendent disdain, the true doctrine of the liberty of the soul, which alone can give peace. The revolution he wished to bring about was always a moral revolution; but he had not yet begun to trust to angels and the last trumpet for its execution. It was upon men and by men themselves that he wished to act. A visionary, who had no other idea than the proximity of the last judgment, would not have had this solicitude for man's amelioration, and would not have founded the finest system of practical moral teaching that humanity has ever received.

It was indeed the kingdom of God, or in other words, the kingdom of the soul, which he founded; and if Jesus, from the bosom of his Father, beholds his work bearing fruit in the history of the world, he may indeed say with truth, «This is what I have desired.» That which Jesus established, that which will remain eternally his, allowing for the imperfections inseparable from everything realised by mankind, is the doctrine of the freedom of the soul.

By the saying, «Render unto Caesar the things which are Caesar's, and unto God the things which are God's,«1 he created something that stood apart from politics, a refuge for souls in the midst of the empire of brute force.

If Jesus, instead of founding his heavenly kingdom, had betaken himself to Rome, and expended his energies in plotting against Tiberius or in regretting Ger manicus, what would have become of the world? As an austere republican or zealous patriot, he would not have arrested the great current of the events of his age; but in his declaration that politics are of minor importance, he revealed to the world this truth that one's country is not everything, and that man precedes the citizen in time and is on a higher plane.

but do not let us believe that the world is to be stirred by simple ideas of happiness or individual morality. The idea of Jesus was much more profound; it was the most revolutionary idea ever existent in a human mind; it should be taken in its totality, and not with those timid suppressions which deprive it of precisely that which has made it of service in the regeneration of mankind.

That indeed which distinguishes. Jesus from the agitators of his own time, and from those of all ages, is his perfect idealism. Jesus was, in some respects, an anarchist, for he had no idea of civil government. That government seemed, to him purely and simply an abuse. He spoke of it in vague terms, and as a man of the people with no idea of Every magistrate appeared to him a natural enemy of the people of God; he predicted that his disciples would be in conflict with the civil powers, without thinking for a moment that there was anything of which to be ashamed in this. But he never showed any desire to put himself in the place of the rich and the mighty. He desired to annihilate riches and power, but not to seize them for himself. He predicted that his disciples would suffer per secution and all manner of punishments; but never once did the thought of armed resistance manifest itself. The idea of being all-powerful by suffering and resignation, and of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus. Jesus was not a dualist, for to him every thing tended to a concrete realisation; he had not the least notion of a soul separated from the body. But he was a perfect idealist, matter being to him only the outward manifestation of the idea, and the real, the living expression of that which is invisible.

A great social revolution, in which distinctions of rank would be dis solved, in which all authority in this world would be humiliated, was his dream. The world was not to believe him; the world was to put him to death at last. But his disciples were not to be of this world. They were to be a little flock of humble and simple folk, who would conquer by their very humility. The idea which has made «worldly» the anti thesis of «Christian» was fully justified in the thoughts of the Master»

6. CHESTERTON AND SCHWEITZER ON CHRISTIAN CONSCIENCE AS CHURCH MILITANT IN HOLY WAR WITH EVIL

G. K. Chesterton, «Everlasting Man»:

> «That circle or disc of the sun set up in the morning of the world by the remote Egyptian has been a mirror and a model for all the philosophers. They have made many things out of it, and sometimes gone mad about it, especially when as in these eastern sages the circle became a wheel going round and round in their heads.
> …As he would be reading a particular sort of loyalty into America, so we are reading a particular sort of loyalty into Asia. There are loyalties of other kinds; but not what men in the West mean by being a believer, by trying to be a Christian, by being a good Protestant or a practising Catholic. In the intellectual world it means something far more vague and varied by doubts and speculations. In the moral world it means something far more loose and drifting. A professor of Persian at one of our great universities, so passionate a partisan of the East as practically to profess a contempt for the West, said to a friend of mine: «You will never understand oriental religions, because you always conceive religion as connected with ethics. This kind has really nothing to do with ethics.» We have most of us known some Masters of the Higher Wisdom, some Pilgrims upon the Path to Power, some eastern esoteric saints and seers, who had really nothing to do with ethics. Something different, something detached and irresponsible, tinges the moral atmosphere of Asia and touches even that of Islam. It was very realistically caught in the atmosphere of Hassan; and a very horrible atmosphere too. It is even more vivid in such glimpses as we get of the genuine and ancient cults of Asia.
> But this sort of universalist cannot have what we call a character; it is what we call a chaos. He cannot choose; he cannot fight; he cannot repent; he cannot hope. He is not in the same sense creating something; for creation means rejection. He is not, in our religious phrase, making his soul. For our doctrine of salvation does really mean a labour like that of a man trying to make a statue beautiful; a victory with wings. For that there must be a final choice, for a man cannot make statues without rejecting stone. And there really is this ultimate unmorality behind the metaphysics of Asia. And the reason is that there has been nothing through all those unthinkable ages to bring the human mind sharply to the point; to tell it that the time has come to choose.

If the Church had not entered the world then, it seems probable that Europe would be now very much what Asia is now. Something may be allowed for a real difference of race and environment, visible in the ancient as in the modern world. But after all we talk about the changeless East very largely because it has not suffered the great change. Paganism in its last phase showed considerable signs of be coming equally changeless. This would not mean that new schools or sects of philosophy would not arise; as new schools did arise in Antiquity and do arise in Asia. It does not mean that there would be no real mystics or visionaries; as there were mystics in Antiquity and are mystics in Asia. It does not mean that there would be no social codes, as there were codes in Antiquity and are codes in Asia. It does not mean that there could not be good men or happy lives, for God has given all men a conscience and conscience can give all men a kind of peace. But it does mean that the tone and proportion of all these things, and especially the proportion of good and evil things, would be in the unchanged West what they are in the changeless East. And nobody who looks at that changeless East honestly, and with a real sympathy, can believe that there is anything there remotely resembling the challenge and revolution of the Faith. In short, if classic paganism had lingered until now, a number of things might well have lingered with it; and they would look very like what we call the religions of the East

The Church Militant is thus unique because it is an army marching to effect a universal deliverance. The bondage from which the world is thus to be delivered is something that is very well symbolised by the state of Asia as by the state of pagan Europe. I do not mean merely their moral or immoral state. The missionary, as a matter of fact, has much more to say for himself than the enlightened imagine even when he says that the heathen are idolatrous and immoral. A touch or two of realistic experience about Eastern religion, even about Moslem religion, will reveal some startling insensibilities in ethics; such as the practical indifference to the line between passion and perversion. It is not prejudice but practical experience which says that Asia is full of demons as well as gods. But the evil I mean is in the mind. And it is in the mind wherever the mind has worked for a long time alone. It is what happens when all dreaming and thinking have come to an end in an emptiness that is at once negation and necessity. It sounds like an anarchy, but it is also a slavery. It is what has been called already the wheel of Asia; all those recurrent arguments about cause and effect or things beginning and ending in the mind, which make it impossible for the soul really to strike out and go anywhere or do

> anything. And the point is that it is not necessarily peculiar to Asiatics; it would have been true in the end of Europeans — if something had not happened. If the Church Militant had not been a thing marching, all men would have been marking time. If the Church Militant had not endured a discipline, all men would have endured a slavery.
> ….It will appear only a jest to say that all religious history has really been a pattern of noughts and crosses. But I do not by noughts mean nothings, but only things that are negative compared with the positive shape or pattern of the other. And though the symbol is of course only a coincidence, it is a coincidence that really does coincide. The mind of Asia can really be represented by a round 0, if not in the sense of a cypher at least of a circle. The great Asiatic symbol of a serpent with its tail in its mouth is really a very perfect image of a certain idea of unity and recurrence that does indeed belong to the Eastern philosophies and religions. It really is a curve that in one sense includes everything, and in another sense comes to nothing. In that sense it does confess, or rather boast, that all argument is an argument in a circle. And though the figure is but a symbol, we can see how sound is the symbolic sense that produces it, the parallel symbol of the Wheel of Buddha generally called the Swastika The cross is a thing at right angles pointing boldly in opposite directions; but the Swastika is the same thing in the very act of returning to the recurrent curve. That crooked cross is in fact a cross turning into a wheel. Before we dismiss even these symbols as if they were arbitrary symbols, we must remember how intense was the imaginative instinct that produced them or selected them both in the east and the west. The cross has become something more than a historical memory; it does convey, almost as by a mathematical diagram, the truth about the real point at issue; the idea of a conflict stretching outwards into eternity. It is true, and even tautological, to say that the cross is the crux of the whole matter».

Albert Schweitzer, Lectures in College in Birmingham, 1922 (по русскому изданию А. Швейцер, Упадок и возрождение культуры, Москва, Прометей, 1993) :

> «Again and again in controversy with the West Indians will repeat: Spirit is not Morality. To become Spirit through fusion with Deity — this undertaking is supreme to any ethics. And we, Christians, say: Spirit and Morality is integral thing. Only through most true spirituality we can reach most true morality. It is this kind of morality, the spirit usually manifests itself. In Indian thought ethics is devoured

> by intellectualism, like ominous rain cloud evaporates in hot air. In Jesus' Gospel, on the contrary, there is no place for cold quietism. Jesus' Gospel tells to person: You have to liberate yourself from the world and from your Ego, in order to work in this world as weapon of Lord»

E. Renan, «Life of Jesus»:

> Good faith and im posture are words which, in our rigid consciences, are opposed as two irreconcilable terms. In the East there are numberless ingenious loopholes of escape and circuitous paths from one to the other. Even highly exalted men, like the authors of apocryphal books, Daniel, for instance, and Enoch, committed, to aid their cause, and without the shadow of a scruple, acts which we should call frauds. Literal truth is of very little value to the Oriental; he sees everything through the medium of his ideas, his interests, and his passions.

7. CHURCH MILITANT AS SCIENTIFIC CONTROL OF NATURAL LAW: THE SPIRITUAL SWORD IN HOLY WAR WITH LEVIATHAN

A. Toynbee, «Study of history»:

> The creative spirits of the Roman Church who set themselves in the eleventh century to rescue our Western Society from a feudal anarchy by establishing a Christian Republic found themselves in the same dilemma as their spiritual heirs who are attempting in our own day to replace an international anarchy by a world order. The essence of their aim was to substitute spiritual authority for physical force, and the spiritual sword was the weapon with which their supreme victories were won».

Chesterton, «Orthodoxy»:

> «In short, I had spelled out slowly, as usual, the need for an equal law in Utopia; and, as usual, I found that Christianity had been there before me. The whole history of my Utopia has the same amusing sadness, was always rushing out of my architectural study with plans for a new turret only to find it sitting up there in the sunlight, shining, and a thousand years old. I could never conceive or tolerate any Utopia which did not leave to me the liberty for which I chiefly care, the

> liberty to bind myself Complete anarchy would not merely make it impossible to haveany discipline or fidelity; it would also make it impossible to have any fun».

Chesterton, «What is wrong with the world»:

> «There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism» Chesterton, «What is wrong with the world»: «Religion, the immortal maiden, has been a maid-of-all-work as well as a servant of mankind. She provided men at once with the theoretic laws of an unalterable cosmos and also with the practical rules of the rapid and thrilling game of morality. …I have only space to allude to the two largest facts of modern history: the Catholic Church and that modern growth rooted in the French Revolution…. Such a blow will remain forever unintelligible unless we realise what the brains of St. Thomas were thinking about just before they were distributed over the floor. They were thinking about the great mediaeval conception that the church is the judge of the world. Becket objected to a priest being tried even by the Lord Chief Justice. And his reason was simple: because the Lord Chief Justice was being tried by the priest. The judiciary was itself subjudice. The kings were themselves in the dock. The idea was to create an invisible kingdom, without armies or prisons, but with complete freedom to condemn publicly all the kingdoms of the earth. Whether such a supreme church would have cured society we cannot affirm definitely; because the church never was a supreme church. We only know that in England at any rate the princes conquered the saints. …Churchill is a type of the extraordinary time in this, that he combines the presence of glory with the absence of honour. When the new aristocracy had become normal to the nation, in the next few generations, it produced personal types not only of aristocracy but of chivalry. The Revolution reduced us to a country wholly governed by gentlemen; the popular universities and schools of the Middle Ages, like their guilds and abbeys, had been seized and turned into what they are — factories of gentlemen, when they are not merely factories of snobs».

B. Russell, «History of Western philosophy»:

> «What Locke has to say about the state of nature and the law of nature is, in the main, not original, but a repetition of medieval scholastic doctrines. Thus Saint Thomas Aquinas says: «Every law framed by man bears the character of a law exactly to that extent to which it is derived from the law of nature. But if on any point it is in conflict with the law of nature, it at once ceases to be a law; it is a mere perversion of law.»

CHAPTER 6. INTELLECTUAL THERAPY OF JESUS' GOSPEL VERSUS PSYCHIATRY OF AMORPHOUS SERPENT

— The Great power o Spirit, even when people are brought to the utter misery, like great martyrs, surprised and frightened the Satans of Leviathans. On Martyrdom of Christianity has been established Church Militant, which vanquished ultimately Satans of Leviathans.

J. Burkhardt, «The age of Constantine»:

> «The large number of heroic martyrs who from time to time quickened the relaxed tension of the community and implanted contempt of death anew does not testify so much to the internal perfection of the Church as to the future victory which was inevitable to a cause cherished with such devotion. Firm belief ill an immediate entry to heaven surely inspired many persons who were internally confused and even debased to voluntary immolation; in any case, the value set upon Me in that age of suffering and despotism was slighter than in the centuries of Gennano-Roman domination. At times there was a veritable epidemic of self-sacrifice; the Christians thrust forward to death and had to be admonished by their teachers to spare themselves. Soon the martyrs became shining ideals of all life; a literal cult became attached to their burial places, and their intercessions before God became one of the highest hopes of the Christian. Their superiority to other saints is easy to understand: no other religion has so glorified its individual blood witnesses as has Christianity, and none has so preserved its own struggles in memory».

E. Renan, «Antichrist»:

> «Everywhere the air was, as it were, pregnant with the spirit of martyrdom. Those who surrounded Nero seemed animated with a kind of disinterested hatred of morality; from one end of the Mediterranean to the other there was a struggle to the death between

> good and evil. The harsh society of Rome had declared pitiless war on piety under all its forms, and the latter saw itself reduced to deserting a world given over to perfidy, and cruelty, and debauchery; there were no honest men who did not have their lives in peril. Nero's jealous wrath against virtue had reached its zenith. Philosophy's one occupation was to prepare its adepts for tortures; Seneca, Thrasea, Barea Soranus, Musonius, and Cornutus had suffered, or were about to suffer, the consequences of their noble protest. Punishment seemed the natural fate of virtue. Even the sceptic Petronius, because he belonged to a polished circle in society, could not live in a world in which Tigellinus was a power.
>
> …After the day on which Jesus expired on Golgotha, the day of the festival in Nero's gardens (which can be fixed as being about August ist of the year 64) was the most solemn in the history of Christianity. Nero's orgy was the great baptism of blood which singled out Rome as the town of martyrs, to play a part by itself in the history of Christianity and be the second sacred city. It was the seizure of the Vatican hill by these conquerors of a new order until then unknown. The hare brained scoundrel who governed the world did not perceive that he was the founder of a new era, and that he was signing for the future a charter, written in scarlet, the provisions of which were to be claimed at the end of eighteen hundred years. Rome, rendered responsible by all the blood that had been shed, became, like Babylon, a kind of sacramental and symbolical city»

— Then, your next move is to contrast my operation as prophet of intellectual therapy and Serpents as «men of darkness». My therapy throughout Gospels is this: keep your eyes wide open, eek for light, seek for truth, treasure your love to god (your energy of spirit) as supreme to everything. Be honest in thought, be honest in conscience, be honest in friendliness, labor as much as you can to preach truth to the men. And Serpents moves in reverse direction: men of darkness, they hate consciousness, righteousness, virtue. They prefer intoxication, fraud, cunning, trickery. You shall contrast my sermon as preaching of Light and mind as candle of eye versus «men of darkness» of Erasmus' extolling «Bacchus Intoxication» of a moron and their laugh on Plato's search for truth

Marc 4

21 And he said unto them, Is a
a candle brought to be put under a
bushel, or under a bed? and not to
be set on a candlestick?
22 For there is nothing hid, which
shall not be manifested; neither
was any thing kept secret, but that
it should come abroad.

Luke 11

34 The light of the body is the a eye:
therefore when thine eye is b single,
thy whole body also is full of light;
but when thine eye is evil, thy body
also is full of c darkness.
35 Take heed therefore that the
light which is in thee be not dark
ness.
36 If thy whole body therefore be
full of light, having no part dark,
the whole shall be full of light, as
when the bright shining of a candle
doth give thee light.

John 12

39 Therefore they could not be
lieve, because that Esaias said again,
40 He hath a blinded their eyes,
and b hardened their heart; that they
should not see with their eyes, nor
understand with their heart, and be
converted, and I should heal them.
41 These things said Esaias, when
he a saw his b glory, and spake of him

John 3

19 And this is the condemnation,
that a light is come into the world,
and men loved b darkness rather than
light, because their c deeds were evil.

> 20 For every one that doeth a evil
> b hateth the light, neither cometh
> to the light, lest his deeds should
> be reproved.
> 21 But he that a doeth b truth cometh
> to the c light, that his deeds may
> be made manifest, that they are
> wrought in God.

Erasmus, «Moria»:

> «Or what difference, think you, between those in Plato's imaginary cave that stand gaping at the shadows and figures of things, so they please themselves and have no need to wish, and that wise man, who, being got loose from them, sees things truly as they are?»
> For whereas among the many praises of Bacchus they reckon this the chief, that he washes away cares, and that too in an instant, do but sleep off his weak spirits, and they come on again, as we say, on horseback. But how much larger and more present is the benefit you receive by me, since, as it were with a perpetual drunkenness I fill your minds with mirth, fancies, and jollities, and that too without any trouble? Nor is there any man living whom I let be without it; whereas the gifts of the gods are scrambled, some to one and some to another»

Tolstoy, «Kingdom of heaven is within you»:

> «The third method is what I can only describe as hypnotizing the people. It begins in their earliest years in the compulsory schools, created for this purpose, in which the children have instilled into them the ideas of life of their ancestors, which are in direct antagonism with the conscience of the modern world. In countries where there is a state religion, they teach the children the senseless blasphemies of the Church catechisms, together with the duty of obedience to their superiors. In republican states they teach them the savage superstition of patriotism and the same pretended obedience to the governing authorities. The process is kept up during later years by the encouragement of religious and patriotic superstitions. The religious superstition is encouraged by the support of the clergy, whose duty consists in brutalizing the people and keeping them in a permanent state of stupefaction by their teaching, the solemnity of their services, their sermons, and their interference in private life — at births, deaths, and marriages. The patriotic superstition is encouraged by the creation, with money taken from the people, of national fetes, spectacles,

> monuments, and festivals to dispose men to attach importance to their own nation, and to the aggrandizement of the state and its rulers, and to feel antagonism and even hatred for other nations. With these objects under despotic governments there is direct prohibition against printing and disseminating books to enlighten the people, and everyone who might rouse the people from their lethargy is exiled or imprisoned. Moreover, under every government without exception everything is kept back that might emancipate and everything encouraged that tends to corrupt the people, such as literary works tending to keep them in the barbarism of religious and patriotic superstition».

— They laughed me down as «exorcist» when I indicated «casting out devils» as essence of my intellectual therapy. Now, with Discovery of Psychic energy devil as material energy of mind is Evidence of Science that I have been in the right. Only Intellectual therapy is effective and acceptable, as means to neutralize mechanism of Field of Ego-system of material energy.

Chesterton, «Everlasting man»:

> «If there is one aspect of the New Testament Jesus in which he may be said to present himself eminently as a practical person, it is in the aspect of an exorcist. There is nothing meek and mild, there is nothing even in the ordinary sense mystical, about the tone of the voice that says „Hold thy peace and come out of him.“ It is much more like the tone of a very business-like lion-tamer or a strong-minded doctor dealing with a homicidal maniac».

— When Satans, I repeat notices the power of Spirit even in Martyrdom (not to mention the power of mature scientific control), they began to dead martyrs, becoming more and more «men of darkness».

— Previously, they still could afford Overt Violence, boasting their dead conscience. Now, when it became obvious that Thought and Conscience of sane people rules the world, they waged the war to martyrdom. Now, their goal was to perform their crimes against Conscience of Spirit, but in secret and hypocrisy, backing their foul deeds with Lie and Theater to deceive naïve, sane people

— Nero could rape any of his preys wantonly and overtly on the scene of circus. To rape and then to kill them all on the open sight of public. But «Machiavelli's «prince» who has already experienced the power of Christian martyrdom, is advised to hide all criminal deeds under image of «good Christina»

Machiavelli, «The Prince»:

> «There's one recent example that really should be mentioned. Pope Alexander VI never did anything but con people. That was all he ever thought about. And he always found people he could con. No one ever gave more convincing promises than Alexander, or swore greater oaths to back them up, and no one ever kept his promises less; yet his deceptions always worked, because he knew this side of human nature so well. So, a leader doesn't have to possess all the virtuous qualities I've mentioned, but it's absolutely imperative that he seem to possess them. It's seeming to be virtuous that helps; as, for example, seeming to be compassionate, loyal, humane, honest and religious. And you can even be those things, so long as you're always mentally prepared to change as soon as your interests are threatened.
> …And since he was aware that the recent severity had led some people to hate him, in order to have them change their minds, and hence win them over entirely to his side, he decided to show that if the regime had een cruel, that was due to the brutal nature of his minister, not to him. So as soon as he found a pretext, he had de Orco beheaded and his corpse put on display one morning in the piazzain Cesena with a wooden block and a bloody knife beside. The ferocity of the spectacle left people both gratified and shocked»

R. Greene, «48 laws of power»:

> «What modem leader will take responsibility for his blunders? He searches out others to blame, a scapegoat to sacrifice. It is an extremely human response to not look inward after a mistake or crime, but rather to look outward and to affix blame and guilt on a convenient object. In fact it is often wise to choose the most innocent victim possible as a sacrificial goat. Such people will not be powerful enough to fight you, and their naive protests maybe seen as protesting too much-maybe seen, in other words, as a sign of their guilt. Be careful, however, not to create a martyr. It is important that you remain the victim, the poor leader betrayed by the incompetence of those around you».

G. Orwell, «1984»:

> «The first thing for you to understand is that in this place there are no martyrdoms. You have read of the religious persecutions of the past. In the Middle Ages there was the Inquisitlon. It was a failure. It set out to eradicate heresy, and ended by perpetuating it. For every heretic it burned at the stake, thousands of others rose up. Why was that? Because the Inquisition killed its enemies in the open, and killed them while they were still unrepentant: in fact, it killed them because they were unrepentant. Men were dying because they would not abandon their true beliefs. Naturally all the glory belonged to the victim and all the shame to the Inquisitor who burned him. Later, in the twentieth century, there were the totalitarians, as they were called. There were the German Nazis and the Russian Communists. The Russians persecuted heresy more cruelly than the Inquisition had done. And they imagined that they had learned from the mistakes of the past; they knew, at any rate, that one must not make martyrs. Before they exposed their victims to public trial, they deliberately set themselves to destroy their dignity. They wore them down by torture and solitude until they were despicable, cringing wretches, confessing whatever was put into their mouths, covering themselves with abuse, accusing and sheltering behind one another, whimpering for mercy. And yet after only a few years the same thing had happened over again. The dead men had become martyrs and their degradation was forgotten. Once again, why was it? In the first place, because the confessions that they had made were obviously extorted and untrue. We do not make mistakes of that kind. All the confessions that are uttered here are true. We make them true. And above all we do not allow the dead to rise up against us. You must stop imagining that posterity will vindicate you, Winston. Posterity will never hear of you. You will be lifted clean out from the stream of history. We shall turn you into gas and pour you into the stratosphere. Nothing will remain of you, not a name in a register, not a memory in a living brain. You will be annihilated in the past as well as in the future. You will never have existed.

— The fear of martyrdom made Satans to seek insidious devices to escape overt violence. And here take their outset two perverse things: «Art of Seduction» as process contrary to Intellectual therapy of Gospel: destruction of Spirit instead of assertion of energy of spirit: and stimulation and praise

of material energy of Narcissism and Inlovesickness — dead energy of stupid physical control of sadomasochism.

— Second perversion of Satans with regard to their fear of martyrdom as force of Conscience of sane people has been — Punitive Psychiatry, as convenient opportunity to destruct brain (and therefore energy of Spirit) on pretext of «Therapy». That second opportunity aroused with Darwinian paradigm, which reduced all activity of consciousness to the biological functioning of brain, ignoring famous words of Leibnitz on brain and mill:

Wikipedia:

> «Leibniz's „Mill Argument," presented in his Monadology, is a thought experiment that argues against materialism by asserting that a sufficiently large, complex machine — even one the size of a mill — would only reveal its mechanical parts (gears, levers, etc.) and never the subjective experience of consciousness, thought, or perception within its interior. This thought experiment aims to demonstrate that mental phenomena cannot be explained by purely mechanical processes or physical matter, implying that the mind must involve something non-physical, like his concept of simple, windowless monads».

— Darwinian paradigm appeared according to Chesterton as Black Mass of Satans — Anti-Christian in every feature.

Chesterton, «Thomas Aquinas»:

> «Darwinian „competition," in commerce or race conflict, was every bit as brazen an atheist assault, in the nineteenth century, as the Bolshevist No-God movement in the twentieth century. To brag of brute prosperity, to admire the most muddly millionaires who had cornered wheat by a trick, to talk about the „unfit" (in imitation of the scientific thinker who would finish them off because he cannot even finish his own sentence — unfit for what?) — all that is as simply and openly Anti-Christian as the Black Mass».

Chesterton, «What is wrong with the world?»

> «It must be remembered that the modern world has done deep treason to the eternal intellect by believing in the swing of the pendulum. A man must be dead before he swings. It has substituted an idea of fatalistic alternation for the mediaeval freedom of the soul seeking

truth. All modern thinkers are reactionaries; for their thought is always a reaction from what went before. When you meet a modern man he is always coming from a place, not going to it. Thus, mankind has in nearly all places and periods seen that there is a soul and a body as plainly as that there is a sun and moon ...We may repeat here that these pages propose mainly to show one thing: that progress ought to be based on principle, while our modern progress is mostly based on precedent. We go, not by what may be affirmed in theory, but by what has been already admitted in practice. That is why the Jacobites are the last Tories in history with whom a high-spirited person can have much sympathy. They wanted a specific thing; they were ready to go forward for it, and so they were also ready to go back for it. No gleam of reason, no momentary return to first principles, no abstract asking of any obvious question, can interrupt this mad and monotonous gallop of mere progress by precedent. It is a good way to prevent real revolution. By this logic of events, the Radical gets as much into a rut as the Conservative. ...in the quarrel over the French Revolution, Burke did stand for the atheistic attitude and mode of argument, as Robespierre stood for the theistic. The Revolution appealed to the idea of an abstract and eternal justice, beyond all local custom or convenience. If there are commands of God, then there must be rights of man. Here Burke made his brilliant diversion; he did not attack the Robespierre doctrine with the old mediaeval doctrine of jus divinum (which, like the Robespierre doctrine, was theistic), he attacked it with the modern argument of scientific relativity; in short, the argument of evolution. He suggested that humanity was everywhere molded by or fitted to its environment and institutions; in fact, that each people practically got, not only the tyrant it deserved, but the tyrant it ought to have. «I know nothing of the rights of men,» he said, «but I know something of the rights of Englishmen.» There you have the essential atheist. His argument is that we have got some protection by natural accident and growth; and why should we profess to think beyond it, for all the world as if we were the images of God! We are born under a House of Lords, as birds under a house of leaves; we live under a monarchy as niggers live under a tropic sun; it is not their fault if they are slaves, and it is not ours if we are snobs. Thus, long before Darwin struck his great blow at democracy, the essential of the Darwinian argument had been already urged against the French Revolution. Man, said Burke in effect, must adapt himself to everything, like an animal; he must not try to alter everything, like an angel. The last weak cry of the pious, pretty, half-artificial optimism and deism of the eighteenth century came in the voice of Sterne, saying, «God

> tempers the wind to the shorn lamb.» And Burke, the iron evolutionist, essentially answered, «No; God tempers the shorn lamb to the wind.» It is the lamb that has to adapt himself. That is, he either dies or becomes a particular kind of lamb who likes standing in a draught. The subconscious popular instinct against Darwinism was not a mere offense at the grotesque notion of visiting one's grandfather in a cage in the Regent's Park. Men go in for drink, practical jokes and many other grotesque things; they do not much mind making beasts of themselves, and would not much mind having beasts made of their forefathers. The real instinct was much deeper and much more valuable. It was this: that when once one begins to think of man as a shifting and alterable thing, it is always easy for the strong and crafty to twist him into new shapes for all kinds of unnatural purposes. The popular instinct sees in such developments the possibility of backs bowed and hunch-backed for their burden, or limbs twisted for their task. It has a very well-grounded guess that whatever is done swiftly and systematically will mostly be done by a successful class and almost solely in their interests. It has therefore a vision of inhuman hybrids and half-human experiments much in the style of Mr. Wells's «Island of Dr. Moreau.» The rich man may come to breeding a tribe of dwarfs to be his jockeys, and a tribe of giants to be his hall-porters. Grooms might be born bow-legged and tailors born cross-legged; perfumers might have long, large noses and a crouching attitude, like hounds of scent; and professional wine-tasters might have the horrible expression of one tasting wine stamped upon their faces as infants. Whatever wild image one employs it cannot keep pace with the panic of the human fancy, when once it supposes that the fixed type called man could be changed.

B. Russell, «Authority and individual»:

> «From the purely biological point of view it is unfortunate that the destructive side of technique has advanced so very much more rapidly than the creative side. In one moment a man may kill 500,000 people, but he cannot have children any quicker than in the days of our savage ancestors. If a man could have 500,000 children as quickly as by an atomic bomb he can destroy 500,000 enemies, we might, at the cost of enormous suffering, leave the biological problem to the struggle for existence and the survival of the fittest. But in the modern world the old mechanism of evolution can no longer be relied upon».

B. Russell, «Impact of science on society»:

> «Broadly speaking, we are in the middle of a race between human skill as to means and human folly as to ends. Given sufficient folly as to ends, every increase in the skill required to achieve them is to the bad. The human race has survived hitherto owing to ignorance and imcompetence; but, given knowledge and competence combined with folly, there can be no certainty of survival. Knowledge is power, but it is power for evil just as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow».

G. Orwell, «1984»:

> «Science, in the old sense, has almost ceased to exist. In Newspeak there is no word for «Science'. The empirical method of thought, on which all the scientific achievements of the past were founded, is opposed to the most fundamental principles of Ingsoc. And even technological progress only happens when its products can in some way be used for the diminution of human liberty. In all the useful arts the world is either standing still or going backwards. The fields are cultivated with horse-ploughs while books are written by machinery. But in matters of vital importance — meaning, in effect, war and police espionage — the empirical approach is still encouraged, or at least tolerated. The two aims of the Party are to conquer the whole surface of the earth and to extinguish once and for all the possibility of independent thought. There are therefore two great problems which the Party is concerned to solve. One is how to discover, against his will, what another human being is thinking, and the other is how to kill several hundred million people in a few seconds without giving warning beforehand. In so far as scientific research still continues, this is its subject matter. The scientist of today is either a mixture of psychologist and inquisitor, studying with real ordinary minuteness the meaning of facial expressions, gestures, and tones of voice, and testing the truth-producing effects of drugs, shock therapy, hypnosis, and physical torture; or he is chemist, physicist, or biologist concerned only with such branches of his special subject as are relevant to the taking of life»

— It must be clear for everyone what a big gift appeared for those Liars and Traitors, Amorphous Serpents of Fraud and Theater the Psychiatry of Darwinian paradigm! According to biologism and reduction of all mind to biological functioning of brain — Thought could be corrected by physical interference in work of brain!

Electroshock, Lobotomy, Pharmaceutical Lobotomy — at present conditions all thumpscrews fell at their disposal and not as violence! Nay! They appeared through the prism of Darwinian paradigm: the Therapy, the remedy, the nectar and balsam! Everything they could dream of: most ferocious violence, with most ferocious derision on intellect of spirit, and ultimately all this bounty for Satans in the image of bliss of «Therapy»! No any longer Martyrdom, no Spirit, no Intellect, no Conscience, no Friendliness, no even Memories on existence of Spirit as Orwell noted. Only Moria, perversion, feeble-mindedness, perfidy, treachery, derision at deity, malice, envy and jungle of morons eating each other.

R. Greene, «the art of seduction»:

> «At the same time that men were developing their version of seduction, others began to adapt the art for social purposes. As Europe's feudal system of government faded into the past, courtiers needed to get their way in court without the use of force. They learned the power to be gained by seducing their superiors and competitors through psychological games. By seducing the masses they could accumulate immense power without the use of force. Today we have reached the ultimate point in the evolution of seduction. Now more than ever, force or brutality of any kind is discouraged. If we are to change people's opinions — and affecting opinion is basic to seduction — we must act in subtle, subliminal ways. Today no political campaign can work without seduction. Since the era of John F. Kennedy, political figures are required to have a degree of charisma, a fascinating presence to keep their audience's attention, which is half the battle. But even if much has changed in degree and scope, the essence of seduction is constant: never be forceful or direct; instead, use pleasure as bait, playing on people's emotions, stirring desire and confusion, inducing psychological surrender.
>
> ..Finally, seducers are completely amoral in their approach to life. It is all a game, an arena for play. Knowing that the moralists, the crabbed repressed types who croak about the evils of the seducer, secretly envy their power, they do not concern themselves with other people's opinions. They do not deal in moral judgments — nothing could be less seductive. Everything is pliant, fluid, like life itself. Seduction is a form of deception, but people want to be led astray, they yearn to be seduced. If they didn't, seducers would not find so many willing

> victims. Get rid of any moralizing tendencies, adopt the seducer's playful philosophy, and you will find the rest of the process easy and natural».

B. Russell, «Impact of science on society»:

> «It is to be expected that advances in physiology and psychology will give governments much more control over individual mentality than they now have even in totalitarian countries. The best system in existence produced Karl Marx. In future such failures are not likely to occur where there is dictatorship. Diet, injections, and injunctions will combine, from a very early age, to produce the sort of character and the sort of beliefs that the authorities consider desirable, and any serious criticism of the powers that be will become psychologically impossible. Even if all are miserable, all will believe themselves happy, because the government will tell them that they are so. A totalitarian government with a scientific bent might do things that to us would seem horrifying. The Nazis were more scientific than the present rulers of Russia, and were more inclined towards the sort of atrocities than I have in mind. They were said-I do not know with what truth-to use prisoners in concentration camps as material for all kinds of experiments, some involving death after much pain. If they had survived, they would probably have soon taken to scientific breeding. Any nation which adopts this practice will, within a generation, secure great military advantages. A revolt of the plebs would become as unthinkable as an organized insurrection of sheep against the practice of eating mutton».

B. Russell, «Impact of science on society»:

> «I think the evils that have grown up in Soviet Russia will exist, in a greater or less degree, wherever there is a scientific government which is securely established and is not dependent upon popular support. It is possible nowadays for a government to be very much more oppressive than any government could be before there was scientific technique. Propaganda makes persuasion easier for the government; public ownership of halls and paper makes counterpropaganda more difficult; and the effectiveness of modern armaments makes popular risings impossible. No revolution can succeed in a modern country unless it has the support of at least a considerable section of the armed forces. But the armed forces can be kept loyal by being given a higher standard of life than that of the average worker, and this is made easier by every step in the

> degradation of ordinary labor. Thus the very evils of the system help to give it stability. Apart from external pressure, there is no reason why such a regime should not last for a very long time»

— Do you really think, that Putin, Russian heir of Soviet Union and KGB, will renounce the massive experience of Soviet Union in Punitive Psychiatry? Do you really think that experiments of CIA on controlling mind through electroshock and pharmacology, described in famous book of John Marx «CIA and control of mind» (on grounds of data of report of CIA which got into hands of Media) will stop? Why they should stop in the world of Darwinian paradigm? This is what Darwinian paradigm calls Science! Therefore CIA in such horrendous experiments on dissolution of brain is exercising Science, doing legal, beneficial and righteous job. In the context of the book John Marx had touched the subject on similar experiments in Third Reich of Germany with regard to CIA's report referring to those experiments — their mutual data on «control of mind» through narcotics, electroshock and pharmacology — with MI6. At least, these are remarks of John Marx. And how do you think, will all of them stop to be ardently interesting in the subject of Psychiatry as Legal destruction of Brain of thinking and conscientious sane people on pretext of «Therapy». Will them stop?? G. Orwell and B. Russell thinks that they will proceed and progress with this kind of «experiments» on people to the point, when they are able to realize it legally as it has place in Soviet Union and Hitler's Germany.

— Now, you shall focus attention of your audience on this sharp antithesis between Intellectual Therapy of Gospel, which aims to cure Spirit from material energy through education, confession and humility: and on the other hand Psychiatry of Satans, whose objectives are the exact reverse of this: to destroy Thought and Conscience of Energy of Spirit and to subdue people to their power. With this regard they have worked out «Art of Seduction», which means the process, contrary to Intellectual therapy of Gospel: destruction of Field of Intellect of energy

of Spirit and stimulation of automatisms of Narcissism and Inlovesickness of Field of Ego-system of material energy. That is to say murder of Thought, Conscience and Friendliness of energy of Spirit of sane people.

1) Divine Revelation is Revelation of Truth and Light: it demands sunny day and clearity of all things in process of study. On the contrary, Satans are men of ignorance. Lie, Fraud and intoxication — «men of darkness»

2) Discovery of Psychic energy, proceeding with tradition of Gospel, is Intellectual therapy, which aims through education and Church of Friendliness, «to cast out devil» of material energy of physical control. Conversely, Amorphous Serpent of Leviathan is striving to destroy Energy of Spirit (Thought, Conscience, Friendliness) and to assert Material energy of physical control

3) Discovery of Psychic Energy, proceeding in tradition of Gospel, is Scientific control of Natural Law, dealing with energy of Spirit. It prohibits any physical interference into framework of brain. On the contrary, Amorphous Serpent of Satan observe Psychiatry as perfect device to perform its crimes against Spirit — to kill alive Thought and Conscience of sane people — under disguise of «Therapy»

St. Mathew 10: 28

> And a fear not them which kill the body, but are not able to kill the soul: but rather b fear him which
> is able to c destroy both d soul and body in e hell. 39 a He that findeth his life shall lose it: and he that c loseth his life for my sake shall find it.

— Please, remember, that now, choosing between Amorphous Serpent of Secret Services, drown in its bottomless lie on Discovery, — and Discovery of Psychic energy, you are choosing between International Institution of Natural Law of Intellectual Therapy (Education on Psychologicl History) and between Punitive Psychiatry and «Art of Seduction» of Dead Thought, Dead Conscience, Dead Friendliness of such Institutions as Soviet Union, Third Reich, CIA, MI6, Mossad and worst tradition of Borja's Vatican.

The gist of J. Marks' report consists in registering the failure of any attempts to attain efficient control of mind through the means of physical interference in physiology of brains: drugs, pharmacology, electro-shock, surgery, all are the same failure in this regard. They may effectively destruct, yet these devices are helpless to provide scientific control of mind. there are much less complicated means for destruction. In accordance with Milgram's experiment which had shown that manipulations with people's health being contrary to ethical sentiment caused severe moral strain, CIA officials had been constrained to admit the experiments «distasteful and unethical». Moral aversion and complete inefficiency of experiments — this is the only findings of attempts to find scientific control through the means of behavioristical manipulations with psyche. The quest for «control» appeared to be entire failure. True scientific control is obtainable only through relevant frame of education, and cannot be manipulation. It is knowledge of laws of nature of human psyche, available for everyone in schools and universities.

J. Marks, «CIA and control of mind»:

> «Officials also maintained their normal awareness of the ethical and legal consequences of their decisions. Often they went through contorted rationalizations and took steps to protect themselves, but at least they recognized and paused over the various ethical lines before crossing them. It would be unfair to say that all moral awareness evaporated. Officials agonized over the consequences of their acts, and much of the bureaucratic record of behavior control is the history of officials dealing with moral conflicts as they arose… One way to try to answer these questions is to use physical duress — or torture. Aside from its ethical drawbacks, however, physical brutality simply does not work very well. As a senior counterintelligence official explains, «If you have a blowtorch up someone's ass, he'll give you tactical information.» Yet he will not be willing or able to play the modern espionage game on the level desired by the CIA. One Agency document excludes the use of torture «because such inhuman treatment is not only out of keeping with the traditions of this country, but of dubious effectiveness as compared with various supplemental psychoanalytical techniques.» A determined man and a rather brave one, Earman countered with a full written report to McCone recommending that the

> safehouses be closed. The Inspector General cited the risks of exposure and pointed out that many people both inside and outside the Agency found «the concepts involved in manipulating human behavior… to be distasteful and unethical.»

J. Marks, «CIA and control of mind»:

> «The business of the PAS, like that of the CIA, is control. One former CIA psychologist, who still feels guilty about his participation in certain Agency operations, believes that the CIA's fixation on control and manipulation mirrors, in a more virulent form, the way Americans deal with each other generally. „I don't think the CIA is too far removed from the culture," he says. „It's just a matter of degree. If you put a lot of money out there, there are many people who are lacking the ethics even of the CIA. At least the Agency had an ideological basis." …A few scientists like Lilly made up their minds not to cross certain ethical lines in their experimental work, while others were prepared to go further even than their sponsors from ARTICHOKE and MKULTRA. Within the Agency itself, there was only one final question: Will a technique work? CIA officials zealously tracked every lead, sparing no expense to check each angle many times over. By the time the MKULTRA program ended in 1963, Agency researchers had found no foolproof way to brainwash another person. „All experiments beyond a certain point always failed," says the MKULTRA veteran, „because the subject jerked himself back for some reason or the subject got amnesiac or catatonic." Agency officials found through work like Cameron's that they could create „vegetables," but served no operational use. People could be torture anything, but no science could guarantee that the truth»

J. Marks, «CIA and control of mind»:

> «Tampering with the mind is much too dangerous to be left to the spies. Nor should it be the exclusive province of the behavioral scientists, who have given us cause for suspicion. Take this statement by their most famous member, B. F. Skinner: „My image in some places is of a monster of some kind who wants to pull a string and manipulate people. Nothing could be further from the truth. People are manipulated; I just want them to be manipulated more effectively." Such notions are much more acceptable in prestigious circles than people tend to think: D. Ewen Cameron read papers about „depatterning" with electroshock before meetings of his fellow psychiatrists, and they elected him their president. Human behavior is

> so important that it must concern us all. The more vigilant we and our representatives are, the less chance we will be unwitting victims».

J. Marks, «CIA and control of mind»:

> «As with the Agency's secrets, it is now too late to put behavioral technology back in the box. Researchers are bound to keep making advances. The technology has already spread to our schools, prisons, and mental hospitals, not to mention the advertising community, and it has also been picked up by police forces around the world. Placing hoods over the heads of political prisoners — a modified form of sensory deprivation — has become a standard tactic around the world, from Northern Ire- land to Chile. The Soviet Union has consistently used psychiatric treatment as an instrument of repression. Such methods violate basic human rights just as much as physical abuse, even if they leave no marks on the body. Totalitarian regimes will probably continue, as they have in the past, to search secretly for ways to manipulate the mind, no matter what the United States does. The prospect of being able to control people seems too enticing for most tyrants to give up. Yet, we as a country can defend ourselves without sending our own scientists — mad or otherwise — into a hidden war that violates our basic ethical and constitutional principles. After all, we created the Nuremberg Code to show there were limits on scientific research and its application».

E. Fromm, «Anatomy of human destructivity»:

> «What is the basis of this value in neobehavioristic theory? What about the controllers? Skinner's answer is that «all men control and all men are controlled.» (C. R. Rogers and B. F. Skinner, 1 956.) This sounds reassuring for a democratically minded person, but is a vague and rather meaningless formula, as soon becomes clear: «In noticing how the master controls the slave or the employer the worker, we commonly overlook reciprocal effects and, by considering action in one direction only, are led to regard control as exploitation, or at least the gaining of a one sided advantage; but the control is actually mutual. The slave controls the master as completely as the master the slave (italics added), in the sense that the techniques of punishment employed by the master have been selected by the slave's behavior in submitting to them. This does not mean that the notion of exploitation is meaningless or that we may not appropriately ask, cui bono? In doing so, however, we go beyond the account of the social episode itself (italics added) and consider certain long-term effects

which are clearly related to the question of value judgments. A comparable consideration arises in the analysis of any behavior which alters a cultural practice. (B. F. Skinner, 1 96 1.) I find this statement shocking; we are asked to believe that the relationship between master and slave is a reciprocal one, although the notion of exploitation is not» meaningless.» For Skinner the exploitation is not part of the social episode itself; only the techniques of control are. This is the view of a man who looks at social life as if i t were an episode in his laboratory, where all that matters to the experimenter is his technique-and not the «episodes» themselves, since whether the rat is peaceful or aggressive is entirely irrelevant in this artificial world. And as if that were not enough, Skinner states that the exploitation by the master is «clearly related» to the question of value judgments. Does Skinner believe that exploitation or, for that matter, robbery, torture, and murder are not «facts» because they are clearly related to value judgments? This would indeed mean that all social and psychological phenomena, if they can also be judged as to their value, cease to be facts which can be examined scientifically».

E. Fromm, «Anatomy of human destructivity»:

«Because neobehaviorism has no theory of man, it can only see behavior and not the behaving person. Whether somebody smiles at me because he wants to hide his hostility, or a salesgirl smiles because she has been instructed to smile (in the better stores), or whether a friend smiles at me because he is glad to see me, all this makes no difference to neobehaviorism, for „a smile is a smile.“ That it should make no difference to Professor Skinner as a person is hard to believe, unless he were so alienated that the reality of persons no longer matters to him. But if the difference does matter, how could a theory that ignores i t be valid? Nor can neobehaviorism explain why quite a few persons conditioned to be persecutors and torturers fall mentally sick in spite of the continuation of „positive reinforcements.“ Why does positive reinforcement not prevent many others from rebelling, out of the strength of their reason, their conscience, or their love, when all conditioning works in the opposite direction? And why are many of the most adapted people, who should be star witnesses to the success of conditioning, often deeply unhappy and disturbed or suffer from neurosis? There must be impulses inherent in man which set limits to the power of conditioning; to study the failure of conditioning seems just as important, scientifically, as its success. Indeed, man can be conditioned to behave in almost every desired way; but only „almost.“ He reacts to those conditions that conflict with basic human

requirements in different and ascertainable ways. He can be conditioned to be a s lave, but he will react with aggression or decline in vitality; or he can be conditioned to feel like part of a machine and react with boredom, aggression, and unhappiness. Basically, Skinner is a naive rationalist who ignores man's passions. In contrast to Freud, he is not impressed by the power of passions, but believes that man always behaves as his self-interest requires. Indeed, the whole principle of neobehaviorism is that self-interest is so powerful that by appealing to it-mainly in the form of the environment's rewarding the individual for acting in the desired sense man's behavior can be completely determined. In the last analysis, neobehaviorism is based on the quintessence of bourgeois experience: the primacy of egotism and self-interest over all other human passions».

CHAPTER 7. DOCTRINE OF SALVATION OF «PURE RELIGION» BY JESUS AS INTELLECTUAL THERAPY

1. NON-RESISTANCE TO EVIL BY VIOLENCE. JESUS AS DOCTOR OF INTELLECTUAL THERAPY

Chekhov, «Duel»:

«Of all humane learning the most durable and living is, of course, the teaching of Christ; but look how differently even that is interpreted! Some teach that we must love all our neighbours but make an exception of soldiers, criminals, and lunatics. This advocacy of love for love's sake, like art for art's sake, if it could have power, would bring mankind in the long run to complete extinction, and so would become the vastest crime that has ever been committed upon earth».

Thomas Paine, «Age of reason»:

«The Testament teaches nothing new upon this subject, and where it attempts to exceed, it becomes mean and ridiculous. The doctrine of not retaliating injuries is much better expressed in Proverbs, which is a collection as well from the Gentiles as the Jews, than it is in the Testament. It is there said, (Xxv. 2 l) «If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:" but when it is said, as in the Testament, «If a man smite thee on the right cheek, turn to him the other also,» it is assassinating the dignity of forbearance, and sinking man into a spaniel».

— This is why my Prophesy has been Prophesy of a Doctor of Intellectual Therapy! The Doctor of Spiritual Sword. Because it is the only way to fight Evil with efficacy. To slaughter malicious people do not mean to remove Evil. For Evil keep regenerating with every new born baby. It is «original sin», it is system of laws of material energy in mind of every single person. Though study of anthropology confirmed that some of savages have material energy to greater degree, and some of them to lesser degree, but

all of them are people of magic mentality and physical control with some manifestation of germ of energy of spirit. And this is the case with entire mankind: some have to lesser degree, some to greater degree, some only preys as Milgram Ego, others abominable serpents as Satan Ego, third, doomed for perishing in psychosis, like Hubris Ego. And only geniuses reduced the Ego-field to almost vanishing degree.

— My point is to indicate that to fight Evil means to fight it theoretically, first and foremost: to describe and demonstrate laws of material energy and laws of energy of spirit, in order to liberate the latter from the former. This is why it is only Sword of Science which works havoc and allow to uproot it. Or Sword of Sermon, if Science still waits its time to come.

— First of all, keep emphasizing the fact that my Gospel embraces definite period of time and not eternity! It is said there with all precision and with all clarity that I was confined in my theoretical weapons because of limitations of understanding of my audience. And that my Gospel is big progress in Revelation but by no way the end of Revelation! This is said there black on white and for this purpose! To prepare way for the next revelation! Keep focusing attention of readers on this fact!

— Take my doctrine on Non-resistant to Evil by violence! It was by no way Non-resistance to Evil! For entire my Gospel is on Fight with Evil! Mine was plain idea: do your best to wake Conscience of sinners, and their Conscience will cure them from their sins. This was all I could say in the epoch of ignorance in science, all data available for understanding. But even that was much, because idea to appeal to the Conscience of men, familiar to Seneca, Epictetus and Marcus Aurelius, was still new to the mass of people.

— All of you knew now of grand results of such a humble doctrine on non-resistance to evil by violence. This doctrine means deadly resistance to violence in Spirit, and non-resistance physically. Radical resistance of Spirit exhibited itself in readiness to die in torture but don't comply with wicked power. Thus refusal

to defend yourself with iron Sword appeared to be great Spiritual Sword, through demonstration to the world Power of Spirit of Conscience, ready to become martyr for Truth and for Justice!

— And that Spiritual Sword of Christian martyrs and later Gandhi's martyrs turned the earth upside down. Firstly, Christian martyrs vanquished Neor's circus, establishing on its place Church Militant. And later Tolstoy's campaign of non-resistance by violence produced Great Russian Revolution. On Gandhi's political triumph over British Empire everybody knew. And all those miracles were dur to the humblest doctrine ever of Non-resistance to Evil by violence. Because it secured thus utter resistance by Spirit, and suggested opportunities to demonstrate force of Spirit, immolating itself on altar of Truth and Conscience, beaten down by Satan Ego.

— Your next task is to focus attention of readers on distinction between Inferior Ego-protection of common men and Superior Ego-protection of morons in power. We have found two terms for the latter: Satan Ego and Amorphous Serpent. Now we shall find terms for Inferior Ego-protection of material energy of common people. We can title it Milgram Ego, according to famous experiments on Obedience to Authority by Stanley Milgram! For this is the mechanism of Inferior Ego-protection in operation: Obedience to Magic Authority. They cannot see because of magic mentality of Field of Ego-system the true faces of people in power in modern world! They see only masks of magic authorities and obey to them! This is danger of Inferior Ego: we have what we have because of acquiescence to magic authority of satans in power!

— What shall you do to indicate when setting strict boundaries between these two notions: Serpent Ego and Milgram Ego?

— First and Foremost, Milgram Ego is sinners, that is to say, they are men I came to cure! And Satan Ego are not sinners, they are blasphemy on Holy Spirit in their treachery of Thought, Conscience and Friendliness! They are men I came to hurl to the fire of hell!

— This sharp distinction between Satan Ego and Milgram Ego must be obvious in your research, Tesla! Sinners, to whom I came to cure them, are living souls, ailing with disease of material energy of mind. Serpents, on the contrary, are dead souls, traitors of Holy Spirit of Thought, Conscience and Friendliness

E. Renan, «Life of Jesus»:

> «It may be that Jesus found in this society, unaffected by ordinary conventions, more distinction of intellect and goodness of heart than he would have done in a pedantic and narrow-minded middle class, priding itself on its out ward morality. The Pharisees, exaggerating the Mosaic injunctions, had come to believe themselves defiled by contact with men less strict than themselves; with regard to their meals, they almost rivalled the puerile distinctions of caste in India. Despising such miserable aberrations of religious feeling, Jesus loved to eat with those who were its victims; by his side at table were seen persons reputed to be of evil life, owing their reputation perhaps to the fact that they did not share the follies of the false devotees. The Pharisees and doctors protested against the scandal. «See,» said they, «with what men he eats! «Jesus returned subtle answers which exasperated the hypocrites. «They that are whole have no need of a physician; «I or» What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing.» Or again: " The Son of man is come to seek and to save that which was lost.» Or again: «I came not to call the righteous, but sinners.»
> Far from seeking to soothe the murmurings stirred up by his contempt for the social susceptibilities of the time, he seemed to find pleasure in exciting them. Never did any one more loftily avow that disdain of the «world» which is the essential condition of great things and great originality. He forgave the rich man, but only when the rich man, owing to some prejudice, was held in disfavour by society. He greatly preferred men of dubiously respectable life and of small consideration in the eyes of the orthodox leaders».

E. Renan, «Life of Jesus»:

> «Almost all the miracles that Jesus believed he performed seem to have been miracles of healing. Medicine was at that period in Judaea what it still remains in the East, that is to say, quite unscientific and absolutely given over to individual inspiration.

> Scientific medicine, founded by Greece five centuries before, was at the time of Jesus unknown to the Jews of Palestine. In such a state of knowledge the presence of a man greater than average men, treating the patient with gentleness, and giving him, by tangible signs, assurance of his recovery, is frequently a decisive remedy. Who would dare to assert that in many cases, certain injuries always excepted, the touch of a gentle and beautiful woman is not worth all the resources of pharmacy? Cure is effected by the mere pleasure of seeing her. She gives what she can, a smile, a hope, and it is not in vain. Jesus had no more conception than his compatriots of a rational medical science; like almost every one else, he be lieved that healing was to be effected by religious practices^ LIFE OF JESUS. 165 and such a belief was perfectly consistent. From the moment that disease was regarded as a punishment for sin, or the act of a demon, and by no means as the result of physical causes, the best physician was the holy man possessed of power in the supernatural world. Healing was considered a moral act; and Jesus, who felt the moral power within him, believed himself specially gifted to heal. The Essenes, who have so many bonds of relationship with Jesus, also had the reputation of being very potent spiritual physicians. One of the kinds of healing which Jesus most often practised was exorcism, or the expulsion of demons».

— Next item on our list is my mission as a doctor! Focus attention of readers, that I came as a doctor! That I understood my duty of prophet as a doctor of sinners. To give them data on two energies in their mind — spirit of intellect versus material energy of magic mentality and physical control. That the objective of my preaching was to teach them to distinguish in their mind Spiritual energy from Material energy, and to explain them the pestilent order of the latter.

John 3

> 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be a born b again, he cannot c see the kingdom of God.
> 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
> 5 Jesus answered, Verily, verily, I say unto thee, Except a man be a born of b water and of the c Spirit, he can not d enter into the kingdom of God.

> 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
> 7 Marvel not that I said unto thee, Ye must be a born again.

John 6

> 63 It is the a spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

2. JESUS AS FOUNDER OF «PURE RELIGION», ACCORDING TO RENAN

We can observe from this extract from Renan that «pure religion», founded by Jesus is exactly the process, termed in Discovery of Psychic energy as «Intellectual Therapy». That is to say — the therapy through education, which aims to identify in mind of person two antagonist energies — energy of Spirit and material energy — in order to purge the mind from the latter. «Pure religion» of Jesus is thus theory, which deals with conscience of men in order to free it from compulsory mechanisms of physical control of Field of Egosystem. It is apparent, that religions of rites and sacrifices of magic mentality have nothing to do with this intellectual process of education. Therefore, Jesus, as founder of «pure religion» appeared founder of Intellectual therapy of scientific control.

St, Augustine, in «City of God» says the same. In his book of great historical significance he has stressed the fact, that subject matter of salvation of individual is matter of Intellect an Education in search for identifying and separation in mind two antagonistic energies: spiritual energy of ethics and material energy of sadomasochism.

E. Renan, «The Life of Jesus»:

> «The Greek and Roman prayers were almost always mere egoistical verbiage. Alone in antiquity, the Jewish prophets, more especially Isaiah, had, in their hatred for priestcraft, caught a glimpse of the true nature of the worship which man owes to God.
> ...The kingdom of God, as we conceive it, differs widely from the supernatural vision which the early Christians hoped to see shine forth

in the clouds. But the feelings brought into the world by Jesus are indeed ours. His perfect idealism is the highest rule of the unspotted and virtuous life. He has created the heaven of pure souls, where is found that for which we ask in vain upon earth the perfect nobility of the children of God, absolute sanctity, the total removal of worldly soilure, in short, freedom, banished by society as an impossibility, and existent in all its amplitude in the domain of thought alone. The great Master of those who take refuge in this ideal paradise is still Jesus. He was the first to proclaim the kingship of the spirit; the first to say, at least by his actions, «My kingdom is not of this world.» The foundation of true religion was indeed his work: after him, all that remains is to develop it and make it fruitful. «Christianity» has thus become almost a synonym of «religion.» All that is done outside the great and good Christian tradition is destined to be barren. Jesus founded the religion, as Socrates founded the philosophy, and Aristotle the science, of humanity. There was philosophy before Socrates, science before Aristotle. Since Socrates and since laid. Aristotle, philosophy and science have made immense progress; but all has been built on the foundation which they In the same way, religious thought had, before Jesus, traversed many revolutions; since Jesus, it has made great conquests; but nevertheless men have not improved, and will not improve, upon the essential idea which Jesus created; once and for all he decided the real meaning of pure worship.

…It was however Jesus alone who proclaimed the principle effectively. Never has there been any one less a priest than Jesus, never a greater enemy to forms, which stifle religion under the pretext of protecting it. …The vain ceremonial of devotees, the outward display of strictness which trusted to punctiliousness for salvation, had in him a mortal enemy. He cared little for fasting.

…The priest, by very reason of his office, ever urges men to the public sacrifice of which he is the appointed minister; he discourages private prayer, which is a means of dispensing with his services. We should seek in vain through the Gospel for one religious rite recommended by Jesus.

….Ablutions and over-subtle distinctions between pure and impure things found in him a pitiless opponent: «Not that which entereth into the mouth,» said he, «defileth the man; but that which proceedeth out of the mouth, this defileth the man.»

…Jesus saith unto her, Woman, believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father.… But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth.» On the day when he said these

words he was truly Son of God. For the first time he gave utterance to the saying upon which will rest the edifice of eternal religion. He founded that pure worship, not of one faith and not of one land, which all men lofty of soul will practise till the end of time».

...This sublime being, who, day by day, still presides over the destiny of the world, we may call divine, not in the sense that Jesus has absorbed all divinity, or has been identical with it, but in the sense that Jesus is he who has caused his fellow-men to make the greatest step towards the divine. Mankind in its totality offers to view an assemblage of low and egoistic beings only superior to the animal in that their selfishness is more reflective. But from the midst of this uniform vulgarity there are columns rising towards heaven and bearing witness to a nobler destiny. Jesus is the highest of these columns which show to man whence he comes and whither he must go. In him was concentrated all that is good, all that is lofty in our nature. He was not sinless; he conquered these same passions that we fight against, no angel of God comforted him save his own good conscience; no Satan tempted him save that which every man bears in his heart».

E. Trubezkoy, «City of God by Augustine»:

«Principle of love is far from being the central idea of Augustine's doctrine. His essential principle is not love, but order and universal law. Love from this point of view is not relation of God to a man; it is merely manifestation of eternal divine law in particularities.

Doubleness, death is universal law of reality, of all things which exist in time and space. Pivotal subject of Augustine's philosophy is revolving around this question: how to overcome that sinister duality of human nature? Augustine's philosophical eye catches the ideal of wholesome personality, enjoying the state of complete peace. Hence, the fundamental subject matter of his philosophy may be also identified thus: how men are saved? But Evil is universal: it is inherent in foundation of entire humankind. Therefore salvation is subject matter of entire humankind: to save one person we must think of Church as institute of God for salvation of entire human race.

Everything longs to its equilibrium, but we have to distinguish between eternal Divine equilibrium and false, dishonest equilibrium of sinful creature. For while the later seek egoistic dominance and tyrannical rule, the authentic Divine peace (equilibrium) rests on universal equality and accord of people. Malicious men detest equality under sway of Divine Law and strives for dishonest peace: he rebels against his submission to the Divine Law and aspires to become himself the center and the ruler instead of God. On the contrary, honest peace

> of God and man is «obedient regard of man to the divine eternal law». «Peace of all things is quietness of order. Order is disposition of all things in right places». Intelligent creatures acquire their equilibrium in delight they get from God and each other in God, while their flesh is completely subjected to their will».

3. JESUS' DOCTRINE ON «KINGDOM OF HEAVEN IS WITHIN YOU»

How shall we understand this? And what is Kingdom of Heaven? We already know, that doctrine on Kingdom of Heaven is analogous to doctrine of Plato's World of Ideas, that is to say with philosophy of metaphysics of Intellect.

In Discovery of Psychic Energy Kingdom of Heaven is termed Space of Intellect. For It is intellectual framework in laws of nature, established by God. Energy of Spirit, as the only owner of Active Intellect of Thought is not integral part of physical world of passive intellect (laws of nature). This is why Jesus names his disciples «they are not of this world». Indeed, Energy of Spirit, as Controlling energy of Scientific control, is singular to the rest natural energies of material word.

It is Great Bliss, Grace and Felicity for Energy of Spirit of Human kind «to be not of this world», because this means that human race is «of Kingdom of Heaven» of God's Intellect. It possesses Thought and has access to power of all material energies. Besides, and far more important, this means that mechanism of Energy of Spirit much differs from painful and destitute mechanisms of all material energies. It is only Energy of Spirit which knows what is Liner movement and Growth, Pure Positive Emotions with bottomless intensity of joy, Relative Freedom of Scientific control (Absolute freedom is available only for God and Mad Satans in Fantasy), Joy of Friendship with Great Spirits, Admiration of each other, Philosophical Humor, Joy of Creativity, Joy of Loyalty to each other, Motivation of Pleasure, curiosity and love to work, industriousness, efficacy, valor and love to art.

Major part of material energies have no consciousness; biological energy and energy of Field of Ego-system of human mind have some glimpses enough to feel ruthless torture of staying alive as mechanism of cyclic homeostasis of motivation of pain: never satiable, never satisfied, never freed of fear, never happy and always hungry to eat each other. This is doom of material energies.

This is why, «true religion» of Jesus, dealing with introduction of mankind into Space of Intellect of Energy of Spirit, assigns to Kingdom of Heaven of Energy of Spirit Grace, Bliss and Felicity.

Kingdom of Heaven is everything but Weakness and Destitution.

Matthew 13

> 33 Another parable spake he
> unto them; The kingdom of heaven
> is like unto a leaven, which a woman
> took, and hid in three measures of
> meal, till the whole was leavened.
> 37 He answered and said unto
> them, He that soweth the good a seed
> is the Son of man;
> 38 The field is the world; the good
> seed are the children of the kingdom;
> but the a tares are the children of
> the wicked one;
> 39 The enemy that sowed them is
> the devil; a the b harvest is the end
> of the world; and the reapers are
> the angels.
> 40 As therefore the tares are gath
> ered and burned in the fire; so shall
> it be in the a end of this world.
> 41 The Son of man shall send forth
> his a angels, and they shall gather out
> of his kingdom all things that b of
> fend, and them which do iniquity;
> 42 And shall cast them into a fur
> nace of fire: there shall be a wailing
> and b gnashing of teeth.

43 Then shall the a righteous b shine
forth as the c sun in the kingdom of
their Father. Who hath ears to hear,
let him hear.
44 Again, the kingdom of heaven
is like unto a treasure hid in a field;
the which when a man hath found,
he hideth, and for joy thereof go
eth and selleth all that he hath, and
buyeth that field.
45 Again, the kingdom of heaven
is like unto a merchant man, seek
ing goodly pearls:
46 Who, when he had found one
a pearl of great price, went and sold
b all that he had, and bought it.
47 Again, the kingdom of heaven
is like unto a net, that was cast into
the sea, and a gathered of every kind:
48 Which, when it was full, they
drew to shore, and sat down, and
gathered the good into vessels, but
cast the bad away.
49 So shall it be at the a end of the
b world: the angels shall come forth,
and c sever the wicked from among
the d just,
50 a And shall cast them into the
furnace of fire: there shall be wail
ing and gnashing of teeth.

The Kingdom of Heaven is open to those wholesome men, who have enough sanity to understand that Intellect means «Discovery of Law of Nature», that is to say submission of will of persons to the Divine Law of God. «Humility» thus means sanity, freed from fantasy of maniacs on «Free Will» of omnipotent princes. «Humility» by no means imply subjection of men to the princes of Leviathans. On the contrary, humility as obedience to the law of God produces defiance to the Satans of material energy. For resistence to Evil is the core of ethics of Energy of Spirit.

E. Trubezkoy, «City of God by Augustine»:

«Contrariety between Grace and unlawful freedom from the beginning of the world is personified in opposition of two kingdoms. First City of God was founded on angels' community, designed as oneness of Divine bread and life. Lord had bestowed them free will, so they could choose to remain in God or renounce him. Divine order governs the life of angels, obedient to the law of God. It is not the case in kingdom of Satan, where free will of Satan is founded as pivot, supreme and absolute principle. Proud and envious Satan, feels offended to represent power of the God in his Law; he seeks to become supreme power himself, to be leader on his own, freed from Divine Law. He repels divine law of god and coils around himself, to become the center of his power, aiming from now on to enjoy vanquishing people to his command. Later, popes of middle ages, who looked upon state which rebelled against power of Church as «diabolic society», almost literally repeated phrases of Augustine on Satanic kingdom identifying rebellious princes with satans.

It is the same opposition and the same battle of Grace with unlawful freedom which is the essence of universe human emergence and evolvement. In the foundation of two societies lay two kinds of love: earthly society loves themselves and despise the God: heavenly society on the contrary loves God and despises their own lives. First society is ambition of vainglory of men, obsessed by passion to reign; the other one glorifies God and live in obedience to its law. The former lives in pursuit of pleasures of flesh; the later lives abiding in divine law and will inherit earth in Church of Christ.»

4. SANE EDUCATION AS ONLY CHANCE TO REACH TO THE KINGDOM OF HEAVEN. INTELLECTUAL THERAPY AS UNIVERSAL LAW OF GOD UNFOLDING IN HISTORY OF MANKIND

— You have no chance to win Amorphous Serpent, masking itself in human being, hiding its maniacs distortions from people under mask of agreeable decency, until you give to men precise definitions of their own Energy of Spirit and its sharp distinction from material energy of Ego. How they are to divide one from another in their own mind?

— First of all focus your attention on fact that all true data is data of Intellect: you cannot to learn verity on something unless you learn it as laws of nature. To separate energy of spirit from Ego person should have conception of his «Spirit Self» in laws of nature and facts of reality. And where the laws of mind manifest itself as facts of reality? In History! That is why St. Augustine demonstrated his City of God as Universal Law, unfolding in World History of mankind: deadly battle between Church Militant of Spirit and Leviathans of Satans. That is why Chesterton says that we all need Psychological History. And this is why Discovery of Psychic energy is centered around History of mankind.

— You shall therefore focus attention of readers on the fact that it is history of mankind, not only their own life, where their «True SELF» manifests itself in unfolding laws of mind. And what are those laws we can contemplate in history? The essence of history of mankind is Deadly War between Energy of Spirit of Intellect on the one hand and Material energy of violence and lie on the other hand. Make this as clear as you can: no any slightest confusion between these two things of sharp antithesis!

E. Trubezkoy, «City of God»:

> «That City of God is central motif of world history, that it is unconditioned providential goal for all things in historic perspective is what needs to be proved. God of City is eternal nucleus and rule of reason of temporary reality; City of God is intellectual framework of universe, it exists beyond time and space, it does not cease to exist

like other historical phenomena, which have only relative, temporary significance. City of God is beginning, middle and the end of World History. It is no less than investigation of Universal History which is required. Pagan's worldview lacks this notion of universal history, as single, designed whole, according to Augustine. It is his ambition to contrast his idea of God's reign in history to Pagan's chaos, fractionizing reality. The God's intellectual framework of universe, which provided by figures of number and weight the order of all things, could not neglect human relations. «No one should suspect of God that human's kingdom, power and slavery of people lay beyond his Providential Law». In history of mankind, as well as in universe, power of God is manifested as a proper order. He acts like God, not like pagan Fortuna, accidently and reckless. God acts in accordance with eternal providential goal, «in pursuit of order of things and times». The eternal design, which is unfolding in history is not manifestation of elemental fate. It is rather manifestation of divine will. Causations of laws of nature, which are intellectual framework of universe, determination of all processes, are established and directed by his will. The volition of men, like everything existing, — is integral part of design of universe.

It is sinister duality of human nature which is considered as negative element in Augustine's philosophy; positive element of his philosophy is universal law, as oneness of peace. The purpose he aspires to is not merely internal peace of personality; he is well aware that it is beyond strength of person to find salvation. This is why he poses question on salvation as question of some external. Objective beneficial power. Either Sin or Grace both are generic notions, according to Augustine. Sin is inherent to individual because of the Fall of humankind; and therefore Grace as activity of objective power of salvation must be embodied in universal social institution, in Church. This is why the subject matter of his research as salvation of person appears for him to be subject of social and cosmic significance

Person is not left alone in the matter of salvation; he is intimately tied up with solidarity of human race. He is tied with his neighbors by natural bonds of congeniality through their common ancestor Adam and hence — common shackles of sin. Adam and Jesus embraces duality of nature of mankind, bad, sinful part and good, virtuous part. Adam for Augustine is an image of our mutual human nature, and sin of Adam therefore is contemplated as generic, social fact. «he embraced all of us when he was the only man on earth». It was time, when human nature always existed in laws of God, though individuals were still to come. Jesus, on the contrary, identifies Grace, which

intimately ties up mankind with bonds of spiritual, social unity. For the aim of Grace is fusion of chosen saved in Church of Christ according to Augustine. The primitive, earthly form of operation of grace is Church, whose ultimate aim is integral community of chosen saved Christians, oneness of everlasting City of God».

G.K. Chesterton, «Everlasting man»:

«The materialist theory of history, that all politics and ethics are the expression of economics, is a very simple fallacy indeed. It consists simply of confusing the necessary conditions of life with the normal preoccupations of life, that are quite a different thing. It is like saying that because a man can only walk about on two legs, therefore he never walks about except to buy shoes and stockings. Man cannot live without the two props of food and drink, which support him like two legs; but to suggest that they have been the motives of all his movements in history is like saying that the goal of all his military marches or religious pilgrimages must have been the Golden Leg of Miss Kilmansegg or the ideal and perfect leg of Sir Willoughby Patterne. But it is such movements that make up the story of mankind and without them there would practically be no story at all. Cows may be purely economic, in the sense that we cannot see that they do much beyond grazing and seeking better grazing grounds; and that is why a history of cows in twelve volumes would not be very lively reading. Sheep and goats may be pure economists in their external action at least; but that is why the sheep has hardly been a hero of epic wars and empires thought worthy of detailed narration; and even the more active quadruped has not inspired a book for boys called Golden Deeds of Gallant Goats or any similar title. But so far from the movements that make up the story of man being economic, we may say that the story only begins where the motive of the cows and sheep leaves off. It will be hard to maintain that the Crusaders went from their homes into a howling wilderness because cows go from a wilderness to a more comfortable grazing-grounds. …No wise man will wish to bring more long words into the world. But it may be allowable to say that we need a new thing; which may be called psychological history. I mean the consideration of what things meant in the mind of a man, especially an ordinary man; as distinct from what is defined or deduced merely from official forms or political pronouncements. I have already touched on it in such a case as the totem or indeed any other popular myth. It is not enough to be told that a tom-cat was called a totem; especially when it was not called a totem. We want to know what it felt like. Was it like Whittington's cat or like a witch's cat? Was its real name Pashtl or Puss-

> in-Boots? That is the sort of thing we need touching the nature of political and social relations. We want to know the real sentiment that was the social bond of many common men, as sane and as selfish as we are. What did soldiers feel when they saw splendid in the sky that strange totem that we call the Golden Eagle of the Legions? What did vassals feel about those other totems the lions or the leopards upon the shield of their lord? So long as we neglect this subjective side of history, which may more simply be called the inside of history, there will always be a certain limitation on that science which can be better transcended by art. So long as the historian cannot do that, fiction will be truer than fact. There will be more reality in a novel; yes, even in a historical novel»

5. HUMILITY IN SUBMISSION TO THE UNIVERSAL LAW (NATURAL LAW, DIVINE LAW) AS GRACE, FELICITY AND POWER OF ENERGY OF SPIRIT

«One can hardly think too little of one's self.

One can hardly think too much of one's soul» — in these words of Chesterton perfect explanation of words of Jesus on «whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it». «Renounce your Ego and you will gain the treasure of healthy Energy of Spirit»!

And to renounce your Ego means first and foremost as St Augustine has demonstrated submission to laws of nature, which in his turn means education on laws of nature (especially on laws of two antagonistic energies of mind). This is why Jesus tells to his apostles that they are candles of the world and that their duty is to enlighten world with Sermon on Kingdom of Heaven «from the roofs». And that princes will hate them for Sermon on Kingdom of Heaven and persecute and execute them. Martyrdom of teachers of two energies of mind in process of education of mankind — this is intellectual therapy of evangelic doctors of souls.

At any rate, Jesus' notion on Humility is never a weakness or surrender, especially to the chief of Evil — to the power of princes of Leviathans. Jesus' notion on Humility is search of Grace, Bliss and Power of Energy of Spirit — of Kingdom of Heaven.

Matthew 16

> 24 Then said Jesus unto his dis
> ciples, If any man will come after
> me, let him deny himself, and take
> up his cross, and d follow me.
> 25 For whosoever will save his life
> shall lose it: and whosoever will a lose
> his life for my sake shall b find it.
> 26 For what is a man a profited, if
> he shall b gain the whole c world, and
> lose his own soul?

Chesterton, «Orthodoxy»:

> «All sane men can see that sanity is some kind of equilibrium. But granted that we have all to keep a balance, the real interest comes in with the question of how that balance can be kept. That was the problem which Paganism tried to solve: that was the problem which I think Christianity solved and solved in a very strange way. Some moderns have indeed appeared with vague versions of progress and evolution which seeks to destroy the «golden mean» or balance of Aristotle. But the great truism of the «golden mean» remains for all thinking men, and these people have not upset any balance except their own. ...And now I began to find that this duplex passion was the Christian key to ethics everywhere.
> Everywhere the creed made a moderation out of the still crash of two impetuous emotions. Take, for instance, the matter of modesty, of the balance between mere pride and mere prostration. The average pagan, like the average agnostic, would merely say that he was content with himself, but not insolently selfsatisfied, that there were many better and many worse, that his deserts were limited, but he would see that he got them.
> In short, he would walk with his head in the air; but not necessarily with his nose in the air.
> This is a manly and rational position, but it is open to the objection we noted against the compromise between optimism and pessimism — the «resignation» of Matthew Arnold. Being a mixture of two things, it is a dilution of two things; neither is present in its full strength or contributes its full colour. This proper pride does not lift the heart like the tongue of trumpets; you cannot go clad in crimson and gold for this. On the other hand, this mild rationalist modesty does not cleanse the soul with fire and make it clear like crystal; Thus it loses both the

> poetry of being proud and the poetry of being humble. Christianity sought by this same strange expedient to save both of them. It separated the two ideas and then exaggerated them both. In one way Man was to be haughtier than he had ever been before; in another way he was to be humbler than he had ever been before. In so far as I am Man I am the chief of creatures. In so far as I am a man I am the chief of sinners. All humility that had meant pessimism, that had meant man taking a vague or mean view of his whole destiny — all that was to go. We were to hear no more the wail of Ecclesiastes that humanity had no pre-eminence over the brute, or the awful cry of Homer that man was only the saddest of all the beasts of the field. Man was a statue of God walking about the garden. Man had pre-eminence over all the brutes; man was only sad because he was not a beast, but a broken god. The Greek had spoken of men creeping on the earth, as if clinging to it. Now Man was to tread on the earth as if to subdue it. Christianity thus held a thought of the dignity of man that could only be expressed in crowns rayed like the sun and fans of peacock plumage. Yet at the same time it could hold a thought about the abject smallness of man that could only be expressed in fasting and fantastic submission, in the grey ashes of St. Dominic and the white snows of St. Bernard. When one came to think of one's self, there was vista and void enough for any amount of bleak abnegation and bitter truth. Here again, in short, Christianity got over the difficulty of combining furious opposites, by keeping them both, and keeping them both furious. The Church was positive on both points.
>
> One can hardly think too little of one's self.
>
> One can hardly think too much of one's soul. ….
>
> There was room for wrath and love to run wild. And the more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild».

Humility towards Universal law of God; Negation and Philosophical humor towards Ego as disease (Fall, Sin of mankind); and greatest haughtiness towards Satans, treading name of God. For Kingdom of Heaven and Energy of Spirit is Sermon on Great Power of Space of Intellect. And great Power of God, whatever Antichrists keep lying on Christ, feels indignant when foul Serpent of Satan treads it with his treacherous hooves. It is not Sermon on surrender to Evil; it is not extolling of weakness. Both, John the Baptist, and Jesus may be called the perfect manifestation

of Jonatan Swift's Epitaph: «Swift has sailed into his rest; Savage indignation there Cannot lacerate his Breast». Luther talked of Vatican as of Pharisee of his time; Tolstoy has pointed out as Pharisee of his city — Orthodox Church, Chesterton and Russell — termed as Pharisee aristocracy of their City and epoch. Jesus talks in Gospel on Pharisee of his environment. Nowdays Pharisee of Orthodox Church assures people that Antichrist Putin is Christian. The thing is Pharisee has no nation. Pharisee is Amorphous Serpent, hypocrite and Liar, killing Church of Truth, Conscience and Friendliness.

E. Renan, «Life of Jesus»:

«It does not appear that he possessed even the germ of the great idea which caused the triumph of Jesus, the conception of a pure religion; but he powerfully violent. served this idea in substituting a private rite for the legal ceremonies in which priests were necessary, as the mediaeval Flagellants were the precursors of the Reformation, by depriving the official clergy of the monopoly of the sacraments and of absolution. The general tone of his sermons was severe and stern. The expressions with which he assailed his opponents appear to have been most His preaching was one harsh continuous invective. It is probable that he did not remain a stranger to politics. Josephus, who, through his teacher Banou, was brought into almost direct contact with John, cautiously suggests as much; and the catastrophe which put an end to John's life seems to imply it.

…A hatred, which death alone could satisfy, was the consequence of these controversies. John the Baptist had already provoked enmities of the same character. But the aristo crats of Jerusalem, who despised him, had permitted simple folk to take him for a prophet. In this case however the war was to the death. A new spirit had appeared in the world, making all that had come before it crumble to decay. John the Baptist was essentially a Jew; Jesus was scarcely one at all. Jesus always appealed to the delicacy of the moral sentiment. He was a disputant only when he argued against the Pharisees, his opponents forcing him, as nearly always

happens, to adopt their tone. His exquisite irony, his sharp provocations, always struck home. They were everlasting stigmas, which have remained festering in the wound. This Nessus-shirt of ridicule, which for eighteen centuries the Jew, son of the Pharisees, has dragged in tatters after him, was woven by Jesus with divine skill. Masterpieces of fine raillery, their features are written in lines of fire on the flesh of the hypocrite and the false devotee. Incomparable features, worthy of a son of God! Only a god knows how to kill after this fashion. Socrates and Moliere Jerusalem. can but touch the skin. Jesus carries fire and rage to the very marrow».

6. ASCETICISM AND POVERTY OF MONKS

Chesterton sums up frequent lamentations on Sermon of poverty and asceticism by Christianity as hatred to life.

Chesterton, «Everlasting Man»:

> «Nothing is more common, for instance, than to find such a modern critic writing something like this: „Christianity was above all a movement of ascetics, a rush into the desert, a refuge in the cloister, a renunciation of all life and happiness; and this was a part of a gloomy and in human reaction against nature itself, a hatred of the body, a horror of the material universe, a sort of universal suicide of the senses and even of the self. It came from an eastern fanaticism like that of the fakirs and was ultimately founded on an eastern pessimism, which seems to feel existence itself as an evil.“ Now the most extraordinary thing about this is that it is all quite true; it is true in every detail except that it happens to be attributed entirely to the wrong person. It is not true of the Church; but it is true of the heretics condemned by the Church».

Chesterton is as usually in the right. Asceticism and poverty of Christian Sermon were by no wat hate to life. It was Sermon on incomparable supremacy of Energy of Spirit, which rises far above both material energies of mankind: his biology and his Field of Ego-system. In circumstances, when scientific control was still only a germ, and world was governed by Satans of leviathans the

bold Sermon of Jesus on asceticism and poverty meant salvation from prison of relations of sadomasochism.

In normal society, people don't need to flee from social life in deserts of loneliness. In present circumstances the negation of all connections with external world was seen as last device to preserve energy of Spirit. Reject all existence on plane of material energies and concentrate on your energy of Spirit. This is far removed from conditions of healthy Spirit with mature Scientific control and established Church of Friendliness. And still, even such preliminary experiences in exercise of asceticism and poverty as available means to liberate energy of Spirit had brought about great excitement of spiritual energy of Thought. Conscience and Friendliness as you can see from quotes below. The significant step of that movement of denial of existence on plane of material energies, the singular experiment of all times consisted in deliberate concentration of will and thought of men on internal life of Spirit which much succeeded in wakening of formidable resources of mental activity.

E. Renan, «Life of Jesus»:

> «This disdain which, when it has not idleness as its motive, greatly tends to loftiness of soul, inspired Jesus with some charming apologues: " Lay not up for yourselves treasures upon earth,» said he, «where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.... No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if

> God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not there fore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.»

Chesterton, St Francis:

> «There was nothing negative about it; it was not a regimen or a stoical simplicity of life. It was not self-denial merely in the sense of self-control. It was as positive as a passion; it had all the air of being as positive as a pleasure. He devoured fasting as a man devours food. He plunged after poverty as men have dug madly for gold. And it is precisely the positive and passionate quality of this part of his personality that is a challenge to the modern mind in the whole problem of the pursuit of pleasure. There undeniably is the historical fact; and there attached to it is another moral fact almost as undeniable. It is certain that he held on this heroic or unnatural course from the moment when he went forth in his hair-shirt into the winter woods to the moment when he desired even in his death agony to lie bare upon the bare ground, to prove that he had and that he was nothing. And we can say, with almost as deep a certainty, that the stars which passed above that gaunt and wasted corpse stark upon the rocky floor had for once, in all their shining cycles round the world of labouring humanity, looked down upon a happy man
> …The next passage in the history of the order is simply the story of more and more people f locking to its standard; and as has already been remarked, once it had begun to grow, it could in its nature grow much more quickly than any ordinary society requiring ordinary funds and public buildings. Even the return of the twelve pioneers from their papal audience seems to have been a sort of triumphal procession. In one place in particular, it is said, the whole population of a town, men, women and children, turned out, leaving their work and wealth and homes exactly as they stood and begging to be taken into the army of God on the spot»

E. Renan, «Life of Jesus»:

> «Francis of Assisi, the one man who, by his exquisite good ness, by his delicate, pure, and tender communion with the life of the universe,

> beyond all others approached most closely to Jesus, was a poor man. The mendicant orders, and the innumerable communistic sects of the Middle Ages (Pauvres de Lyon, Begards, Bons-Hommes, Fratricelles, Humilies, Pauvres Evangeliques^ Votaries of the Eternal Gospel), claimed to be, and in fact were, the true disciples of Jesus. But, in this case too, the most impracticable dreams of the new religion were fruitful in results. Pious mendicity, of which our industrial and highly organised communities are so impatient, was, in its day and in a suitable climate, full of charm. To a multitude of mild and contemplative souls it offered the only fitting condition. To have made poverty an object of love and desire, to have exalted the beggar to the altar, and to have sanctified the garment of the poor man, was a master-touch which political economy may not appreciate, but in face of which no true moralist can remain indifferent. Mankind, in order to bear its burden, must needs believe that it is not paid entirely by wages. The greatest service that can be rendered it is to repeat often that it lives not by bread alone.
> ...Like all great men, Jesus was fond of common folk, and felt at his ease with them. To his mind the Gospel was made for the poor; it was to them that he brought the good He particularly esteemed all those whom orthodox Judaism disdained. Love of the people, tidings of salvation. pity for its powerlessness the feeling of the democratic leader who feels the spirit of the multitude quick within him, and knows himself to be its natural interpreter reveal themselves at every instant in his acts and sayings».

E. Gibbon, «Decline and Fall of Roman Empire»:

> «The monastic studies have tended, for the most part, to darken, rather than to dispel, the cloud of superstition. Yet the curiosity or zeal of some learned solitaries has cultivated the ecclesiastical, and even the profane, sciences; and posterity must gratefully acknowledge, that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pens. The progress of Christianity has been marked by two glorious and decisive victories: over the learned and luxurious citizens of the Roman empire; and over the warlike Barbarians of Scythia and Germany, who subverted the empire, and embraced the religion, of the Romans. ...Christianity, which opened the gates of Heaven to the Barbarians, introduced an important change in their moral and political condition. They received, at the same time, the use of letters, so essential to a religion whose doctrines are contained in a sacred book; and while they studied the divine truth, their minds were insensibly enlarged by the distant view of history,

of nature, of the arts, and of society. The version of the Scriptures into their native tongue, which had facilitated their conversion, must excite among their clergy some curiosity to read the original text, to understand the sacred liturgy of the church, and to examine, in the writings of the fathers, the chain of ecclesiastical tradition. These spiritual gifts were preserved in the Greek and Latin languages, which concealed the inestimable monuments of ancient learning. The immortal productions of Virgil, Cicero, and Livy, which were accessible to the Christian Barbarians, maintained a silent intercourse between the reign of Augustus and the times of Clovis and Charlemagne. The emulation of mankind was encouraged by the remembrance of a more perfect state; and the flame of science was secretly kept alive, to warm and enlighten the mature age of the Western world. In the most corrupt state of Christianity, the Barbarians might learn justice from the law, and mercy from the gospel; and if the knowledge of their duty was insufficient to guide their actions, or to regulate their passions, they were sometimes restrained by conscience, and frequently punished by remorse. But the direct authority of religion was less effectual than the holy communion, which united them with their Christian brethren in spiritual friendship. The influence of these sentiments contributed to secure their fidelity in the service, or the alliance, of the Romans, to alleviate the horrors of war, to moderate the insolence of conquest, and to preserve, in the downfall of the empire, a permanent respect for the name and institutions of Rome. The perpetual correspondence of the Latin clergy, the frequent pilgrimages to Rome and Jerusalem, and the growing authority of the popes, cemented the union of the Christian republic, and gradually produced the similar manners, and common jurisprudence, which have distinguished, from the rest of mankind, the independent, and even hostile, nations of modern Europe».Church Militant as International Institution of natural Law

7. ULTIMATE TRIUMPH OF CITY OF GOD OVER SATANS OF LEVIATHAN

St Augustine described Universal History of mankind as battle between social body of energy of Spirit — Church Militant, and social body of material energy of mind — Leviathan.

Now, with Discovery of psychic energy we can formulate the event which will win the victory for Church Militant of Jesus: it is

mature Scientific control which will provide mankind with International Institution of natural Law!

And obviously, that Vatican, swimming in sea of opposite direction of «a few catechismal phrases» and magic mentality instead of establishing Scientific control of natural Law is not heir of this new Church of Jesus, founded on «rock» of science!

E. Renan, «Life of Jesus»:

> «In the same way, were Jesus to return amongst us, he would recognise as his disciples, not those who imagine they can compress him into a few catechismal phrases, but those who labour to carry on his work. Of all degrees of grandeur the eternal glory consists in having laid the first stone».

E. Trubezkoy, «City of God by Augustine»:

> «Hitherto, as far as I know, historians did not pay attention to the fact of intimate similarity between conception of Civitas Dei by Augustin and theory of Natural Law (jus natural) by Roman jurists and Cicero's conception of natural law.
> Meanwhile, congeniality of two systems becomes apparent, provided one is familiar with philosophy of roman jurists. Natural law is conceived as unalterable framework of universe, uniform order, which determinates relations of living things.
> Augustine had opposed eternal and unchangeable world to earthly world; roman jurist Marcianuce is doing the same when distinguishing between natural law as eternal, unfailing divine truth and, on the other hand human law, unsteady and prone to ceaseless upheavals. «Institutions of natural law, equally inherent to all nations, established by some divine heaven, always remain steady and unaltered; but those, which state has set up on its own, on the contrary, are liable to frequent change either due to acquiescence of people or to another law, edited later»
> According to Augustine, natural law is analogous to the natural ethics; roman jurists completely shared this opinion of Augustine also. «It is that, which is always righteous and just, — says jurist Paul, — is called the law, and this is notion of natural law». Thus the analogy between Augustine's Civitas Dei and Universal order of Roman jurists becomes obvious insofar as both keep contrasting «natural law» to the «normative law» of various nations, not free from parochial and national peculiarities. «For, — says Ulpian, — under sway of natural law

> people are born free». Augustine as well as Roman jurists, consider division of mankind on hostile kingdoms, wars and slavery as perversion of human nature. Cicero's words on natural law demonstrate well how this fusion of Roman ideal of universal law and universal divine law had been prepared in writings of pagan thinkers:
> «Real Law is righteous reason, founded of facts of nature, unalterable, everlasting; it calls to duty, giving commands, and prohibits dishonesty. This law cannot be changed or substituted either as a whole or in particulars. Neither Senate, nor people can liberate us from this law. And this law remains the same in Africa, in Rome, the same for all times, because it is universal everlasting unalterable law for all nations and all epochs. This law is uniform and common as their teacher and authority — God, Creator and Judge of that law. Defiant ones, who repudiated to submit to the divine universal law, has repudiated thus themselves and the nature of humankind, and should be prone to severe suffering through conflict with nature». This is train of thought of Cicero in theory where roman natural law imbibes elements of philosophy of Stoics. Seneca as latest Roman Stoic, also had opposed controversy of City of God and City of Man. Marcus Aurelius, expressing this conception, proclaims that «human is citizen of supreme City. Cities of nations of mankind contrasted to that divine town are but private little buildings». Idea of universal natural law is common for Roman Stoics and Roman jurists, whose philosophy, undoubtedly, has been subjected to great influence of Stoics»

Now, when Scientific control in laws of two Fields of Forces of Energies of mind is available, it is the duty of mankind to establish International Institution of Natural Law.

There is no any longer need in martyrdom in non-resistance to Evil, for Science is great power which will champion Church Militant from Serpents of Leviathan. First of all through shining Light of Truth, exposing dirty deeds of «men of darkness». It is the responsibility of new Church Militant: expose the crimes of Serpents to destroy their power, which repose on Lie and false ethics. For they have no Conscience!

«The reform implies form» — says Chesterton. Now, with Discovery of Psychic energy we are ready for Reform, because now we know form! Scientific control of laws of energies of mind and Triumph of Church of Friendliness over Serpent of Leviathan.

And now to achieve grace, Bliss and Felicity of Energy of Spirit no need any longer in poverty and rejection of biology of men (though neutralization of Egosystem of material energy of mind is always essential). To gain resources of energy of spirit it is enough for nowadays to get education on Scientific control and enter Church Militant — International Institution of Natural law. Then we can start the Reform.

Chesterton, «Orthodoxy»:

> «This is the only really healthy way with the word evolution, to work for what you want, and to call that evolution. The only intelligible sense that progress or advance can have among men, is that we have a definite vision, and that we wish to make the whole world like that vision. If you like to put it so, the essence of the doctrine is that what we have around us is the mere method and preparation for something that we have to create. This is not a world, but rather the materials for a world. God has given us not so much the colours of a picture as the colours of a palette. But He has also given us a subject, a model, a fixed vision. We must be 69 clear about what we want to paint. This adds a further principle to our previous list of principles. We have said we must be fond of this world, even in order to change it. We now add that we must be fond of another world (real or imaginary) in order to have something to change it to. We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds. Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road — very likely the wrong road. But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape. Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does mean (just now) that we are always changing the vision. It should mean that we are slow but sure in bringing justice and mercy among men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian sophist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is

always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier».

CHAPTER 8. THE CHURCH OF FRIENDLINESS AGAINST CITY OF LEVIATHANS

From the very outset of history of mankind social body of Serpent Leviathan has been body of sadomasochism of «bosses and slaves». When Machiavelli, Nietzsche, Stanley Bing, R. Greene say us that nothing changed from that time, they are not mistaken.

And on the contrary, from the very birth of Spirit in Axial Age the Church of Friendliness has been social body of energy of Spirit. It was fraternity of Essence, fraternity of Pythagorean societies, fraternity of Roman Republic of Good Emperors, observed most clearly in Plinius' «Panegyric to Trajan», in «Thoughts» of «Marcus Aurelius», — great Roman Saint, in fraternity of early Christian Church of Fathers, in fraternity of French Revolution, American Revolution, Russian Revolution at its outset and performing.

And also in ardent search for such fraternity in books of geniuses of Energy of Spirit, who appears always to be «left-wing». Why? Because Church of Friendliness is social body of Energy of Spirit.

Observe «sermon on friendliness» and democratic socialism of Bertrand Russell or socialism under Rule of law of rights of men by G. Wells. Observe «Subjection of women» by J.S. Mill. And of course, the shining Church of Friendliness, erected by Chesterton in his «What is wrong with the world».

Chesterton's Church of Friendliness is Intellectual debates of honest controversy and laughter of philosophical humor of friends over stupidity of «bossing and sacking and romance of sadomasochism. The peculiar fact of his Church is analogy between two outsiders: on the one hand women, and on the other hand — businessmen and imperialist. These two categories are

opposed to the Church of Friendliness, Controversy and Laughter because they are despotic, hate equality, don't know what is Fraternity and Liberty, and are incapable to enjoy exercise of speculative reasoning, debates and honest controversy. Both groups are too personal, ego-centered, and don't know what is it to enjoy humility of impersonal rule of law and willing subjection to the democracy of rule of law.

How we can explain this fact of analogy between «women and imperialists of idolatry of power and money». The answer is simple. First, as Hemigway says, they break everyone down. In our case, they break every single woman, reducing them to «romance of Love», which is but sadomasochism of emotional gravitations of Narcissism and Inlovesickness of stupid and dead material energy. It is central subject of Beauvoir's «Second sex» — the theme on deliberate reducing of women to stupid narcissism in «romance love», «debilitating of women» as she affirms. And when this task on «education» of women is fulfilled and women are reduced to stupidity of material energy of Field of Ego-system — they become what energy of sadomasochism is: despotic or obsequious, above or below, but never Equality, Liberty and fraternity as Chesterton mocks them. And of course, no any interest of stupid material energy in exercise of intellect — no capacity to enjoy speculative abstract thinking.

And this is exactly manifestation of material energy of sadomasochism in case with «idolatry of money and power» too. This is why Chesterton's imperialists appears suddenly as «womanly» men.

Chesterton, «What is wrong with the world»:

On men, loving equality, Rule of Law, democracy, comradeship and camaraderie; loving exercise of thought in debates and honest controversy, despising vainglory of bosses and slaves, loving philosophical humor of admitting «being comic»

> «Comradeship is at the most only one half of human life; the other half is Love, a thing so different that one might fancy it had been made for another universe. And I do not mean mere sex love; any kind

of concentrated passion, maternal love, or even the fiercer kinds of friendship are in their nature alien to pure comradeship. Both sides are essential to life; and both are known in differing degrees to everybody of every age or sex.

But very broadly speaking it may still be said that women stand for the dignity of love and men for the dignity of comradeship. I mean that the institution would hardly be expected if the males of the tribe did not mount guard over it.

…This doctrine of equality is essential to conversation; so much may be admitted by anyone who knows what conversation is. Once arguing at a table in a tavern the most famous man on earth would wish to be obscure, so that his brilliant remarks might blaze like the stars on the background of his obscurity. To anything worth calling a man nothing can be conceived more cold or cheerless than to be king of your company. Men are most themselves when they are free; and if I find that men are snobs in their work but democrats on their holidays, I shall take the liberty to believe their holidays.

…It is at root a resistance to the superciliousness of the individual. Nay, its very swaggering and howling are humble. In the heart of its rowdiness there is a sort of mad modesty; a desire to melt the separate soul into the mass of unpretentious masculinity. It is a clamorous confession of the weakness of all flesh. No man must be superior to the things that are common to men. This sort of equality must be bodily and gross and comic. Not only are we all in the same boat, but we are all seasick.

…Anyone who has known true comradeship in a club or in a regiment, knows that it is impersonal. There is a pedantic phrase used in debating clubs which is strictly true to the masculine emotion; they call it «speaking to the question.» Women speak to each other; men speak to the subject they are speaking about. Many an honest man has sat in a ring of his five best friends under heaven and forgotten who was in the room while he explained some system. This is not peculiar to intellectual men; men are all theoretical, whether they are talking about God or about golf. Men are all impersonal; that is to say, republican. No one remembers after a really good talk who has said the good things. Every man speaks to a visionary multitude; a mystical cloud, that is called the club.

…. Now this masculine love of an open and level camaraderie is the life within all democracies and attempts to govern by debate; without it the republic would be a dead formula. Even as it is, of course, the spirit of democracy frequently differs widely from the letter, and a pothouse is often a better test than a Parliament. Democracy in its

> human sense is not arbitrament by the majority; it is not even arbitrament by everybody. It can be more nearly defined as arbitrament by anybody. But of these universal dogmas that have full democratic authority the only test is this test of anybody. What you would observe before any newcomer in a tavern — that is the real English law. The f irst man you see from the window, he is the King of England. The decay of taverns, which is but a part of the general decay of democracy, has undoubtedly weakened this masculine spirit of equality. I remember that a roomful of Socialists literally laughed when I told them that there were no two nobler words in all poetry than Public House. They thought it was a joke. Why they should think it a joke, since they want to make all houses public houses, I cannot imagine. But if anyone wishes to see the real rowdy egalitarianism which is necessary (to males, at least) he can find it as well as anywhere in the great old tavern disputes which come down to us in such books as Boswell's Johnson.
>
> …Now men in their aspect of equality and debate adore the idea of rules; they develop and complicate them greatly to excess. A man finds far more regulations and definitions in his club, where there are rules, than in his home, where there is a ruler.
>
> …These are, perhaps, fantasies of decay: but fundamentally they answer a masculine appetite. Men feel that rules, even if irrational, are universal; men feel that law is equal, even when it is not equitable. There is a wild fairness in the thing — as there is in tossing up. Again, it is gravely unfortunate that when critics do attack such cases as the Commons it is always on the points (perhaps the few points) where the Commons are right. They denounce the House as the Talking-Shop, and complain that it wastes time in wordy mazes. Now this is just one respect in which the Commons are actually like the Common People. If they love leisure and long debate, it is because all men love it; that they really represent England. There the Parliament does approach to the virile virtues of the pothouse».

Chesterton, «What is wrong with the world»:

On bosses of business and imperialists –caesarists: loving «bossing and sacking», «domination», complete eclipse of comradeship of democracy, fairyland and romance of finance, despotic and anti-democratic, personal rule of Rulers, ego-centered, stupid in «possession of head of wood», romantic Love to money and power, idolatry as worship of money and power. «Certainly, we would sacrifice all our wires, wheels, systems,

specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern»

> ««Now the peculiar peril of our time, which I call for argument's sake Imperialism or Caesarism, is the complete eclipse of comradeship and equality by specialism and domination. There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism
> …Therefore there has arisen in modern life a literary fashion devoting itself to the romance of business, to great demigods of greed and to fairyland of finance. This popular philosophy is utterly despotic and anti-democratic; this fashion is the flower of that Caesarism against which I am concerned to protest. The ideal millionaire is strong in the possession of a brain of steel. The fact that the real millionaire is rather more often strong in the possession of a head of wood, does not alter the spirit and trend of the idolatry.
> ….All men do naturally love the idea of leisure, laughter, loud and equal argument; but there stands a specter in our hall. We are conscious of the towering modern challenge that is called specialism or cut-throat competition — Business. Business will have nothing to do with leisure; business will have no truck with comradeship; business will pretend to no patience with all the legal fictions and fantastic handicaps by which comradeship protects its egalitarian ideal.
> ….This is the huge modern heresy of altering the human soul to fit its conditions, instead of altering human conditions to fit the human soul. If soap boiling is really inconsistent with brotherhood, so much the worst for soap boiling, not for brotherhood. If civilization really cannot get on with democracy, so much the worse for civilization, not for democracy. Certainly, it would be far better to go back to village communes, if they really are communes. Certainly, it would be better to do without soap rather than to do without society. Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern. I do not say the sacrifice will be necessary; I only say it will be easy»

Chesterton, «What is wrong with the world»:

On women, being authoritarian, always above or below, ego-centered, never impersonal, not capable to love debates and exercise of thought in controversy, reduced to Love, not capable of comradeship, Liberty, Equality and Fraternity:

> «But very broadly speaking it may still be said that women stand for the dignity of love and men for the dignity of comradeship. I mean that the institution would hardly be expected if the males of the tribe did not mount guard over it.
> The affections in which women excel have so much more authority and intensity that pure comradeship would be washed away if it were not rallied and guarded in clubs, corps, colleges, banquets and regiments. Most of us have heard the voice in which the hostess tells her husband not to sit too long over the cigars. It is the dreadful voice of Love, seeking to destroy Comradeship.
> All true comradeship has in it those three elements which I have remarked in the ordinary exclamation about the weather. First, it has a sort of broad philosophy like the common sky, emphasizing that we are all under the same cosmic conditions. We are all in the same boat, the «winged rock» of Mr. Herbert Trench. Secondly, it recognizes this bond as the essential one; for comradeship is simply humanity seen in that one aspect in which men are really equal.
> The old writers were entirely wise when they talked of the equality of men; but they were also very wise in not mentioning women. Women are always authoritarian; they are always above or below; that is why marriage is a sort of poetical see-saw. There are only three things in the world that women do not understand; and they are Liberty, Equality, and Fraternity.
> But men (a class little understood in the modern world) find these things the breath of their nostrils; and our most learned ladies will not even begin to understand them until they make allowance for this kind of cool camaraderie.
> ...When the working women in the poor districts come to the doors of the public houses and try to get their husbands home, simple minded «social workers» always imagine that every husband is a tragic drunkard and every wife a broken-hearted saint. It never occurs to them that the poor woman is only doing under coarser conventions exactly what every fashionable hostess does when she tries to get the men from arguing over the cigars to come and gossip over the teacups. These women are not exasperated merely at the amount of money that is wasted in beer; they are exasperated also at the amount of time that is wasted in talk. It is not merely what goeth into the mouth but what

> cometh out the mouth that, in their opinion, defileth a man. They will raise against an argument (like their sisters of all ranks) the ridiculous objection that nobody is convinced by it; There is this element of a fine fruitlessness about the male enjoyments; wine is poured into a bottomless bucket; thought plunges into a bottomless abyss. All this has set woman against the Public House — that is, against the Parliament House. She is there to prevent waste; and the «pub» and the parliament are the very palaces of waste. In the upper classes the «pub» is called the club, but that makes no more difference to the reason than it does to the rhyme. High and low, the woman's objection to the Public House is perfectly definite and rational, it is that the Public House wastes the energies that could be used on the private house».

Mr. Oliver Stone, big friend of president Putin, providing him perfect propaganda in «Interview with Putin» and in daily posts on Facebook, keeps helping Conspiracy of Secret Services to hide Discovery from the world. Of course, in style of Amorphous Serpent they practice «evasion» from honest, direct controversy. For their goal is to vilify, violence, and not debates and truth of camaraderie of Church of Friedliness. They attack the objective through «doublethinking»: one train of thought on surface, and absolutely another, lie and defamation deciphered in message. Thus, they escape any responsibility for their aspersion. For during this long period in over 10 years of attack of Amorphous Serpent of Secret Services I got used to this tacticts from many other people and even «men of letters».

This is my post on Facebook on this tactic of Oliver Stone.

> «They call me «mad». (Please, bear in mind that they kept forcing princess Diana to psychotropic drugs and when she refused in horror — to madhouse).
> Well, the easier for me to decipher for you true meaning of such messages from the pages of men of «public service», mentioned in volumes of Discovery of Psychic Energy. Like name of Oliver Stone, for example, to whom i kept addressing through last three years after second assault on me of secret services (the first assault ended with my smashed backbone). They managed to perform previous attack with the help of Ruslan, who had shut me up in 2015, the month before attack, in madhouse in Vladikavkaz for three days. «Vatican

> News» is another example of such pages. Make your own judgment who is mad.
> «W» dares to assert that she is Author of Great Discovery!! Ultimate «prize» for Iran for such effronterry must be «blood for want to dominate».
> June 19, 2025 Oliver Stone wrote:
> In 2008, our movie «W.» dramatized a scene of our leaders (Bush, Cheney, Rumsfeld, Powell, Rice) deciding to attack Iraq. In a core moment, Cheney discusses Iran as the ultimate «prize.» It applies today as we embark on another potential disaster, now led by Netanyahu and Trump. Why? What's happened to our country? It's not one President or another — it's in our blood to want to dominate».

And recently, after my such response to his «secret service» job, he had published another post with observation of old movies, these are several of them., with pictures of Woman Riding High over Men. He kept laughing down Discovery of Psychic energy in such observations of movies as convenient device for «doublethinking» last three years after second attack on me by Conspiracy of Secret Services. All of them are very ingenious in such devices. Indeed, for material energy emotional gravitations of narcissism and Inlovesickness remain «basic instinct of romance» of women and businessmen of cyclic homeostasis, opposed to «thirst of knowledge» and camaraderie of honest controversy in tavern of men of Church of Friendliness.

> «Basic Instinct», «It Should Happen to You» (1954) «The Name Above the Title,» 1950 «Riding High,» «Pocketful of Miracles» (1961), «The Great Dictator» (1940), «Arsenic and Old Lace» (1944),«Superman» and others

This is my answer to Oliver Stone, John Perkins and all the company of Conspiracy of Secret Services: Please, ask G/K/ Chesterton, what it means when man is incapable to understand what Honest Controversy and Exercise on Impersonal Speculative thought means: ask him please, what means disability to understand what means Liberty, Fraternity and Equality. For Discovery of Psychic energy deals with Church of Thought, Conscience and Friendliness, with International Institution

of Natural Law. And my only but firm demand is Honest Controversy. And if you are incapable to distinguish Honest controversy and Impersonal Rule of Law from «want to dominant» and «riding high», from «Great Dictator» and «Supermen» — then it is because you are imperialists of «idolatry of bossing and sacking» and «romance of finance». This is not my answer. This is answer of Chesterton, and may be of J. S. Mill also.

For J. S. Mill understands like Chesterton, that «romance of women» and «romance of finance» is one the same problem of slavery and sadomasochism of physical control of material energy. And that while women are reduced to slavery in their stupid role of «romance», the «citadel of slavery» keeps the fort.

J. S. Mill, Subjection of women:

> «People are not aware how entirely, informer ages, the law of superior strength was the rule of life; how publicly and openly it was avowed, I I do not say cynically or shamelessly — for these words imply a feeling that there was something in it to be ashamed of, and no such notion could find a place in the faculties of any person in those ages, except a philosopher or a saint.
> …All that education and civilization are doing to efface the influences on character of the law of force, and replace them by those of justice, remains merely on the surface, as long as the citadel of the enemy is not attacked.
> Though the truth may not be felt or generally acknowledged for generations to come, the only school of genuine moral sentiment is society between equals. The moral education of mankind has hitherto emanated chiefly from the law of force, and is adapted almost solely tithe relations which force creates. In the less advanced states of society, people hardly recognise any relation with their equals. To be anequal is to be an enemy. Society, from its highest place to its lowest, is one long chain, or rather ladder, where every individual is either above or below his nearest neighbour, and wherever he does not command he must obey. Existing moralities, accordingly, are mainly fitted to a relation of command and obedience. Yet command and obedience are but unfortunate necessities of human life: society inequality is its normal state. Already in modern life, and more and more as it progressively improves, command and obedience become exceptional facts in life, equal association its general rule. We have had the morality of submission, and the morality of chivalry and

generosity; the time is now come for the morality of justice. Whenever, in former ages, any approach has been made to society inequality, Justice has asserted its claims as the foundation of virtue. It was thus in the free republics of antiquity. But even in the best of these, the equals were limited to the free male citizens; slaves, women, and the unfranchised residents were under the law of force ...Conquering races hold it to be Nature's own dictate that the conquered should obey the conquerors, or as they euphoniously paraphrase it, that the feebler and more unwarlike races should submit to the braver and manlier. Nay, for that matter, the law of force itself, to those who could not plead any other has always seemed the most natural of all grounds for the exercise of authority». Did not the slave-owners of the Southern United States maintain the same doctrine, withal the fanaticism with which mending to the theories that justify their passions and legitimate their personal interests? Did they not call heaven and earth to witness that the dominion of the white man over the black is natural, that the black race is by nature incapable of freedom, and marked out for slavery? some even going so far as to say that the freedom of manual labourers is an unnatural order of things anywhere. Again, the theorists of absolute monarchy have always affirmed it to be the only natural form of government;

...The social subordination of women thus stands out an isolated fact in modern social institutions; a solitary breach of what has become their fundamental law; a single relic of an old world of thought and practice exploded in everything else, but retained in the one thing of most universal interest; as if a gigantic dolmen, or a vast temple of Jupiter Olympius, occupied the site of St. Paul's and received daily worship, while the surrounding Christian churches were only resorted to on fasts and festivals. This entire discrepancy between one social fact and all those which accompany it, and the radical opposition between its nature and the progressive movement which is the boast of the modern world, and which has successively swept away everything else of an analogous character, surely affords, to a conscientious observer of human tendencies, serious matter for reflection.

...Not a word can be said for despotism in the family which cannot be said for political despotism. Andthis, indeed, is what makes it strange to ordinary ears, to hear it asserted that the inequality of rights between men and women has no other source than the law of the strongest».

APPENDIX FROM MY FACEBOOK, JULY-AUGUST, 2025

July-August,2025,Facebook, (https://www.facebook.com/tesla.thinikashvili),

Tesla Leila Khugaeva Thinikashvili

//////////

Dear People of the World,

This is Assault on Democracy!!

Not assault on one single author.

This is assault on Principle of Rights of Author!!

They, corruption of power, new «elites» persist they are kings of exclusive rights on everything!!

And that ANY AUTHOR to come with Discovery despite of this WORLDS KINGS is challenge to their Omnipotence!!

They are breaking their necks to deprive people of any chance to get their deserved rights despite their will.

DONT LET THEM TO MAKE THIS PRECEDENT!!

Don't let them to think that we, common people, cannot get our rights, without their command!!

Then you are doomed to my misery, wherever some common person is again up with great Discovery or Piece of Art!!

//////////

This was time they (conspiracy of Secret Services) have designed this assault with deportation me from my department to the madhouse. Through the help of Sevak Oganesyan, bandit lodging under my department, and help of my treacherous brothers. This looks like Vatican keeps ruling the situation around Discovery of Psychic Energy

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G.K.Chesterton, «Autobiography»:

«But in Yeats that fastidiousness is not only sincere but essentially noble, being full of a finer anger against the victory of baser over better things, leading him to call the terrible words over the great grave in St. Patrick's Cathedral, «the noblest epitaph in history.» :

Swift has sailed into the rest
Savage indignation there
Cannot lacerated his Breast.
Indeed best epitaph ever!
//////////

Dear People of the World!

Have you ever seen in your life DREADING any person TO SUCH DEGREE???

I have never seen before soooo much pissed pants!!

THEY ARE READY FOR EVERYTHING TO PREVENT ME, Author of Discovery, TO TALK TO PEOPLE!!

FOR EVERYTHING!!

They have already spent millions on imbeciles around me, bullying me and trying to trap me in their stupid treacherous manner.

They have already acquired widespread INFAMY around the world for this silly hunt of envious imbeciles on genius and author of Discovery

How are they to hide my books from people!

They are up again to destroy my brains they fear so much!!

But what about my research made entirely in many monographs in two languages??

And is this really truth that NO ONE SINGLE SOBER PERSON will emerge to say to imbeciles that they are imbeciles???

What is going on??

//////////////

Dear Friends,

THESE PEOPLE, in shameless process of hounding Author of Discovery of Psychic Energy, have blocked my access to Live

Video, limiting it with 100 followers, and then blocked my ability to invite friends!!

They meddle on my phone and prevent my Facebook from publishing Videos!! They Are killing me and will kill me very soon.

Please, try to send me friends request, though it am afraid I won't get them, thanks to THESE PEOPLE!! This is frankly murder of scientist in the open sight of entire world!

///////////////

My brother Roland says in his own words that he is irresponsible with severe mental disorder. Boasting his mental disease, paying money to get closed in madhouse, addicted to psychotropic drugs. His elder brother, Ruslan, vice-president of federal party Communists of Russia, is boss of Roland. It was Ruslan, who convinced Roland to exchange drugs of my father's deathbed in order to poison him and to hide his Will. Roland is again doing all dirty work against me, and his boss Ruslan standing behind him and ruling this abominable new treachery.

///////////////

Right.

If it was not you, who abandoned his own life for hardest theoretical work,

Who kept working with strict discipline for thirty years,

Who published his first books on Discovery of Psychic Energy and that moment got under surveillance of Secret Services of entire world,

Whose family, which had no any connection to his research, got under severe pressure altogether with you,

Who has been shut up in madhouse for three days with your treacherous brothers, seeking to justify themselves from poisoning deathbed of their father,

Whose backbone has been smashed in pieces because of his great contribution to the World and Civilization,

Whose treacherous brothers first has poisoned his father and then kept helping secret services to discredit you,

Whose honest and loving sister's motherly heart has been lacerated with constant threats to her only baby,

Whose assistants and even neighbors have been regularly hired by secret services to discredit you, leaving you without help in wheelchair,

Whose bleeding wounds regularly inflamed with pus and high temperature to take you to hospital with your wheelchair, and with wild absence of help of assistants

And finally, who was driven to such misery and such disgrace with all those people around you, payed and bought by secret services that they could boast you are not genius, but simply mad,

If those idiotic treacherous men around you did not threaten to close you in madhouse altogether with your genius Discovery and hard work of thirty years,

Yes, if all this was not you, —

You know nothing about tears!!

//////////////////////////

Dear Friends,

I am Author of Discovery of Psychic Energy

I am 48 years old

And all my innumerous books in Russian and English I was forced to accomplish in SUCH circumstances

These are my pictures in hospital, including last time with diagnosis forth stage of incubial ulcer (September 2024)

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Meet my elder brother Ruslan, vice-president of federal party Communists of Russia. He is about 60 years old. These are his official pictures from Facebook. His younger brothers are 54 and 55 years old as far as I remember (I may mistake a few years).

I accused him in my book «Brothers Khugaev» in poisoning deathbed of my father, and in involvement in the case his younger brothers. Though they are enough old to know better.

And I persist on my accusation.

Now I accuse him in being leader, or rather one of leaders,

in case with conspiracy between Sevak Oganesyan and Roland, aiming to violate my door and to close me in madhouse.

In 2015 he and his wife have closed me for three days in madhouse. I described entire case in details in «Brothers Khugaev»

https://archive.org/details/20250308_20250308_1104[1]

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Roland speaks of his brother Ruslan as of his adored friend and teacher: " my best brother ever, I am ready any minute to die for him». It is obvious he is under strong influence of his brother. It was less than three years he spent in India when he was already fifty years old. His entire conscious life he has been living with his brothers. Ruslan gives him all the foul work, like in case with father and in case with me. In former case it was Roland who exchanged fathers drugs; in latter case it is again Roland whose task was dealing with toilet and Sevak Oganesyan. Ruslan keeps his hands clean like any politician.

Roland says in his own words that he is irresponsible with severe mental disorder. Boasting his mental disease, paying money to get closed in madhouse, addicted to psychotropic drugs. His elder brother, Ruslan, vice-president of federal party Communists of Russia, is boss of Roland. It was Ruslan, who convinced Roland to exchange drugs of my father's deathbed in order to poison him and to hide his Will. Roland is again doing all dirty work against me, and his boss Ruslan standing behind him and ruling this abominable new treachery.

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My Dear Poor Great Father deserves Justise more than anyone!! At least no less!!

He was kind to everyone, and especially to his sons, giving to every his son high education, and his own house as a gift!!

He did not deserve such horrible lot!!

[1] https://ridero.ru/link/lC7uWJI7gVSug1cLsILkn

I am proud i have been championing my father every moment after I learnt truth on his death!

I am proud i did not let blackguards like Ruslan and his wife to make clown from my father's funerals!! And i wait since that time meeting with my father to say him that we, his daughters, did not betrayed him to calm his heart.

https://archive.org/details/20250308_20250308_1104[1]

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CIA in his shameless alliance with Putin's regime against Discovery of Psychic Energy seems to be concerned only with Victory of Ball over the Cross: antagonism between circle of stupid material energy and line of intelligent energy of Spirit postulated by Chesterton, not me!!

That is to say Victiry of wanton will of perverts like Nero over the Natural Law of Scientific Control!!

They are ready in this defence of «Ball against Cross» (Chesterton's symbol and his book with such name!) to go so far as to give Victory not merely to treachery and murderers but to Stalin's Communists — to the one of notorious faces of Satan as Solzhenitsyn has proved!! Meet my brother vice-president of federal party Communists of Russia, who is working on CIA and Putin in their conspiracy to shut me, author of Discovery of Psychic Energy in madhouse

Please, find Discovery of Psychic Energy, in debates between Chesterton, Russell and Wells

On Google

https://drive.google.com/file/d/1_YMATBghojoLJwCHU54LAUWgvnwDLbWU/view?usp=sharing[2]

On Internet Archive

https://archive.org/details/chesterton-against-welles-and-russell-in-discovery-of-psychic-energy-ch-12p[3]

[1] https://ridero.ru/link/lC7uWJI7gVSug1cLslLkn

[2] https://ridero.ru/link/ZWmWSKB1szeGorUwzGuzO

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Mr. Perkins is my old acquaintance, he used to know me in days of Putin's assault on my backbone. And did his best to assist in that assault with likewise posts. Anyway I did not delete from my research his name and references on his «Confessions of Economic hitman». This is honest and conscientious book.

The mischief is that Mr Perkins is not religious man, he is magician, he adores «indigenous people» and aborigines have magic mentality as you know. This why he considers himself as enemy of science and enemy of Scientific Revolution Energetics: we used to fight magic mentality.

Now on his latest post which is best representation of position of Secret Services.

They used to consider Discovery of Psychic Energy as «challenges» to «supremacy of America». On the one side. And on the other side they used to support Prostitution Army of Putin in hounding Scientist. This is how they came to associate supremacy of America with banana symbol: they show it when they try to say that I am deadman.

America was Great with Christian Church. It was not darwinian paradigm which made America great. It was Jesus and Civitas Dei by Augustine which inspired Founders of America

And Civitas Dei is not supremacy of State — any state. It is supremacy of Church. And Scientific Revolution Energetics is recovering of this supremacy for Christian Church. I tried to communicate this great news to Vatican and amidst my attempt Pope Francis was announced dead. I think they killed him.

It was not God who challenged Satan, it was other way around. Church is not supremacy of Egoism power. Church is supremacy of God's power — that is to say of Natural Law established by God. No State can have supremacy over Natural

[3] https://ridero.ru/link/sdsK4VQnJHJWulrbDX4bg

Law of Church. Because supremacy of State is power of government not people's power.

That is why Satans will be ruined and Church will emerge triumphant.

Supremacy of Egoism is supremacy of Priapus. I do believe in Great America that's why I do believe they won't like supremacy of Priapus.

Victory of Science is victory of Human civilization. Great American people will support Science, not Priapus.

Chesterton, St. Francis:

«It was no metaphor to say that these people needed a new heaven and a new earth; for they had really defiled their own earth and even their own heaven. How could their case be met by looking at the sky, when erotic-legends were scrawled in stars across it; how could they learn anything from the love of birds and flowers after the sort of love stories that were told of them? It is impossible here to multi-ply evidences, and one small example may stand for the rest. We know what sort of sentimental associations are called up to us by the phrase „a garden"; and how we think mostly of the memory of melancholy and inno-cent romances, or quite as often of some gra-cious maiden lady or kindly old parson potter-ing under a yew hedge, perhaps in sight of a village spire. Then, let any one who knows a little Latin poetry recall suddenly what would once have stood in place of the sun-dial or the fountain, obscene and monstrous in the sun; and of what sort was the god of their gardens. Nothing could purge this obsession but a re-ligion that was literally unearthly»

Wikipedia:

In Greek mythology, Priapus (/praɪˈeɪpəs/; [1] Ancient Greek: Πρίαπος, romanized: Príapos) is a minor rustic fertility god, protector of livestock, fruit plants, gardens, and male genitalia. Priapus is marked by his oversized, permanent erection, which gave rise to the medical term priapism. He became a popular figure in Roman erotic art and Latin literature, and is the subject of the often humorously obscene collection of verse called the Priapeia.

//////////////////////////////////////

They call me «mad». (Please, bear in mind that they kept forcing princess Diana to psychotropic drugs and when she refused in horror — to madhouse).

Well, the easier for me to decipher for you true meaning of such messages from the pages of men of «public service», mentioned in volumes of Discovery of Psychic Energy. Like name of Oliver Stone, for example, to whome i kept addressing through last three years after second assault on me of secret services (the first assault ended with my smashed backbone). They managed to perform previous attack with the help of Ruslan, who had shut me up in 2015, the month before attack, in madhouse in Vladikavkaz for three days. «Vatican News» is another example of such pages. Make your own judgment who is mad.

«W» dares to assert that she is Author of Great Discovery!! Ultimate «prize» for Iran for such effronterry must be «blood for want to dominate».

//

THESE ARE MY BOOKS on Ruslan Khugaev and his crimes:

Brothers Khugaev, 2020

https://archive.org/details/20250308_20250308_1104[1]

I accuse Pagans, 2021

https://archive.org/details/25.03[2]

Corruption in Republic Northen Osetia-Alania

https://archive.org/details/20240420_20240420_1423[3]

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Please, find in my last book on Discovery of Psychic Energy in debates between Chesterton, Russell and Wells- Russell's daughter's argument.

[1] https://ridero.ru/link/lC7uWJI7gVSug1cLsILkn

[2] https://ridero.ru/link/HPh4OHZbGggLEI5J5JDdH

[3] https://ridero.ru/link/nNTGfOltOphzECM1S8AQM

https://archive.org/details/chesterton-against-welles-and-russell-in-discovery-of-psychic-energy-ch-12[1]

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Satanic Pride

In such circumstances Honest men's duty would be (I dont say Holy men's duty!) to say directly on me and Discovery attitude of Church!! Evasion of direct response says everything.

I have never seen such Satanic Pride ever. I am Iranian and as such my white race is far elder than their barbarian, whoever they are!

Why all of them — first of all CIA — keep calling me negro? My opinion is that negro race will manifest its talents in new era of healthy spirit and may far surpass achievements of white race! But I am not negro, I am Iranian and Georgian- both ancient white races. This is their Satanic Pride.

You know I am right, evasion doesn't work in such circumstances.

//

Marcus Aurelius and Commodus,

or Saint Diana versus Charles The Third, for example

Well, now their last hope to discredit me is their precious finding they cannot dispense with: my stupid brothers: blackguard Ruslan and his wife, and his insane brothers.

Conspiracy of Putin's regime and CIA treasures much with finding in hope to discredit me through simple train of ideas: if brothers are insane blackguards then sisters shall be to!

This is stupid attempts to vilify me in order to take my Discovery from me.

Well, let me assure you that ENTIRE HISTORY OF HUMAN KIND is nothing but refutation of this silliest train of thought.

1.Let us begin with Marcus Aurelius and his son Commodus!! Shall I expand on subject to remind you what a intelligent angel

[1] https://ridero.ru/link/H_HoewsU1BFgPaklTZsMH

had been the father and what a perverse stupid Satan was his son??

2.Another instance Antonia Minor and her daughter Livilla, who poisoned her husband Drusus for treachery with Sejanus. Antonia Minor as everyone knows had imprisoned Livilla in her room until she starved to death

3. Antonia Minor, mother of famous Germanicus, was shamed with her invalid son — Claudius. Indeed, he justified her grave concerns marrying most profligate women and his own niece, the mother of Nero. The price he payed for his imbeciles profligacy is broadly known: brutal murder by Nero his both young children, Octavia and Brittanicus

4. Empress Julia Domna and her son Caracalla:

Her son, notorious satan Caracalla, treacherously killing his brother Geta on the hands of mother Julia, forced her ultimately to suicide.

5. Peter the Great and his son Alexey. And so on

I also strongly recommend to you Ernest Krechmer's «Genius people» on cases of insanity in families of geniuses.

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I know these murderers of Putin's regime and CIA many years. (Vatican perfectly fitting in their conspiracy has been surprise for me, to do it justice).

As far as I know them, now after I have exposed their treacherous plans with Sevak Oganesyan and my brothers Ruslan and Roland, they will try realise their treachery right now, while broad public knows nothing on Discovery and Author, and I remain absolutely helpless and defenseless.

They tried to shove in my house their assistant and failed. My mother saved me.

But now, when my brothers are under danger to be indicted legally for poisoning their father, they will press with this threat my mother, tearing her heart apart. My brothers always used tender love of their mother to manipulate her, even against herself, like in case with assault on her, when Ruslan prohibited

her to give any data on assault. Only my record on video preserved her evidence and defended her from further similar attacks.

//////////////////////////////////////

Do you feel, DEAR Friends, Satanic Pride of Governing Class?! They know very well my white race is far elder than of most of them, and they keep trying to wake Satanic Pride of you, sane, honest people. I told them, I think that talents of other races will far exceed achievements of white race. But I am white race, why this persistent lie?? Because of Satanic Pride of International Governing Class!! They are allied against human rights of common people!!

What is your opinion, would they really scruples, to lie on any of you, have you happened to be Author of Discovery to take your Discovery from you?? How you think??

DEAR FRIENDS,

Yes, I persist that it is WE HONEST CITIZENS OF GLOBAL CIVILIZATION, who are FRIENDS!!!

And not Secret Services of any country, making criminal alliances with each other against CITIZENS, Freedom and Human rights!!!

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Unfortunately, it was just this moment that I discovered that Katherine's Tait memoirs «My father Bertrand Russell» has been stolen from my house by my brother Roland when he had visiting this house to help to shut me up in madhouse (Please, find lamentations of princess Diana on threats to be shut up in madhouse in her famous interview to BBC in 1995).

So, it is pity, I cannot give photos of most clear quotes on attitude of Russell towards monarchy and royal government from that book.

Yet, I do remember the gist of the quotes and recommend you, who have access to Katherine's memoirs, to check them in her book.

1. «Poison for Government»:

First quote, which gives clear cut comprehension of Russell's attitude as repellent towards government of his time — it is tale

of her daughter on «Poison for Government». It was game, invented by Russell for his children and they have been playing all their childhood in summer garden of their house in Harnwell. Katherine Tait describes the game in details, on how they carefully gathered all the garbage and rubbish of the garden in boxes under Russell's London's tobacco, they filled it with water, and placed on sunny place «to ripe» for Government's consumption

2. «Nor Me King!»

Another quote narrates on commone guy, postman, Russell's kept associate with. He helped them with the garden. And once he refused to be back to his duties as Royal Postman. People in tavern where he was comfortably sitting, kept reminding him his responsibilities. Whatever they told him he kept refusing to return. And finally they used crucial argument: But your Duty towards King!!

«NOR ME KING!», said the man firmly.

«This endeared him to my parents» — comments this episode Katherine Tait

3. Her third evidence on monarchy being repellent for Bertrand Russell you can find below on photo from the Katherine Tait book. I have found it in my previous posts on Facebook. It is snear on Duke's Wellington «tail', with whome his grandmother had personal acquaintance.

I don't think, Bertrand Russell is proper man for Secret services of monarchy, hounding another scientist, to speak with name of!! I think this is twisting words of genius man against Himself, like Antichrists, which keep twisting words of Christ against Christ.

//

Please, don't associate current data from pages of Famous Scientific Institutions with those institutions.

This is not words of Einstein's Princeton, of course. This is words of Morons from FSB, CIA, MI6 and so on, killing me many many years without any progress, poor idiots.

They aim to deprive YOU of DISCOVERY!

NOT ME!

Please, remember this, when I am dead. Don't let them to take your power of Scientific control from YOU!!

I AM DEAD MAN. This is normal for God's people, our life has been sacrificed to the God, science and people from the day of our birth.

ALL MY WORK WAS FOR YOU, COMMONE PEOPLE, TO GIVE YOU POWER OF SCIENCE!!

They are Morons, they will never understand this. When I am dead you will know true opinion of World Scientific Institutions.

Not at all, Morons!! Never mention!!

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NO ONE WILL ENTER MY HOUSE, INCLUDING MY MOTHER.

UNTILL I HAVE REPLY ON MY WHATSAPP FROM PUTIN'S POLICE ON CASE WITH SEVAK OGANESYAN. (Policman Gazalov promised to send Statement on my WHATSAPP).

I KNOW THEY PLAN TO TAKE ME TO MADHOUSE. THESE THREE DAYS I WILL BE DEAD.

In case i am alive i will publish here reply from PUTIN'S Police

//

MORONS try to say i am playing game, while preparing Victory of Satans Ball over the Cross

Well, i wish I could «play games» on the face OF SUCH THREATS LIKE MADHOUSE!!

I would prefer THOUSAND CRUCIFIXIONS!!

Well MORONS, i see you are not going to give me chance to live as long as three days in wait for answer from Police!!

Are you ready MORONS to display your artistry capacity when I am dead? Whose imbecile will you choose to introduce as me?? Hahaha

//

Persisting that this is not words of Princeton University, this is words of Secret Services. And not One Secret Services of one country, but Conspiracy of them against Discovery of Psychic Energy!! They wouldn't have been able to any «bargain» had not Putin's regime entered the Conspiracy! For it is apparently, that

Honest Legitimate Russia would simply announce Discovery to the world!!

The bargain became possible because Putin is selling Discovery to other countries, murdering therefore its Author. It is again clear logic: Putin wouldn't have been able to sell Discovery of alive Author!! This means that «bargaining with Discovery» anyhow means murdering me.

Scientists know this simple fact: Truth is not question of degree, it is question of kind.

One cannot be less or more Author of Discovery. He or she is either Author or not!!

The day, this bargain will stop to be foul murder of Author of Discovery by Conspiracy of Secret Services they will ADDRESS TO ME, THE AUTHOR. And addressing to me will be Scientists, not spies.

Certainly, this is not addressing to ANYONE.

THIS IS MURDERING OF AUTHOR OF DISCOVERY.

My purpose is not stop assassination, for i cannot do this. My purpose is to devolve to common people Discovery and Truth on History of this Discovery.

If I am anywhere wrong, i am not only ready to any scrupulous CONTRAVERSY, I KEEP DEMANDING WORLD WIDE DEBATES.

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Please, don't buy this!!

THIS IS NOT AGGRESSION OF NATIONAL SECURITY against Discovery of Psychic Energy. This is Conspiracy of Secret Services against their own citizens!

For first of all Discovery in Science cannot deal with ONE NATION, but with humankind!!

And secondly, it is Power of International institution of Natural Law all of them dread so frightfully. That is to say power of citizens, not power of national Secret Services!!

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Of course, Degrading of Human Energy of our time manifests itself not only in Theft and Murder, but in everything: ceaseless

wars, poverty, exceeding numbers of suicide, psychic and physical disorders, alcoholism, narcotics, immorality, perversion, lawlessness, arbitrariness, victory of tyranny over the Democracy around the world.

Despicable meanness in case with Discovery of Psychic Energy only stressed that generous sad state of affairs.

This period with foul murdering of author of Discovery of Psychic Energy will stay in History of Humankind as Bottomless Degradation of humanity.

For it is Intellect which is in framework of Universe. It is Truth and therefore Conscience which is engine of Human Energy.

Now, when scepticism, agnosticism and Darwinism had ruined Thought, mankind sank to the bottom of disgrace, sickness and ignorance. The essence of human energy has been destroyed: the thought, the scientific control ruined. This is why such horrible things may take place, I mean attempts to Bargain with Truth.

But it is only question of time when SEARCH FOR TRUTH, CONSCIENCE WILL TAKE ITS NATURAL ESSENTIAL PLACE!!

Never doubt this!!

Not only obvious foul intrigue against Discovery will be studied in every single detail. You know this, you are scientists. Do you doubt this fact?

//

Please, find «Clinic of Doctor Bene Finkel» in my volumes on Discovery of Psychic Energy

It narrates in all details and references to famous researches on the subject on Non-Organic Disoders and mechanisms of Intellectual Therapy!!

It validates and justifies movement of Anti-psychiatry of 1960th years, through assertion of Carl Jaspers distinction between Organic psychosis and Non-organic psychosis.

Narcissism of HubrisEgo as schizoid mentality of western civilization is considered as non-organic disorder, leading to non-organic psychosis in terms of Energetics of theory of psychic energy.

First in History this approach allows to explain all symptoms of schizoid preformed mentality and of psychosis of schizophrenia.

And all this in foundation of theory of Anti- psychiatry, which gravely prohibits any physical interference in functioning of brains, and pharmacology as essential way of treatment. As for such gross poisons as neuroleptics and anti-psychotics, with irreversible consequences of degradation of brains — it prohibits them entirely!

It is in Russian. I could easily write new one in English if those people instead of killing me every moment would let me to continue my extremely important work.

https://archive.org/details/isbn-klinika-doktora-bene-finkelya_202404[1]

//

Conspiracy of Secret Services of the world against Anti-psychiatry!!

This is another point for them to be against Discovery of Psychic Energy!! Why??

Because they want Power to Destroy your mind on the pretext of Therapy when you refuse them obedience!! To put you to madhouse and receive back a degenerate, feeble-minded mental invalid obedient to the stupid cads. And all this not as repression by Evil tyrant, but as a Therapy by goodwill. You need only to recall what role in tyrany of Soviet people played punitive psychiatry as «therapy».

G. Orwell in «1984» and Bertrand Russell in «Impact of science on society» think that punitive psychiatry would be pivotal for future tyranny

And Discovery of Psychic Energy proves that no one has right for physical interference in functioning of brains, because Psychic disorder is matter of psychic energy, not biological.

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[1] https://ridero.ru/link/7Z11GvrEMvZ8dZLyt7YTI

Wikipedia on Anti-psychotics

«Chemical Lobotomia», subject of fierce controversy!!

Controversy on Anti-psychiatry, proved in Discovery of Psychic Energy!!

Lobotomy for the Author of Discovery of Psychic Energy, trying to save from this horrible lot all of you!!

— «pharmacological lobotomy»

— The original antipsychotic drugs were happened upon largely by chance and then tested for their effectiveness. The first, chlorpromazine, was developed as a surgical anesthetic. It was first used on psychiatric patients because of its powerful calming effect; at the time it was regarded as a non-permanent «pharmacological lobotomy». [283] Lobotomy at the time was used to treat many behavioral disorders, including psychosis, although its effect was to markedly reduce behavior and mental functioning of all types

— The long term use of antipsychotics often changes the brain both structurally and chemically in a way that can be difficult or impossible to reverse

— Joanna Moncrieff has argued that antipsychotic drug treatment is often undertaken as a means of control rather than to treat specific symptoms experienced by the patient.

— A meta-analysis of observational studies with over two million individuals has suggested a moderate association of antipsychotic use with breast cancer.

— Loss of grey matter and other brain structural changes over time are observed amongst people diagnosed with schizophrenia. Meta-analyses of the effects of antipsychotic treatment on grey matter volume and the brain's structure have reached conflicting conclusions.

— There is evidence that withdrawal syndrome of antipsychotics can result in psychosis. [163]

— Antipsychotics were once among the biggest selling and most profitable of all drugs, generating $22 billion in global sales in 2008. [294] By 2003 in the US, an estimated 3.21 million

patients received antipsychotics, worth an estimated $2.82 billion. Over 2/3 of prescriptions were for the newer, more expensive atypicals, each costing on average $164 per year, compared to $40 for the older types. [295] By 2008, sales in the US reached $14.6 billion, the biggest selling drugs in the US by therapeutic class. [296]

— In the five years since July 2017 the number of antipsychotic medicines dispensed in the community in the United Kingdom has increased by 11.2%. There have also been substantial price rises.

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Huge problem on hands of CIA: They cannot kill me, the author of Discovery, without succeeding in vilifying, discrediting me. And the best way to do it for CIA and FSB is Destructing brain of scientists in madhouse. I told you I am dead man.

//

These are not «images of bastads of pervert rapists» as animals and imbeciles, oh, no, no, no. This is not that they suggest to Public to vindicate Desmembering of Brain of Scientist resulting in Animals and Morons Barstads, raping their dead murdered victims!! No, no, no!! Of course, not!! This is not that they ASK PERMISSION OF REFINED ENGLISH PUBLIC to Dismember Brain of Scientist to Loot His Discovery in name of «National Security» (their words) — on Such Grounds!! Like Sevak Oganesyan asked Permission of my stupid ignorant neighbors to break down my door!! Oh, no and no!!

The ugly thing is these damn «securities», in Russian and in English languages, keep shoving me these disgusting pictures from the day they try so tirelessly to BLACKEN AND DISCREDIT me!!

My only question to Refined Public, allowing them to go on with that ignominious policy. Do you really think that beast-like bastards of rapists, murderers and thiefs can «justify» and «vindicate» brutally savage assault on backbone and then on Brain of Scientist?? Do you?? Do you really think, that this would afford them and «nation» to hide away from honest people sight their

foul asses of thiefs? Do you?? What is going on with those virile Satans??

And on «other races». I have sent my books TO ALL COUNTRIES OF THE WORLD, AND ALL RACES!! Do you think they keep their eyes closed?? They don't see this satanic pride, making them «pattern» of «feeble-minded» animal-like beings?? Will all of them keep silence, in that unintelligible case if Refined Public will ultimately «settle for perverts»??

And on «W». Do you think women do not understand that me, Woman, as Author of such Great Discovery, means Revolution in their Social Status?? Do you?? Do you really believe that no one single woman will attempt to Defend Rights of Women on Discovery?? Do you?? Do you think that all of them, the entire half of humankind, will allow those silly rapists and thiefs sign them as «W», which deserves for their great impact in science and civilization only «blood for want to dominate» as «ultimate prize»?? Do you really think so?? Is this really funny question with «blacken child faces»?? What a despicable disgust!!

RAPE OF CHILD IS LOVE FOR PEDOPHILE. MORONS TERM «LOVE» EATING PEOPLE. Do you doubt they «love» their red meat?? I am old and sick corpse. Well, why not corpse?

//

My «eating glass» — big luck for them. But not on public — Satans are afraid of «light» as Jesus said, they love «darkness». Or, in case they cannot avoid light, like in my case, «they have huge problem on their hands». They have to «blacken the prey» before killing it on public.

I never buy «compassion» from Blackguards Governing Class. They have no Conscience, «dead Conscience» is essential for Satan-Ego of criminals. The purpose of «sympathetic publications» is to relent Shock of Overt Wickedness of Crime for normal people with functioning Conscience. Last two publication has been in time of my post on eating glass, to prevent crime with Dismembering Brain of Scientist in madhouse.

And the first one — now, when threat with madhouse is little less (but by no way over!), thanks to healthy honest people, with alive Conscience.

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Of course, all these is product of Conspiracy of Secret Services. Media and Universities, when they have courage to enter the Fight on Truth of Discovery, will address to me, the author, Tesla Leila Khugaeva Thinikashvili. (post on earing glass was deleted by FB)

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«Conservatives without Conscience» by John Dean True, not only for America. For Putin's «Revolution of Conservatives» far more. And for the rest of them. They are really winning throughout the world, due to the catastrophe in social science with Darwinian paradigm

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On Speedy Answer.

Putin's police, which is running the entire business on murdering me, the author of Discovery, has blocked my mother from visiting me. She feels very badly, she knows on threat to her sons, she is very old. I told they will press her tender live to sons by threat of legal indictment. I don't know i will see her next time. She is at her flat with Roland.

Me, invalid. I got used to do all the work on changing my clothes myself, and even clyster myself, laying on my bed on diapers. I even taught myself, in those horrible circumstances of ENTIRE ABSENCE OF ASSISTANCE, to do all the house work i can cope with. My bandages on my wounds i always have been doing myself with slight help of assistants. But i still need someone to throw away in garbage those used diapers, wet and filthy from my house!! They have blocked my Neighbors too, as you already know. For there is perfect cleaner on the first floor of our entrance, and she wouldn't mind to be well paid for throwing once a week my garbage but Neighbors, now, after this dirty deal with Sevak Oganesyan, keep refusing me to sent cleaner to me. I have yesterday applied to Protestant Church, to my

acquaintance. She keeps silence, though she read my letter. It is obvious the pressure of Putin's police, which is running entire process including Alan Ogoev, and my brothers will prevent her and anyone from answering me. Today I applied to nursing agency, which have been working with me for few previous years. I knew that there also will appear problems, for the last time I applied there, about 6 month ago, they refused to send me someone!! You know they are hungry for job!! The thing is I stopped asking them to help me with bathroom or with my bandages, for i am afraid of assistants, i told you. I taught myself to do all the personal work myself. And now I asked only for taking my garbage away and to clean my floor. She is still silent, and I am afraid she will refuse me again, like previous time!!

So, i am alone at home, with Putin's blackguards around me, blocking any help, and any assistant!! My wet diapers piling up every day. And Yes!! I humbly beg your Speedy Answer!!!

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For couple of months I can keep the fort. But the threat with dimembering my brain is actual, I told you. Now they try to block all external help. I humbly ask Your Speedy Answer. I cannot move from my house while I am not recognized as Author of Discovery. They will murder me. In madhouse. FOR I AM AUTHOR OF DISCOVERY. Otherwise i would be in safety. You know this.

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I told you, Secret Services have no Conscience!! I am an «artist». Who can doubt me to be invalid?? Who can doubt me the author of numerous books on research of Psychic Energy?? Who can doubt me to be under press of Secret Services?? I wish to everyone, who calls me artist in such unintelligible circumstances TO GET MY BACKBONE!!

Criminal Alliance of Secret Services Signing murder of Scientist in madhouse

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The End of Circus of Mad bloodsuckers. NO ONE, AND ESPECIALLY PERVERT IMBECILES, WILL EVER LIE ON SCIENCE,

TRUTH AND CONSCIENCE OF DIVINE ENERGY OF THOUGHT I needed only One ally to continue battle with morons. STENCH, it is Stench of dismembered spirit of morons which killed me. Morons ruling the world. Incomprehensible horror, and yet it is not fancy of movie, it is intolerable reality. MORONS AS GOVERNING CLASS. HORROR AND REALITY.

TAKE MY BOOKS FROM MY PAGE WHILE IT EXISTS.

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Destruction of brain of Hemingway in madhouse, on grounds of «paranoia». Though as now everyone knows he had been placed under surveillance by E. Hover You can also read on experiments of CIA to control mind of people through electroshock in Famous Book of John Mark's «CIA and control of mind». It was written on basis of CIA's report, which got in hands of pressa.

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You have only to poison your father to get all World Secret Services on your side, extolling you as hero, who now helps to kill the daughter for defending her father!!

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Today came some girl of 29 y.o, found by ad in internet, to clean my house. I asked her how old is she, for she looked as teen. Then she asked me how old I am. I suggested her to make her guess. She made three attempts, beginning from....seventy! Then she tried eighty, then ninety!! Then I was compelled to reveal my age of 48 y.o. Oh, she said, I thought you are elder! IYes, I am trying to say that I have been savagely martyred.

And yes, I am not sure, they won't pay this girl too, to prevent her to help me with cleaning. At least, with cleaning!

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Well, this was not my observation on Barbarism as Cannibalism:

Find please, assertion of R. Green, admirer of Neitzsce, on human community as «jungle» of «vultures and hyenas». Machiavelli, Neitzsche, Green — these are apostles of barbarism as «might is right». And they set this forth directly: best people,

aristocracy are cannibals, eating other's people energy and thriving on stealing someone's hard work:

R. Greene, «48 laws of power»:

«The world of power has the dynamics of the jungle: There Are Those who live by hunting and killing, and there are also vast numbers of creatures (hyenas, vultures) who live off the hunting of others. These latter, less imaginative types are often incapable of doing the work that is essential for the creation of power. They understand early on, though, that if they wait long enough, they can always find another animal to do the work for them. Do not be naive: At this very moment, while you are slaving away on some project, there are vultures circling above trying to figure out a way to survive and even thrive off your creativity. It is useless to complain about this, or to wear yourself ragged with bitterness, as Tesla did. Better to protect yourself and join the game. Once You Have Established A Powerbase, become a vulture yourself, and save yourself a lot of time and energy. This is the essence of the Law: Leam to get others to do the work for you while you take the credit, and you appear to be of godlike strength and power. If you think it important to do all the work yourself, you will never get far, and you will suffer the fate of the Balboas and Teslas of the world. Find people with the skills and creativity you lack. Either hire them, while putting your own name on top of theirs, or find a way to take their work and makeityourown.Theircreativitythusbecomesyours, and seem a genius to the world».

Beliw you will find opinion of Great Minds of Humankind, geniuses, on barbarism as moral cannibalism:

B. Russell, «The proposed roads to freedom»: «Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, many men love their wives in the way in which they love mutton, as something to devour and destroy.

But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable».

B. Russell, «The conquest of happiness»: «The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other, one receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps of a quite impersonal sort. Evidently this springs from some defect in their nature, but it is one not altogether easy either to diagnose or to cure»

E. Renan, «Antichrist ": «Every day Nero declares that art alone must be taken seriously, that all virtue is a lie, that the 'gallant man» is he who is frank and avows his complete shamelessness, that the» great man» is he who knows how to abuse all, lose all, and spend all. A virtuous man is to him a hypocrite, a rebel, a dangerous character, and, above all, a rival. Whenever he discovers some horrible piece of baseness, which seems to lend support to his theories, he is transported with delight. the dilettante menaces people with torture if they fail to admire his verses. A monomaniac, intoxicated with literary vainglory, who turns the fine maxims he has been taught into pleasantries worthy of a cannibal, a malicious urchin posing for the applause of street

corner loafers such is the master to whom the Empire owes submission. Never before had such extravagance been known».

G. Spenser, «Social statics»: «The proposition is that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — inthesame proportion will they show depth of reverence for authority. What, now, area several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound. Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice ofhuman sacrifices, infanticide, and assassination? That infringements of personal liberty are greatest where awe of power is greatest is in some sort a truism, seeing that forced servitude, through which alone extensive violations of human liberty can be made, is impossible, unless the sentiment of power worship is strong»

Tolstoy, Kreutzer Sonata»:

«And when I hear people talk of the gilded youth, of the officers, of the Parisians, and all these gentlemen, and myself, living wild lives at the age of thirty, and who have on our consciences hundreds of crimes toward women, terrible and varied, when we enter a parlor or a ball-room, washed, shaven, and perfumed, with very white linen, indresscoatsorin uniform, asemblems of purity, oh, the disgust! There will surely come a time, an epoch, when all these lives and all this cowardice will be unveiled! If we reject conventional explanations, and view the life of our upper and lower classes as it is, with all its shamelessness, it is only a vast perversity. «It is like the cannibals fattening their prisoners in order to devour them, and assuring these unfortunates at the same time that their rights and their liberties are guarded!»

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Dear Friends! The disaster of our time is disaster of Ruined Church of Oneness of Spirit!! For Divine Spirit of Intellect in humans is Unity which is helpless, devastated and reduced to misery when it is dissolved in many estranged pieces.

In early days Christian Church exhibited that divine Spirit of human unity in true fraternity and true sincerity. Now we have to restore Church of Spirit of Freindliness through true social science. This is ultimate purpose of Discovery of Psychic Energy: to restore Church of Friendliness of Divine Spirit. Another great instance of manifestation of that Church of Spirit as foundation of any human society was Gandhi's Satyagraha. His proposition that Conscience is only resource of Any Law, that Conscience is primary and supreme to any Normative law — has been one of most assertive demonstrations of Scientific control as International Institution of Natural Law. And Great power of Spirit of Satygrahas, which so many times had celebrated victory over power of State is another analogy to great victories of Early Catholic Church as International institution of Natural Law.

Ultimate purpose of Discovery of Psychic Energy is establishment of such Church of Natural Law of Divine Spirit, which would United all honest people in fraternity of City of God by Augustine. For i firmly believe that Chesterton was in the right when asserting that Catholic Church is still on its way to realise the purpose of the Fathers of Church.

Catholic Church failed, no doubts. But pace of Great Thinkers and Saints on the way to City of God as creation of Church of Divine Spirit did not fail!! All the great achievements and revelations on this way to City of God are now combined in Discovery of Psychic Energy. Now, when true science can at last afford humankind to acquare Scientific control, and therefore Natural Law of City of God. This is ultimate victory of Church over State, predicted by Chesterton, Toynbee, Renan, Merezhkovsky, Tolstoy, Gandhi, Einstein and other apostles of Natural Law.

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11.08.2025, My Dialogue with Director Nursing Agency «Bees», Marina. She says, she kept silence last two days because of «bad reception» of her phone, though she more often used WhatsApp. It was me who called her today to find out what is going on. And she started with suggestion of «Cristina», though I never mentioned Cristina to her after I had to fire her in summer 2023, two years ago. The thing is she once suddenly left me for three days alone on pretext she caught a cold, and was back quite in good health. I realised that was part of blackmail of pressure of secret services. It was then that I had to teach myself to change my pants on my own, without assistants. But I had to fire Christina after that accident. Like major part of them she is not bad woman, but she is under pressure of secret services. She didn't inflict any harm to me except that case I told you about. And some bad habit to check my phone and tell me data on anonymous calls. Now it was Marina who seemed to be under pressure, was this blackmail: take Christina or you will be left without any assistant? Was this cause of her silence during half a year? I asked why she kept silence so long? She said she had «forgotten of me». I doubt this because I asked her few times. Do you still doubt on International character of Conspiracy of Secret Services against Discovery?

And she seems to be displeased that I had redused functions of assistant to cleaning. The thing is when I am for entire hour in bath, they can do whatever they want with my house and with me. I cannot afford this any longer. Therefore I cannot afford bath any longer! I humbly ask Your Speedy Answer!

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This is Russian family of my sister, hounded by Putin's regime to pressure Discovery of Psychic Energy. Especially threats to her son, Leo. He is now student in Canada. Putin's regime also tries to represent me and my sister's family as «black race», at least «not Russian» to ask permission of Russian country to take my Discovery from me. I told you before I wrote to Pope Francis, to Saint Pope Francis. And he suddenly died. It was then that actual Pope took name of Leo XIV. I hope this would protect poor

baby, forced to leave under threats from the age of toddler. At least, i keep praying to Lord to protect the innocent and hounded.

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Please, when Morons finished with murdering me, don't give my work to stupid, conceited and shameless

Give it to those Honest Institutions which try to help me out — i see their priceless endeavors to protect Author of Discovery somehow. And tell to stupid Princeton University Press that whatever Deformation person could suffer it would NEVER CANCEL THE FACT OF HIS BEING AUTHOR OF DISCOVERY. So, when his friends from Secret Services will close genius in madhouse for Lobotomy, even then stupid Princeton cannot hope to acquire my Discovery for himself!! If Princeton University Press pretends to be Author of Discovery why he doesn't announce on his GRAND ACHIEVEMENT RIGHT NOW?? Why to wait while me, scientist martyred in torture, misery and obscurity will be DEFORMATED in madhouse?? Come up now, while my head is safe and sound, and declare publicly on your being Author of Discovery!! Or are these talks on DEFORMATION preparation to Decapitating of Genius in Madhouse? And yet, i would prefer thousand times to be beheaded than Lobotomy! And what about you??

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They say MAN UP!!

This is Science, this is NOT FOOTBALL!! And Science like Holy Spirit has no biological distinction between female and mail!! Such men as Plato, Jesus, Mill, Russell, Lennon, Fromm, Adler, Maslow, Flobert, Tolstoy, Einstein and many many other THINKERS are always against gender unfairness, because INTELLECT HAS NO SEX, ONLY BIOLOGY OF BEAST HAS!! And Discovery of Psychic Energy is Science for Thinkers!! Not Biology for Footballers!! Maybe today-tomorrow you will find support. But ultimately Science will smash any slightest attempt to judge Truth on grounds of gender!!

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Hemingway said that «this world kills the kindest, the best, the most couragous». I don't know about the world but satanic

secret services do kill the best and the kindest. For my part I don't doubt any longer they have murdered John Lennon as well as princess Diana. John Lennon was avowed anti-monarchist, doing things they would have putted him to ax many times in Middle Ages. And focus your attention on this horrible fact: in both cases they WORKED IN COLLABORATION WITH SECRET SERVICES OF ANOTHER COUNTRY!! Diana was killed in France and Lennon in America. Where all of us live if SUCH ALLIANCES against Angeles are possible??

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Do you want to make a bet? My truth is this. All of us — humans, not beasts- we live to serve to God. This means «to pray in truth and spirit» as Jesus says. To be truthful as Gandhi's Satyagraha says. All of us, scientists, religious geniuses- grave sacrifice of our lives to God It is our DEBT to discover and champion truth at the expense of our lives. But not only we have responsibility to champion truth. All humans have

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Plan of Murderers to conceal assassination of scientist in madhouse is already ruined. They are enough stupid to uphold it still. But now, when design of murder is revealed — it is murder, and far worse of all crucifixions and auto-da-fe. For this is outrage of deity, sacrilege of derision over Divine Spirit, blasphemy of dissolving Spirit of Saint in Mammal of Lobotomy. The graver picture they would brought from headmen of madhouse on DEFORMATION of Saint into Mammal of Lobotomy the worst evidence they would display against themselves. So, go ahead, i am not afraid of any execution, i am afraid of LIE. To kill me on pretext of «therapy» i could not allow to scoundrels. Now every one knows it is execution, you can proceed with your baseness. But I am making bet that EVERY SINGLE SOUL WILL KNOW, WHO DID THIS, WHY DID THIS, AND WHO TRIED TO STEAL MY WORK. I am making bet with you that no soul ever except me, the author will take my work from me. Ever! You will have many time to check my words. Now, God

says it is my debt to finish my next book. Then, he says, i will be free.

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This is blasphemy on Holy Spirit. For i am Saint of God, with great public service of my Discovery to People.And Jesus says Blasphemy on Holy Spirit will never be forgiven! Amen!

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And remember, that unless your headmen in madhouse had cut all my brain, so that all my consciousness is gone, and I am mute Mammal- I will hurl Hell of Blame on executors while dying in horrible agony.

In case, your Lobotomy will save me to the Hemingways consciousness, wretched but still alive, or Novodvorskaya, whose brain has been under destruction in madhouse for entire year — I will spend the last days of agony demonstrating to the World the despicaple crime in dismembering Brain of Scientist to the World!! Moreover I will die there, because I am scarce alive and chemical lobotomy is death.

You will never take my work from me!! Never!!

I am absolutely alone, my sister is absent in Minsk, my mother is blocked by her treacherous sons, my father is dead. I have no assistants, my neighbors are bought by secret services.

I don't know what to expect next from murderers.

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SATANS IN PANIC FOR THEIR CROWNS!! They killed princess Diana as peril to their satanic Crown, because of their madness, of course

PRINCETON of PRINCES now threatens like Oliver Stone, that «W» will get with Discovery Power to Dominate.

Power to Dominate HAS ONLY GOD

It is Scientific control and Discovery gives it to people as International Institution of Natural Law

Don't buy from Morons that they fear new tyrant. They fear that Natural Law of Science (God) will take away their satanic crowns of tyrants and give it to you, people!!

VIVAT INTERNATIONAL INSTITUTION OF NATURAL LAW

Morons have been sending me their satanic «crowns and clowns all this time of murdering me, the Author of Discovery

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Please, find judgments of Russell, Gandhi and Einstein on World Government and Universal Social Science as International Natural Law of the World.

B. Russell, «Authority and individual»:

«To inhabitants of Western countries in the present day, a more interesting kind of security is security against attacks by hostile States. This is more interesting because it has not been secured, and because it becomes more important year by year as methods of warfare develop. This kind of security will only become possible when there is a single world government with a monopoly of all the major weapons of war. I will only say, with all possible emphasis, that unless and until mankind have achieved the security of a single government for the world, everything else of value, of no matter what kind, is precarious, and may at any moment be destroyed by war. The problem of delimiting the powers of various bodies will, of course, be one presenting many difficulties. The general principle should be to leave to smaller bodies all functions which do not prevent the larger bodies from fulfilling their purpose. Confining ourselves, for the moment, to geographical bodies, there should be a hierarchy from the world government to parish councils. The function of the world government is to prevent war, and it should have only such powers as are necessary to this end. This involves a monopoly of armed force, a power to sanction and revise treaties, and the right to give decisions in disputes between States. But the world government should not interfere with the internal affairs of member States, except in so far as is necessary to secure the observance of treaties. In like manner the national government should leave as much as possible to County Councils, and they in turn to Borough and Parish Councils».

B. Russell, «Authority and Individual»:

«I do not deny that there are situations in which law-breaking becomes a duty: it is a duty when a man profoundly believes that it would be a sin to obey. This covers the case of the conscientious objector. Even if you are quite convinced that he is mistaken, you cannot say that he ought not to act as his conscience dictates. When legislators are wise, they avoid, as far as possible, framing laws in such a way as to compel conscientious men to choose between sin and what is legally a crime. I think it must also be admitted that there are cases in which revolution is justifiable. There are cases where the legal government is so bad that it is worth while to overthrow it by force inspite of the risk of anarchy that is involved. Obedience to the law, therefore, though not an absolute principle, is one to which great weight must be attached, and to which exceptions should only be admitted in rare cases after mature consideration. It is dangerous to allow politics and social duty to dominate too completely our conception of what constitutes individual excellence. What I am trying to convey, although it is not dependent upon any theological belief, is in close harmony with Christian ethics. Socrates and the Aposties laid it down that we ought to obey God rather than man, and the Gospels enjoin love of God as emphatically as love of our neighbours. All great religious leaders, and also all great artists and intellectual discoverers, have shown a sense of moral compulsion to fulfil their creative impulses, and a sense of moral exaltation when they have done so. This emotion is the basis of what the Gospels call duty to God, and is (I repeat) separable from theological belief. Duty to my neighbour, at any rate as my neighbour conceives it, may not be the whole of my duty. If I have a profound conscientious conviction that I ought to act in a way that is condemned by governmental authority, I ought to follow my conviction. And conversely, society ought to allow me freedom to follow my convictions except when there are very powerful reasons for restraining me. There are some who would say that a man need only obey the accepted moral code of his community. But I do not think any student of anthropology could be content

with this answer. Such practices as cannibalism, human sacrifice, and head hunting have died out as a result of moral protests against conventional moral opinion. If a man seriously desires to live the best life that is open to him, he must learn to be critical of the tribal customs and tribal beliefs that are generally accepted among his neighbours».

B. Russell, «Education and social order»:»

«The objections to patriotic teaching are various. There is the objection which we have already considered that, unless the virulence of nationalism can be abated, civilisation cannot continue. There is the objection that it is hardly possible to teach civilized human ideals of conduct in an institution which also teaches people how to kill. There is the objection that the teaching of hatred, which is a necessary part of a nationalistic education, is in itself a bad thing. But over and above all these, there is the purely intellectual objection that the teaching of nationalism involves the teaching of false propositions. In every country of the world, children are taught that their country is the best, and in every country except one this proposition is false. Since the nations cannot agree as to which is the one where it is true, it would be better to give up the habit of emphasising the merits of one nation at the expense of every other. The idea that what is taught to children should, if possible, be true is, I know, very subversive, and in some of its applications even illegal. But I cannot resist the conviction that instruction is better when it teaches truth than when it teaches falsehood. History ought to be taught in exactly the same way in all countries of the world, and history text-books ought to be drawn up by the League of Nations, with an assistant from the United States, and another from Soviet Russia. History should be world history rather than national history, and should emphasise matters of cultural importance rather than wars».

….Nationalism is undoubtedly the most dangerous vice of our time — far more dangerous than drunkenness, or drugs, or commercial dishonesty, or any of the other vices against which

a conventional moral education is directed. All who are capable of a survey of the modern world are aware that, owing to nationalism, the continuance of a civilised way of life is in jeopardy. The nationalism which is now everywhere rampant is mainly a product of the schools, and if it is to be brought to an end, a different spirit must pervade education. If the whole process were not covered by the glamour of patriotism, its sordidness and wickedness would be evident to all sane people. Education could easily, if men chose, produce a sense of the solidarity of the human race, and of the importance of international co operation. Within a generation, the vehement nationalism from which the world is suffering could be extinguished. Within a generation, the tariff walls by which we are all making ourselves poor could be lowered, the armaments with which we are threatening ourselves with death could be abolished, and the spite with which we are cutting off our own noses could be replaced by goodwill. The nationalism which is now everywhere rampant is mainly a product of the schools, and if it is to be brought to an end, a different spirit must pervade education. In so far as wars must be taught, they should not be taught only from the point of view of the victor, and of heroic deeds. The pupil should linger on the battlefield among the wounded, should be made to feel the plight of the homeless in devastated regions, and should be made aware of all the cruelties and injustices for which war affords an opportunity. At present almost all the teaching is of a sort to glorify war. Against the teaching of the schools, the labours of pacifists are vain. This, of course, applies especially to schools for the rich, which are everywhere morally and intellectually inferior to schools for the poor. Children learn in school the faults of other nations, but not the faults of their own. To know the faults of other nations ministers only to self-righteousness and war-like feeling, whereas to know the faults of one's own nation is salutary. What English boy is taught in school the truth about the Black and Tans in Ireland? What French boy is taught the truth about the occupation of the Ruhr by coloured troops? What American boy is

taught the facts about Sacco and Vanzetti, or Mooney and Billings? Owing to such omissions, the ordinary citizen of every civilised country is wrapped in self complacency»

M. Gandhi, «My experiments with truth»:

«I venture to make this statement not in any way in extenuation of the penalty to be awarded against me, but to show that I have disregarded the order served upon me not for want of respect for lawful authority, but in obedience to the higher law of our being, the voice of conscience. Let us now see what that Himalayan miscalculation was. Before one can be fit for the practice of civil disobedience one must have rendered a willing and respectful obedience to the state laws. For the most part we obey such laws out of fear of the penalty for their breach, and this holds good particularly in respect of such laws as do not involve a moral principle. For instance, an honest, respectable man will not suddenly take to stealing, whether there is a law against stealing or not, but this very man will not feel any remorse for failure to observe the rule about carrying head-lights on bicycles after dark. Indeed it is doubtful whether he would even accept advice kindly about being more careful in this respect. But he would observe any obligatory rule of this kind, if only to escape the inconvenience of facing a prosecution for a breach of the rule. Such compliance is not, however, the willing and spontaneous obedience that is required of a Satyagrahi. A Satyagrahi obeys the laws of society intelligently and of his own free will, because he considers it to be his sacred duty to do so. It is only when a person has thus obeyed the laws of society scrupulously that he is in a position to judge as to which particular rules are good and just and which injust and iniquitous. Only then does the right accrue to him of the civil disobedience of certain laws in well-defined circumstances. My error lay in my failure to observe this necessary limitation. I had called on the people to launch upon civil disobedience before they had thus qualified themselves for it, and this mistake seemed to me of Himalayan magnitude»

A. Einstein, «Ultimate quotable Einstein»:

«Anybody who really wants to abolish war must resolutely declare himself in favor of his own country's resigning a portion of its sovereignty in favor of international institutions: he must be ready to make his own country amenable, in case of a dispute, to the award of an international court. He must... support disarmament all round"Einstein uses almost the same words in a letter to Sigmund Freud of July 30, 1932 (Einstein Archives 32 —543, 545, 546). He returns to this theme of world government after World War II.

«There is no other salvation for civilization and even for the human race than in the creation of a world government, with the security of nations founded upon law. As long as there are sovereign states with their separate armaments and armament secrets, new world wars cannot be avoided» From a press interview, New York Times, September 15, 1945 On Pacifi sm, Disarmament, Government 255

«At the present high level of industrialization and economic interdependence, it is unthinkable that we can achieve peace without a genuine supranational organization to govern international relations. If war is to be avoided, anything less than such an over-all solution strikes me as illusory»

To J. Robert Oppenheimer, September 29, 1945. Einstein Archives 57—294 «Mankind can be saved only if a supranational system, based on law, is created to eliminate the methods of brute force. From a statement in Impact 1 (1950), 104. Einstein Archives 28—882

«It is my belief that the problem of bringing peace to the world on a supranational basis will be solved only by employing Gandhi's method on a larger scale».

To Gerhard Nellhaus, March 20, 1951. Einstein Archives 60—684

«The conscientious objector is a revolutionary. In deciding to disobey the law he sacrifices his personal interests to the most important cause of working for the betterment of society».

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They all are TIRED killing innocent Scientist with great impact on civilization!! «So seriously, What chance do women have?» They ask permission to act again like conscientious persons, for there is nothing more disgusting than to act beyond one's conscience. Where do we live if even MEDIA are only slaves of Secret Services?? What is going on?? How is this possible, murder of innocent person of public service on the sight of that public??

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Hahaha. Is this my hand?? And this child's drawings as alternative to «manly contraversy»? Let's kill her in madhouse, she is witch…???? A witch hunt?? Ahahaha. Is this really intellectual capacity of your Universities?? My God!! Dios mio!! «Princes» Universities getting ready. Well, Spirit of Intellectuals will Wake Up someday too, i guess.

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Dear Universities,

i would be honored to bestow to you my Discovery, my Blood, Sweat, Hard Labor of thirty years, Martyrdom and Suffering of my environment under Horror of Permanent Threats. Never Doubt this Apparent fact.

There is however insurmountable obstacles. I know that those Honest Universities would rather die, than steal Labor of another Scientist Would rather die than LIE to God and People! And it is the same reason why I will rather Die than give my consent to Lie to people and God. Truth on History of Discovery is integral part of Discovery, and i am as well responsible for this truth as for Discovery itself.

Kindest regards,

Author of Discovery of Psychic Energy,

Tesla Leila Khugaeva Thinikashvili

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Have I ever mentioned before Oxford?? Ever?? I don't need «Princes» Universities as my Assistants, Many Thanks!! I would prefer for Honest Universities to simply Publish four words of my name: Tesla Leila Khugaeva Thinikashvili And thus help the

martyred scientist to get rid from Satanic Secret Services in my house. And have my Humble Assistants!! And all of you, Media and Universities, will never persuade me, that you DREAD SECRET SERVICES TO SUCH DEGREE, as fearing to say few words on Name of Author of Discovery!! No, you don't!! You are merely helping Monstrous Serpent to engulf and digest Author of Discovery.

//////////

And, please, don't forget! That this ignominious bargaining is possible only due to Treacherous Blackguard Putin, horrible Monstrous Serpent, brutishly selling Discovery of Russia to the World!! What a Disgust!!

/////////

This. Lennon's words on maniacs ruling to acieve maniac objectives. Remember, They Are Maniacs, and this is the only reason they keep killing away Sane people. And it is, you, Person of Great Spirit and Achievements in science and politics who is Next after: Roosevelt, Kennedy, Diana, Lennon, Francis, Khlebnikov, Me. You, the best and the kindest, the honest and the courageous, as Hemingway had said, who is The Next.

//////////

«Moria encomium» by Erasmus (Praise of Folly). Russell says in History of Western Philosophy that he is extolling Stupidity seriously and that he was a coward, unlike Thomas More. I will try to demonstrate this fact in my following chapters on «Moria Ruling The World»

/////////

Putin and Trump, They are one the same Monstrous Serpent of Satan-Ego, acting in mutual accord against sane people. Discovery of Psychic Energy through International institution of Natural Law would thwart this Omnipotence of Serpent, giving power to science and sane people. This is why they are so fierce to eliminate me

/////////

I AM FOUNDER OF INTERNATIONAL INSTITUTION OF NATURAL LAW!!

I AM FOUNDER OF ANTI-PSYCHATRY AND INTELLECTUAL THERAPY!!

I AM FOUNDER THEORY OF RIGHT OF MAN AS «RIGHT ON LIVING IN SPACE OF INTELLECT». THE TECHNIC OF EDUCATION OF DISCOVERY OF PSYCHIC ENERGY.

I AM FOUNDER OF CHURCH OF FRIENDLINESS!

I AM FOUNDER OF PHILOSOPHICAL LAUGHTER AS ENERGY OF SPIRIT!!

IS THERE NOT ALIVE PERSON CAPABLE TO PRONOUNCE NAME OF AUTHOR OF DISCOVERY???

ARE ALL OF YOU THAT COWARDS?? AM I THE ONLY PERSON LEFT WITH VALOR?? SAY TRUTH AND DIE!! I AM TELLING TRUTH EVERY MINUTE, EVERY DAY!! NOT FOR MONEY OR POWER!! BUT FOR VICTORY OF TRUTH!!

FOR DEFEAT OF MONSTROUS SERPENT!! FOR VICTORY OF GOD!!

HOW CAN YOU KEEP SILENCE IN SUCH CIRCUMSTANCES, YOU, COWARDS!!

//////////

My research has exposed you, Snake, Gentleman of Pus, Dirt and Corpses

Stars, sky, heavens may stay non-human and yet not less wonderful and divine.

It is Material energy of lying Snake, transforming divine Spirit of Intellect in Pus of meanness and baseness, which is sacrilege and blasphemy on Holy Spirit

And my research validates this fact in all evidence of science

You, Gentleman of Monstrous Serpent!

Leave Alone Great Man, Bertrand Russell

It is me, his successor, who has accomplished his «Poison for Government», exposing Pus of LIE of Serpent of Murderers of secret services to the people!

It is time for Russell's World Government, you Nazi!

Vivat International Institution Of Natural Law!!

//////////

It is intolerable to see how Morons twist Subject on Great Science into their imbecilic sphere of perverts

And yet, we, sane intelligent people can do nothing while Morons Ruling the World

We intelligent earnest men have to smell dirt of imbeciles in their pervert games

They are Force

Purpose of my latest research is to convey to mankind not only Disgrace all of us suffer, but also vital peril to existence of civilization. I am leaving you detailed scheme on Monstrous Serpent of Satan Ego

Beware! You will have to neutralize that Monster, and establish Church of Friendliness and International institution of Natural Law. All my video are available on my YouTube channel

//////////////// If Princeton University Press pretends to be Author of Discovery why he doesn't announce on his GRAND ACHIEVEMENT RIGHT NOW??

Why to wait while me, scientist martyred in torture, misery and obscurity will be DEFORMATED in madhouse??

Come up now, while my head is safe and sound, and declare publicly on your being Author of Discovery!!

Or are these talks on DEFORMATION preparation to Decapitating of Genius in Madhouse? And yet, i would prefer thousand times to be beheaded than Lobotomy! And what about you??

////////////////////////////////////

MEDIA ARE TIRED from Satans of Secret Services, «Lawless and Violent»

//

Oh, no, Moria cannot offend Morons! For they are proud of being Morons!

You have only ask Erasmus' «Moria Encomium»!

They love Paganism of Greece like Erasmus, Nietsze and Machiavelli.

They hate Platonism of Greece of Thomas More and Cristians

Besides, who can Offend EVASION of circles of meanness of Serpent? It is too Flexible to be offended.

Pontius Pilate Offended Christ, when crucifying him, this is truth. He had ENOUGH HONESTY to take responsibility for his Offence! And we have today Truth on sermon of Christ and on his martyrdom!

What would we have had, had Pontius Pilate shut Jesus up in madhouse and vilify him as harlot?

Pontius Pilate, i repeat has enough honesty and conscience, to take responsibility for his offence on Jesus.

Our Actual Satan Ego of Ruling Morons with triumphant Moria of Paganism, damn dirty evasive Serpent HAS NOT.

They are cowards even to pronounce Names of their prey. EVASION is offence of Serpent on Holy Spirit of Truth.

//

This is My letter (link) on site of President of Russia

They got the letter all right — you can hear video, and I published my short version with my handwriting for this man on FB that day he came

This is Kudzoev Ruslan Vladimirovich, from department on fight with Extremism

He came with my printed letter, and said that they need my short handwriting on the subject

In that letter, on Accusation in corruption Putin's regime, you can find also my lamentations on constant threats to murder my brothers from secret services, and demand to make investigation, if there is still any Russian State.

Письмо на сайт президента России с Обвинением Режима Путина

https://archive.org/details/29.-05.-2025_202505[1]

//////////////////////////////////////

This is My handwriting and handwriting of the policeman

[1] https://ridero.ru/link/uipKB7UIqvHLuLdNiEHjk

Kudzoev on his visit to me with acknowledgements that Putin's regime got my letter on accusation in corruption Putin's regime

//

First, they tried to employ treachery of my brothers to close me in madhouse

What next to expect from Serpent with DEAD CONSCIENCE?

//

You can keep telling them, they are DEAD SOULS, and you are DEAD BODY of 90 y.o., dead in your wheelchair for many years, — in vain. I couldn't have children from the day of assault on my backbone.

They need any DELIRIUM to use it in order to relent Shock for healthy people with functioning Conscience — Shock of their brutish Murder of Scientist. This is what Lennon called THE MANIACS RULING THE WORLD. They don't need your child, they will show ANY CHILD to announce happy end with Murder of Scientist in madhouse.

When you are Serpents with Dead Thought and Dead Conscience, moronly cowards, killing Honest Intelligent people in madhouse.

WITH COWARDLY EVASION OF NAME OF YOUR PREY AND THEREFORE RESPONSIBILITY.

Then your CONVENIENCES OF AMORPHOUS SERPENTS, are self-evident.

You may, remaining what you are, MANIACS -MORONS, DIRTY RAPISTS AND OUTRAGERS OF DEITY AND HONOR, still smear your excrements like this on honest people.

FOR THEY DID NOT MENTION YOUR NAME.

THE DISGUST IS ANONYMOUS. Would even those morons ever dare to express the idea,

had not it been WITHOUT NAME?? Never.

WHILE DATA ON AMORPHOUS SERPENT, conscienceless moron, did not appear, to expose the stinky reptile

Observe, the disgust. Today's yield.

The morons promise magnanimously to bestow to their prey THE NAME OF RAPIST

//

I again have been poisoned with Local Maphia, Putin's assistants.

My temperature growing and growing

And my thoughts only how to escape Hospital

They have poisoned me to take me out from home, to close me in madhouse

I have to eat my kryptonit, I cannot go to hospital

Doctors are decent good people, but they will obey to orders of Secret Services

//

Chesterton has been in the right, as usually.

He says, in «What is wrong with the World» that French Revolution and its goals is still to be realised.

And that modern hypocrites «seem unable to imagine how it was that men like Robespierre and Marat were ardently admired»

Vivat French Revolution!

To the Hell with Amorphous Serpent!

//

Back to Amorphous Serpent Leviathan!!

Back to Slavery of Men!!

Back to Slavery of Women!!

Back to circle of swastika!! Nazis, and never International Institution of Natural Law!!

«The good parts of Slavery»!! — they are ready to Discuss!!

Discovery of Psychic Energy, — not!

This exactly what Putin says in his «Revolution of Conservatives» and «Origin of Sovereignty»!!

His Goebbels, he doesn't write books.

Chesterton considered swastika as circle opposed to lines of Cross.

//

Scientific Revolution Energetics will never be realised «From Above», by Governing Class.

Because as any True Revolution it fight iniquities of Governinig Class.

Scientific Revolution Energetics will be realised «From Beneath», by Honest Sane people with alive Thought, Conscience and Friendliness.

It is Your Business, Media and Honest people, to announce to the World on Discovery.

You are wasting time waiting for permission. Secret Services of Russia, USA, England, France, Israel, Vatican are United against Discovery! It is Business of people, not of government to realise Scientific Revolution Energetics!

//

«Princes» Universities considers as Nominees for Discovery only themselves!

And what they know on Discovery they did not perform??

What may be the goal of thieve?

Only to make a mess From Discovery and Fraud of People!

//

RECOMMENDATIONS FOR YOU

The kind of Discovery DEAD SOULS welcome

They feel «extremely scientific» when talking on «robots» and apes

//

RECOMMENDATIONS FOR YOU

We have this research: Discovery of Psychic Energy.

He is warning against Schizoid intellect of material energy.

Discovery of Psychic Energy distinguishes between true Scientific control as control of laws of energies; And fictitious intellect of Schizoid mentality.

And especially Cunning and malicious will of Amorphous Serpent

««"«Geoffrey Hinton's speech at the Nobel Prize banquet, 10 December 2024.

Ladies and Gentlemen,

This year the Nobel committees in Physics and Chemistry have

recognized the dramatic progress being made in a new form of Artificial Intelligence that uses artificial neural networks to learn how to solve difficult computational problems. This new form of AI excels at modeling human intuition rather than human reasoning and it will enable us to create highly intelligent and knowledgeable assistants who will increase productivity in almost all industries. If the benefits of the increased productivity can be shared equally it will be a wonderful advance for all humanity.

Unfortunately, the rapid progress in AI comes with many short-term risks. It has already created divisive echo-chambers by offering people content that makes them indignant. It is already being used by authoritarian governments for massive surveillance and by cyber criminals for phishing attacks. In the near future AI may be used to create terrible new viruses and horrendous lethal weapons that decide by themselves who to kill or maim. All of these short-term risks require urgent and forceful attention from governments and international organizations.

There is also a longer term existential threat that will arise when we create digital beings that are more intelligent than ourselves. We have no idea whether we can stay in control. But we now have evidence that if they are created by companies motivated by short-term profits, our safety will not be the top priority. We urgently need research on how to prevent these new beings from wanting to take control. They are no longer science fiction»"".

//

BEWARE AMORPHOUS SERPENT!

THEY ARE NOT HUMAN BEINGS!

DEAD CONSCIENCE, DEAD THOUGHT, DEAD FRIENDLINESS!!

I am leaving you Discovery for this purpose!

This was my mission to warn you against Amorphous Serpent!!

Now, i can leave.

//

Game in Good and Bad policemen goes on. No devices against people with inherited Lobotomy. MORONS RULING THE WORLD

//

Morons go on playing their games of perverts

NO ONE SINGLE SANE PERSON APPEARED AS ALLY OF DISCOVERY

Well, these are my last days

Temperature keeps high

I just want people of the world to know:

Morons, ruling the world — greatest shame and manifestation of consummate degradation of civilization

This time their stench killed me, the author of Discovery

Don't let the imbecilic wankerers to take Discovery from you!!!

//

I wonder will they show my corpse when I am dead? They are enough mad to «theatricalize» something stinky in style of Amorphous Serpent. Putin keep saying that» everything will be staged and performed» to blacken me

//

Prince Harry in his memoir a few times stressed the fact, that his father, king Charles, is «very religious» Christian in sense of rites and all the magic involved. Then how MI6 think to reconcile their strategy to call themselves atheists and to pretend they share Russell's criticism toward Christian Orthodoxy?

//////////////////////////////////

Solzhenitzyn has taught me on «Game in good and bad policemen» as dearest play of headmen, when screwing people

//

This is true, that Humankind have been in pursuit of Rule of Natural Law dating from Plato, Cicero, Jesus, Thomas Aquinas, Spinoza, Hugo Grotius, Spenser, Russo, Komte, Mill, Kropotkin, Renan, Trubezkoy, Herzen, Russell, Gandhi, Einstein, Chesterton, Wells and of course, Locke too!

Unfortunately, there is no way to accomplish the search for Rule of Natural Law until Discovery of Psychic Energy will proved that Natural Law! Otherwise, we will have corrupted governments

of Amorphous Serpents, Cunning on Normative law and lying that we have Rule of Law!

This is why Discovery of Psychic Energy is catastrophe for them: true Rule of Law will sweep away the hypocrite tyrannies.

//

And Assistants of Antichrist

Meet the «DoubleThinking» of Amorphous Serpent

MI6 great friends with Vatican exactly on the point laughed down in this Russell's quote: on conservative magic orthodoxy

Discovery of Psychic Energy, as well as Russell, on the contrary, refuted Christian orthodoxy, and this is unacceptable for Conspiracy of MI6 and Vatican

In my book on Debates between Chesterton, Russell and Wells, as well as in all others on Scientific Revolution Energetics i gave multiple quotes from Russell, condemned Marx for his» economism», and for his disability to understand psychological ground of social processes

Popper conversely kept praising high Marx for his «anti-psychologism» and his «economism»

Many many times this contraversy on Marx, as chief opponent of psychologism of Discovery of Psychic Energy cited in my books

Bertrand Russell's guide to Karl Marx:

«To understand Marx psychologically one should use the following dictionary:

Yahweh = Dialectical Materialism

The Messiah = Marx

The Elect = The Proletariat

The Church = The Communist Party

The Second Coming = The Revolution

The Millennium = The Communist Commonwealth

Hell = Punishment of the Capitalists

//

MORONS PLAYING IN GOOD AND BAD POLICEMEN

The name of the good one is John.

Though he is as cowardly moron as all of them and never had guts to say a word on Discovery of Psychic Energy, he is still «running great risk», being devotedly «in love» with ninety year old corpse.

«Head of John The Baptist»!!

HAHAHAHAHA

Morons, you will stay womenly morons in skirts up to the day, you have guts for «Manly Honest Contraversy»!

//

Back to Amorphous Serpent Leviathan!!

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//

They, CIA and FSB, have sent to me that Greek agent, to kill me. It is obvious from his conversation with me on this page of Russell — he knew nothing on Russell, he came to make an idiot from naive scientist, who knew nothing on non- human lie of Satan Serpent. That conversation — every word

of communication with Serpent of Conspiracy of Secret Services- is published in Apology, for i never saw that Agent in life, Thanks God!!

I was forced to write that Apology, like Chaadaev his Apology of madman, while there was a slightest chance that he was not Agent of Secret Services, who came to kill me. To explain the man that I am scientist under severe pressure of Murderers from Agency of Dirt. And that it was me whose heart has been stopped and backbone crushed, not him! He is well and prospering, what his questions to me, i cannot understand???

And normal man would understand and apologized in his turn to the GREATEST MIND OF OUR TIME OUTRAGED IN SUCH a basest way, to innocent prey of dirty maniacs!!

But he didn't!! Because he is killer himself!! He continues helping them to accomplish murder with all his might!

That Greek man was Agent of CIA, working in collaboration with Putin's FSB

THEY AIMED TO MURDER ME AND THEY SUCCEEDED!! MY BACKBONE HAS BEEN SMASHED ON FOUR LEVELS

MY HEART STOPPED

I AM NOW FOR 11 YEARS IN WHEELCHAIR, IN BLOOD AND EXCREMENTS

THIS MAN IS THE BEST MURDERER OF ALL TIMES ONE COULD IMAGINE

HE KILLED GENIUS

AND EXCAPED UNSCATHED

SAFE AND SOUND, CONTINUING TO LIVE IN HIS FAT BLISS OF AGENT OF CIA

AND HE GOES ON ALL THIS TIME TO DO HIS BEST TO FINISH HIS PREY

THE MEANIST ASSASIN EVER!

AND HIS BOSSES FROM CIA, FSB AND MI6 REPRESENT HIM AS MY PREY!! THAT GREEK MURDERER, BATHING IN MY BLOOD!!

THIS IS HOW LIE OF MONSTROUS SERPENT LOOKS LIKE!!

I am sick and tired from these Greek heads of Aristotles, they have been sending them millions all this time, while trying to finish murder of Greek assassin.

//

Equally Mad are Windzors, savagely killing Saint Diana and Communist Ruslan Khugaev, killing my Saint Father.

THIS IS ONE THE SAME MATERIAL ENERGY OF CYCLIC HOMEOSTASIS!!

My congratulations to «equals»! It is YOU in Conspiracy with Ruslan Khugaev against me, the Author of Discovery!!

What a despicable baseness!! Employing name of Russell in vilifying name of martyred genius!!

I DEMAND TRANSPERANT CONTROVERSY!!

WORLD WIDE DEBATES!!

YOU, DIRTY MURDERERS AND COWARDS!!

THESE ARE MY BOOKS on Ruslan Khugaev and his crimes:

Brothers Khugaev, 2020

https://archive.org/details/20250308_20250308_1104[1]

I accuse Pagans, 2021

https://archive.org/details/25.03[2]

Corruption in Republic Northen Osetia-Alania

https://archive.org/details/20240420_20240420_1423[3]

//////////////////////////

Windzor' Secret Services are ready to employ name of Russell's Genius (mathematician and left democratic socialist, anti-monarchist) on the side of Ball against the Cross in the War between Circle of material energy and Cross (two perpendicular lines) of Energy of Intellect of Spirit!! «Why I am not Cristian»! In this old sense of word no one in modern world remains Christian, less of all me, Author of Discovery, Renan, Tolstoy,

[1] https://ridero.ru/link/lC7uWJI7gVSug1cLsILkn

[2] https://ridero.ru/link/HPh4OHZbGggLEI5J5JDdH

[3] https://ridero.ru/link/nNTGfOltOphzECM1S8AQM

Merezhkovsky, Einstein, Juspers, Chesterton, Jung, George Sand, Roman Rolland or any other famous metaphysician mentioned in Discovery.

Please, find in my last book on Discovery of Psychic Energy in debates between Chesterton, Russell and Wells- Russell's daughter's argument.

https://archive.org/details/chesterton-against-welles-and-russell-in-discovery-of-psychic-energy-ch-12

BOOK THREE SCIENTIFIC FORMULAS HOW TO ROUT EVIL

SCIENTIFIC FORMULA ONE. BATTLE BETWEEN GOOD AND EVIL BEGINS FROM METAPHYSICS OF INTELLECT. KINGDOM OF HEAVEN IS WITHIN YOU

1. Two Crossed Worlds in Perpendicular as premise of notions of Good and Evil.

2. Kingdom of Heaven as Love to Truth; not Truth of Love.

3. Laws of Nature (or Laws of energies) as Intellectual Framework of Universe.

Teacher — Jesus Christ

Disciples — All Great Jesus Followers, from His Apostles to modern Christian Science;

especially those, who like Saint Augustine, Thomas Aquinas, Spinoza Lessing, Ernest Renan, Leo Tolstoy, D. Merezhkovsky, G.K. Chesterton, A. Schweitzer, Romain Rolland, George Sand, D. Strauss or Tesla Leila Khugaeva Thinikashvili, did their best to develop revelation of Jesus into Social Science of Discovery of Psychic Energy.

Classroom — Space of Intellect of Kingdom of Heaven.

— Alas, I am again your teacher, my dear Disciples! — said Jesus, observing his Classroom, — We have had our Great Triumphs in battle with Evil, but now it is Evil which is winning the battle! And the reason is familiar to you: Collapse of Philosophy, Collapse of Social Science and therefore, Collapse of Scientific Control! We have to fight hard to regain our positions!

— The Day I will manage to convey to you all data I have — I will again ask you to quit to call me Teacher! Like 2000 years ago! For our Church is Church of Friends and Friendliness, not Leviathan of Masters and Servants! But now I am once more — the

teacher of Yours! And all of you will remain Teachers to your Disciples for the period of their Education!

John 15:13

> 13 Greater love hath no man than
> this, that a man lay down his life
> for his friends.
> 14 Ye are my friends, if ye do
> whatsoever I b command you.
> 15 Henceforth I call you not servants;
> for the servant knoweth not
> what his lord doeth: but I have
> called you friends; for all things
> that I have heard of my Father I
> have made known unto you.

1. TWO CROSSED WORLDS IN PERPENDICULAR AS PREMISE OF NOTIONS OF GOOD AND EVIL

— Let us begin Lesson! How do we distinguish Fight between animals from human Fight between Good and Evil? Is there any difference or maybe Darwin was right and human battles also can be reduced to beasts fight for food?

— What is Good and what is Evil in other words?

— Augustine, you are welcome to give reply.

— It is easy to answer, Jesus. Good is Energy of Spirit, the singular Energy of Universe, possessing Active Intellect or Thinking Capacity to learn Laws of Nature and control them! And Evil is ordinary, material Energy of mind, with no connection to Thought, just Stupid Cyclic Homeostasis like any other material energy of universe. It is Evil because its activity is devastating to Energy of Spirit of Intellect; for it is parasite sucking resources of energy of Spirit!

— Good! Thank you, Augustine! You know I love your «Civitas Dei» the best!

— Now, what inferences we can derive from these premises as definitions of Good and Evil? You are welcome, Descartes!

— It is apparent, Jesus! From these definitions of Good and Evil we can sum up the following.

In case, if we in concert with materialists assume that nothing beyond matter exists, there are no room left for notions of Good and Evil, of Virtue and Vice, of Grace and Sin, of Right and Wrong. There is no room left for notions of Truth and Morals in other words!

It is only in case we assume altogether with Pythagoras, Plato and Socrates that Matter or material world is only projection of Intellect or World of Ideas, when Space for Truth and Morals emerges. We need, in other words, to know clearly that there is Intellect as primary substance of laws of Nature in foundation of material world. And material world, as creation of Intellect! Two worlds: world of Intellect, the Maker, and world of matter, the product of Intellect!

Only in this case, discussion of Good and Evil, Truth and Lie, Virtue and Sin acquires any meaning! Otherwise it is nonsensical.

— Good! This is why all of us, angels, feel indebted to your philosophy of dualism! Thank you, Rene Descartes!

— Indeed, Collapse of our Church begins with Collapse of true philosophy of Plato, Augustine, Aquinas, Descartes, Leibnitz, Spinoza! Now, have materialists any Proofs of their philosophy? Any? Moreover, was not the so called philosophy of agnosticism and skepticism exposed many times as absurdities?

— Here, in our classes on Grand Battle with Evil, we are not concerned with theory of our Fight. I don't ask you to give me refutations of materialism or validation of metaphysics of Intellect. I only ask you to remember yourself, and to convey to your disciples that First Thesis of our War on Evil is Thesis of Metaphysics of Intellect: Intellect as laws of nature in foundation of material world! Space and Time of Intellect versus Space and Time of material world (matter)! Two worlds, not parallel (for intellect is form of matter, and matter is staff of Intellect), but Crossed in perpendicular! And symbol

of Christianity is thus perfect symbol of these two crossed worlds: world of Intellect and physical world of matter.

2. LAWS OF NATURE (OR LAWS OF ENERGIES) AS INTELLECTUAL FRAMEWORK OF UNIVERSE

— How are we to distinguish between World of Intellect and World of Matter? — asked Jesus again. — Albert Einstein, you are welcome!

— My Dear Sir, — said Einstein, — It was Plato who taught all of us to distinguish between these two worlds. And yet, his definition of both lacked in precision. Indeed, we cannot divide them as «world of things» and «world of ideas of things». And Aristotle was right here in his critics. But we surely can divide them as World of material Energies (matter) and World of Laws of those energies (Intellect). I endeavored to express this idea in my multiple articles on scientific deity: idea that God is Intellect, and as such He is Laws of natural energies.

— Leibnitz?

— Yes, Sir! My philosophy on monads as pieces of spirit now clears up! Each monad being Laws of Nature of some Energy! It was my guess that material world consists from pieces of spirit! And here we are: we discover with Discovery of Psychic energy that laws of nature are laws of many natural energies!

— Good, Einstein! Good, Leibnitz! That's true! Now we have to sum up all these for our practical purpose. That is to say for our War on Evil.

— So we shall stress the fact that there are causations, causative relations, or Laws of Nature in foundation of Universe! This is our direct inference from existence of two worlds, from intellectual dualism of metaphysics. And this is the very Ground of our practical Battle with Evil! No Battle with Evil without thesis on Laws of Nature as Laws of energies as intellectual form of our world! — said Leibnitz.

— Bravo, Leibnitz, — continued his Classes Jesus, — Now, what two big errors we owe to our most treasured members, Gilbert Chesterton and Bertrand Russell?

— I know both, — said G. Chesterton. — Mine is that of accepting philosophy of my fundamental theoretical enemy — Hume's skepticism. Admitting Hume's denial of Laws of Nature I was forced to engage «dogmas of orthodoxy» as solid knowledge of permanent truth! This was my big mistake! Only Laws of Nature (as laws of natural energies) can be such solid knowledge of eternal truth! Dogmas of first revelations are but immature primitive information for «infant's mind» as Spinoza putted this. Bertrand Russell's mistake was of another sort, and it was his daughter Katherine Tait who exposed it to the world with responsibility and honesty her father would be proud with. He also referred to Hume's scepticism and altogether with Hume denies Laws of Nature and especially laws of human mind, repudiating thus absolute ethics. But, unlike Chesterton's resort to dogmas of Christian orthodoxy, he altogether dismisses any solid knowledge, and thus any scientific control of Energy of Spirit!

— Bravo, Chesterton! I love all your books except this little error on substituting Laws of Nature by Dogmas of Orthodoxy! — said Jesus. — I love your desperate desire for Truth, Russell, and your success in educating it to your children, except this error on conceiving Truth possible without Laws of Nature! There is no Truth, no Science, No intelligence and Thought without Laws of nature! This is the first of all first thesis you have to comprehend! This is beginning of our theory and of our practice! No Laws of Nature — no Truth, for truth is capacity to learn Laws of Nature by Thinking! Nor it is possible Science or Thought without Laws of Nature! For both are capacity to learn causations!

3. KINGDOM OF HEAVEN AS LOVE TO TRUTH; NOT TRUTH OF LOVE

— Now all of us can clearly envisage that my Sermon on Kingdom of Heaven has been Sermon on Love to Truth and not Truth of Love! For Revelation of Axial Age and Revelation of Christianity as proceeding of that of Axial Age was Revelation on Space of Intellect as foundation of material world. Laws of Nature, Science, Scientific control of natural energies, Energy of Spirit as exercise of Scientific control — all these comes altogether with Revelation of Space of Intellect.

Love as passion is physical staff of psychic energy. And as such it is changeable. Love is how men feel gravitation of energy of Spirit to the world, to brethren, and to knowledge. But in cases, when fundamental law of psychic energy — law of conservation of force — is disturbed, Love suffers transformation; and from energy of gravitation to the agreeable objects it is transforming into energy of repellent. That is to say transforms from Love to Hate. In such cases as when men of material energy try to exercise their physical control as violence and treachery, lie and robbery over Love of men of energy of Spirit. In These cases Loves to good brethren transforms to Hate to men of material energy with physical control.

This also means that Love is primary form of energy of Spirit: to Hate men have to accumulate energy of Love, to spend it on hate. If energy of hate exceeds resources of energy of love, like in cases with schizoid mind, Field of Force of Intellect will explode and produce psychosis of schizophrenia. Psychosis thus is result of explosion of energy of spirit — the only resource of life and sanity of every man.

— Thus, Love cannot be the truth of Revelation of Gospels. Love is physical form of energy of Spirit when it is healthy and undisturbed. But it can take forms of Hatred in cases it is attacked by some inimical energy, like material energy of some men. The Truth of Revelation is Truth of Space of Intellect in foundation

of material world: the truth of laws of nature on the one hand and human thought on the other hand as two sides of Intellect: passive intellect and active intellect, meeting in act of knowledge!

— This was my pivotal idea in Sermon on Kingdom of Heaven, — said Jesus! — Many Thanks to Great Saint Augustine, to Great Thomas Aquinas for having noticed this and putting every effort to convey this Scientific Revolution to the people!

E. Trubezkoy, «City of God by Augustine»:

> «Principle of love is far from being the central idea of Augustine's doctrine. His essential principle is not love, but order and universal law. Love from this point of view is not relation of God to a man; it is merely manifestation of eternal divine law in particularities».

G. K. Chesterton, «Thomas Aquinas»:

> «Anyhow, it is but natural that Augustine and Aquinas, Bonaventure and Duns Scotus, all the doctors and the saints, should draw nearer to each other as they approach the divine units in things; and that there should in that sense be less difference between them in theology than in philosophy. It is true that, in some matters, the critics of Aquinas thought his philosophy had unduly affected his theology. This is especially so, touching the charge that he made the state of Beatitude too intellectual, conceiving it as the satisfaction of the love of truth; rather than specially as the truth of love.
> …It is true that he did not himself contribute anything concrete in the experiment or detail of physical science; in this, it may be said, he even lagged behind the last generation, and was far less of an experimental scientist than his tutor Albertus Magnus. But for all that, he was historically a great friend to the freedom of science. The principles he laid down, properly understood, are perhaps the best that can be produced for protecting science from mere obscurantist persecution. For instance, in the matter of the inspiration of Scripture, he fixed first on the obvious fact, which was forgotten by four furious centuries of sectarian battle, that the meaning of Scripture is very far from self evident and that we must often interpret it in the light of other truths. If a literal interpretation is really and flatly contradicted by an obvious fact, why then we can only say that the literal interpretation must be a false interpretation. But the fact must really be an obvious fact. And unfortunately, nineteenth century scientists were just as ready to jump to the conclusion that any guess about nature was an obvious fact, as

> were seventeenth-century sectarians to jump to the conclusion that any guess about Scripture was the obvious explanation. Thus, private theories about what the Bible ought to mean, and premature theories about what the world ought to mean, have met in loud and widely advertised controversy, especially in the Victorian time; and this clumsy collision of two very impatient forms of ignorance was known as the quarrel of Science and Religion. That for him the process was logical and not biological, was concerned with philosophy rather than science, does not alter the essential idea that he believed in beginning at the bottom of the ladder. But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries. He could hardly, as the common phrase goes, say fairer than that. If the matter had been left to him, and men like him, there never would have been any quarrel between Science and Religion. He did his very best to map out two provinces for them, and to trace a just frontier between them».

B. Russell, «History of western philosophy»:

> «The Kingdom of Heaven. Other-worldliness is a conception which Jews and Christians, in a sense, share with later Platonism, but it takes, with them, a much more concrete form than with Greek philosophers. The Greek doctrine — which is to be found in much Christian philosophy, but not in popular Christianity — was that the sensible world, in space and time, is an illusion, and that, by intellectual and moral discipline, a man can learn to live in the eternal world, which alone is real. The Jewish and Christian doctrine, on the other hand, conceived the Other World as not metaphysically different from this world, but as in the future, when the virtuous would enjoy everlasting bliss and the wicked would suffer everlasting torment. This belief embodied revenge psychology, and was intelligible to all and sundry, as the doctrines of Greek philosophers were not».

— My Dear Disciples, we are about to finish our today's lessons. Who is up to make conclusion and sum up the Scientific Formula How to Rout Evil of today's Lesson?

— Let me, Jesus, — asked him Tesla Thinikashvili, — as far as I can see, we may state the Scientific Formula of today's Lesson as following:

— Divine Revelations of Axial Age begins altogether with capacity of emerging energy of Spirit to Think and to feel Conscience. Those Revelation were help of Deity to mankind to acquire control of their Energy of Spirit as Energy of Intellect and Ethics, when time arrived. «Kingdom of Heaven is at hand» says Gospels, which means that energy of Spirit of mankind emerges from obscurity to the light of active life.

— This Revelation is Revelation on two worlds — world of Intellect and world of matter, produced by that Intellect. It is only God who belongs entirely to world of Intellect. It is all the rest of universe which belongs to the world of matter. And it is only humankind, which belongs to both world, for God bestowed to humankind capacity to Think, active intellect, capable to learn and control laws of energies of nature. This is why Cross is perfect symbol of humankind — it belongs to both worlds.

— Thus Humankind thus stays in special relation to the outer word: it is not equal part of it, for it is material energies. While Humankind is energy of Intellect (Spirit), and possess capacity to rule the universe through control of laws of material energies.

— From this special position of Mankind to the universe begins his mortal fight with material energy of his own mind — Field of Force of Egosystem. This Battle of energy of Spirit with material energy of mind is called Moral Fight of Good with Evil, because material energy is functioning at cost of destruction of energy of Spirit.

— Both energies of psyche (spiritual and material) work on Law of conservation of force of psyche. For energy of Spirit it is Scientific control which secures law of conservation of force of mind; for material energy it is physical control which secures law of conservation of force of mind. Thus, scientific control is in foundation of energy of Spirit; and physical control is in foundation of energy material energy.

— Therefore, to ruin energy of Spirit we have to ruin Scientific control. That is to say, to creat false philosophy, like scepticism of nowadays, that there is no truth, no causations, no laws

of nature, no science. And leave thus people without knowledge of laws of nature, without due education. This is grand way to Absolute Victory of Evil of material energy of physical control.

— This is why beginning our lessons on How to Rout Evil, we are beginning from warning: BEWARE ANY PHILOSOPHY WHICH AIMS TO DESTRUCT SCIENTIFIC CONTROL! Which aims to deny laws of nature! To deny truth! It will destroy your energy of spirit and make you easy prey of Evil!

SCIENTIFIC FORMULA TWO. START YOUR BATTLE WITH EVIL FROM YOUR OWN MIND

1. Distinguish between Religion and Magic. Religion is our First Knowledge on Laws of Psychic Energy, discovered in Revelations of Axial Age.

2. Gospel as Sermon on Fighting one's own Material Energy (Evil)

3. Distinguish between True Honor of Energy of Spirit and False Vainglory of material Energy.

4. Satire is Laughter of Energy of Spirit at False Vainglory of Ego of material Energy.

5. Put to test purity of your Spirit (Soul) from Ego of material energy

1. DISTINGUISH BETWEEN RELIGION AND MAGIC

Religion is our First Knowledge on Laws of Psychic Energy, discovered in Revelations of Axial Age.

— I am so grateful to Renan for his wonderful book «Life of Jesus»! Welcome to our Second Lesson, Friends! I have been waiting you! Reading hundredth time Renan's «Life of Jesus». Why no one of you, friends, did not noticed the great impact of the book on study of history of Christianity?

— Thank you so much, Jesus! — said Renan. — What it is exactly you mean?

— I mean your emphasis, dear Ernest Renan, on Gospel as Sermon of «Pure Religion»! Thank You so much! For this is absolute truth! Distinction of Christianity from both ancient creeds — that of Gentiles and that of Judaism — is its being «pure

religion» in sense of being philosophy of pure morality, philosophy of ethics and pure conscience.

— Yet, my Dear Renan, I have to concede that it was not me, who was first to introduce this kind of «pure religion» to the world, — said Jesus radiantly. — I agree with you when you mention Great Revolution of Hebrew Prophets in History of Israel with this regard. Yes, impact of both Isaiah, Amos, Jeremiah, Micha, Zaharia and others was great, I don't object. And yet, impact of Plato's «Republic» and impact of great Roman school of Stoics (Seneca, Epictetus, Chrysostom, Persius, Juvenal, Mark Aurelius) was by no means the miner one.

— The truth is, my dear Renan, that both, Judaism and Gentile's culture had this doubleness dividing in two opposite branches: war between prophets and Pharisee in Judaism and war between Heathen Olympic Mythology and Platonic Stoics in Gentile's culture.

— This was War between Magic mentality of material energy and Energy of Spirit in both cultures. Christianity emerged as legitimate baby of wedding of two healthy branches of both wars: alliance of Judah Prophets and of Platonic Stoics.

— The metaphor on wedding between cultures we owe to you Arnold Toynbee, but all the rest of you, my dear disciples, have noticed the fact that Christianity appeared as synthesis between these two healthy branches of two different cultures. You Renan, and you Schweitzer, and you Bertrand Russell. And David Strauss, and you Trubezkoy, and you, my dear Merezhkovsky, all of you did not forget to mention the fact in your writings.

— Now, drawing outlines of our Formulas, we have only to emphasis the fact that both healthy branches, which we obtained integral in Christianity, constitutes the thing which called Religion. It is not «pure religion», it is just Religion. Because «religion of rites» is not «impure religion» — it is merely magic; it is not religion!

— «Religion of rites» or «impure religion» must be thus those two unhealthy, ill branches of Antique culture and Judaism, which

had been in mortal war with «Pure Religion of morality» until victory of Christianity!

— The burning ashes of that war you can see in Gospel in my Hatred to Pharisee, — said again Jesus.

Matthew 23

> 27 Woe unto you, scribes and Phari
> sees, hypocrites! for ye are like unto
> whited sepulchres, which indeed
> appear c beautiful outward, but are
> within full of dead men's bones, and
> of all d uncleanness.
> 28 Even so ye also outwardly appear
> righteous unto men, but within ye
> are full of hypocrisy and iniquity.

— Purpose of this Lesson is to state this lucid, plain Formula, to deliver all of you from confusion on extricate notions of «pure religion» and «impure religion». Christianity is called «pure Religion» because it is full realized philosophy of morality as waged war to Evil, after attempts of Judah Prophets and Platonic Stoics. Such philosophy of morality is the only thing we can term «religion» because Revelation of Religion was Revelation of Laws of Psychic Energy.

— And on the contrary, what is called «religion of rites» or «not pure religion» is not religion at all. It is remnants of Magic mentality of savages, who still knew nothing on Energy of Spirit and Kingdom of Heaven of Intellect.

— Religion begins with revelation of Axial Ages and means Knowledge on human mind as Psyche of two antagonist Energies: Good energy of Spirit and Evil material energy, parasite, devouring intelligent and divine Spirit. «Religion» is our First knowledge on Human Mind as laws of Psychic Energy, registered in Plato's Republic, in Revolution of Hebrew Prophets and realized in Christianity.

— Knowledge on Psychic Energy is Knowledge on God; For Energy of Spirit is Energy of Intellect, and thus Divine energy

of Thought, of Scientific control, bestowed only to Humankind. This is why we should not wonder that First knowledge on Psychic energy we got through divine Revelations. Nor should we be amazed that development of our knowledge we got as Science in Discovery of Psychic Energy. For Deity is Intellect, and Kingdom of Heaven, available for us, is Space of Intellect or intellectual framework of universe in laws of nature (laws of natural energies).

— Thus, make not mistake. It is Religion versus Magic, and not Pure Religion versus Religion of Rites!

E. Renan, «The Life of Jesus»:

> «The great Master of those who take refuge in this ideal paradise is still Jesus. He was the first to proclaim the kingship of the spirit; the first to say, at least by his actions, «My kingdom is not of this world.» The foundation of true religion was indeed his work: after him, all that remains is to develop it and make it fruitful. «Christianity» has thus become almost a synonym of «religion.» All that is done outside the great and good Christian tradition is destined to be barren. Jesus founded the religion, as Socrates founded the philosophy, and Aristotle the science, of humanity. There was philosophy before Socrates, science before Aristotle. Since Socrates and since laid. Aristotle, philosophy and science have made immense progress; but all has been built on the foundation which they In the same way, religious thought had, before Jesus, traversed many revolutions; since Jesus, it has made great conquests; but nevertheless men have not improved, and will not improve, upon the essential idea which Jesus created; once and for all he decided the real meaning of pure worship.
>
> …It was however Jesus alone who proclaimed the principle effectively. Never has there been any one less a priest than Jesus, never a greater enemy to forms, which stifle religion under the pretext of protecting it. …The vain ceremonial of devotees, the outward display of strictness which trusted to punctiliousness for salvation, had in him a mortal enemy. He cared little for fasting.
>
> …The priest, by very reason of his office, ever urges men to the public sacrifice of which he is the appointed minister; he discourages private prayer, which is a means of dispensing with his services. We should seek in vain through the Gospel for one religious rite recommended by Jesus.
>
> ….Ablutions and over-subtle distinctions between pure and impure things found in him a pitiless opponent: «Not that which entereth into the mouth,» said he, «defileth the man; but that which proceedeth out

> of the mouth, this defileth the man.» …Jesus saith unto her, Woman, believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father.
> ….But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth.» On the day when he said these words he was truly Son of God. For the first time he gave utterance to the saying upon which will rest the edifice of eternal religion. He founded that pure worship, not of one faith and not of one land, which all men lofty of soul will practise till the end of time».
> …This sublime being, who, day by day, still presides over the destiny of the world, we may call divine, not in the sense that Jesus has absorbed all divinity, or has been identical with it, but in the sense that Jesus is he who has caused his fellow-men to make the greatest step towards the divine. Mankind in its totality offers to view an assemblage of low and egoistic beings only superior to the animal in that their selfishness is more reflective. But from the midst of this uniform vulgarity there are columns rising towards heaven and bearing witness to a nobler destiny. Jesus is the highest of these columns which show to man whence he comes and whither he must go. In him was concentrated all that is good, all that is lofty in our nature. He was not sinless; he conquered these same passions that we fight against, no angel of God comforted him save his own good conscience; no Satan tempted him save that which every man bears in his heart».

2. GOSPEL AS SERMON ON FIGHTING ONE'S OWN MATERIAL ENERGY (EVIL)

— Now, we can say boldly that we have deciphered Renan's term on «pure religion». Indeed, I admit that my Sermon was Sermon on Laws of Psychic Energy, namely on Fight of Energy of Spirit with Evil as Material Energy, which every person possesses as original sin — continued Jesus his Lecture

— I know that many of my critics blamed me for hate to the world and to the biological body of humans. But this was entirely erroneous, because my battle was fought against material Energy of psyche (mind), not against biological body.

— My War was waged to Field of Egosystem to put it in modern words of Discovery of Psychic Energy, — said Jesus, — and not against the rest of material world. Because it is material

energy of mind which is Evil for humans, being parasite, which works havoc for energy of Spirit. Not any other material energy of universe can be defined as Evil for Humankind.

— Hence my Sermon was on Evil of Field of Egosystem, or on Evil of material energy of mind. I will endeavor to demonstrate this now.

— First of all, my appeal to get rid from Self was gravely misunderstood in this respect. Naturally, I meant to get rid from Field of Egosystem of material energy, from False Ego, to put it in terms of Discovery. I cannot and did not mean to get rid from your True Self, which is Energy of Spirit! For all my Sermon was on growth and preservation of Energy of Spirit, as you know! And what is Soul, what is mind, what is Self of human being if not his Spirit?

— This is the key to somewhat equivocal phrase of Gospel:

Mark 8:

> 34 Whosoever will come after me, let him a deny
> himself, and take up his cross, and follow me.
> 35 For whosoever will save his life
> shall lose it; but whosoever shall
> lose his life for my sake and the
> gospel's, the same shall save it.
> 36 For what shall it profit a man,
> if he shall a gain the whole world,
> and lose his own soul?

— It is apparent, that person cannot to lose and to save his life simultaneously. Thus, this phrase has sense only in the case if we are talking on two different lives: life of material energy of Ego and life of energy of spirit of true self (soul). Then its meaning clears up immediately: he who will lose his Ego of material energy following my sermon will save his eternal life of energy of spirit, his true self and his true life.

— My dear Chesterton! I love your defense of my Theory of Psychic Energy in your famous and genius Orthodoxy! These words explain everything out. Thank you! And many thanks to your

brother Cecil for stressing another of your brilliant observations on reducing Ego to zero as conditions of fullest enjoyment of life! Indeed, I did not prohibit enjoying life when I insisted on abolishment of Ego! I meant true and full enjoyment of life through obtaining health and force of energy of spirit! Energy of Spirit of Divine Space of Intellect!

G.K. Chesterton, «Orthodoxy»:

> «One can hardly think too little of one's self.
> One can hardly think too much of one's soul»

Cecil Chesterton, "G.K.Chesterton, a criticism»:

> «Nothing can be truer and more vividly expressed than his defense of Christian virtue of humility:
> «Heretics»: «Now, the psychological discovery is merely this, that whereas it had been supposed that the fullest possible enjoyment is to be found by extending our ego to infinity, the truth is that the fullest possible enjoyment is to be found by reducing our ego to zero»

— Of other Christian writers I shall single out such great philosophers like Spinoza (Ethics) and Seren Kierkegaard (Wherther Or, Sickness unto death! — They deserve your acclamations. Both of them managed it brilliantly to exhibit that Ego is «satanical obstinacy against God» (Kierkegaard), disease and weakness of material energy (temporal Self opposed to eternal Self of Spirit by Kiekegaard). That haughtiness and violence of sadomasochism of material energy is disaster not only for environment, but first and foremost for man himself. And both insisted that Ego is product of stupidity and ignorance. Thus, both described Energy of Spirit (Soul of Ture Self, Eternal Self) as Love to God Intellect, and as Great Power of human Genius, His Health and Grace, produced by Divine Thought of humankind.

— Now, it is needless to numerate names of great scientists of humanistic psychology, followers of Christian philosophers like Spinoza and Kierkegaard, and Plato too can be easily identifies as Christian writer as Trubezkoy says on his essay on Plato and Aristotle. All of them kept referring to these honorable authors

in their works, while distinguishing between False Ega as disease of mind and True Self as energy of intellect, spirit, power and good health: Karl Jung, Erich Fromm, A. Maslow, K. Horney, K. Rodgers, A. Adler, G. Allport, V. Frankl, and others.

— Famous passage on prohibition of adultery is not hate to biology of men. It is hate to Cyclic homeostasis of physical control of material energy, which consists of two gravitations: Superior Ego-protection (Narcissism) and Inferior Ego-protection (Inlovesickness) and produces relations of sadomasochism (command — subjection). It is this Cyclic Homeostasis of material energy of psyche which abuses biology of men through overindulgence in sexual intercourse, through debauchery and profligacy of all kinds. And it is this Cyclic Homeostasis of physical control of material energy of psyche, which works havoc for any serious exertions of men in attempt to concentration of his powers of thought and conscience. Through this unity of two cyclic homeostasis of two material energies — biological and psychical — sexual intercourse, innocent for animals- becomes hell of seduction into abyss of Satanism of material energy for men with active Ego. This is why it is wise to take any precautions against biological intercourse, and as Gospel says to confine all biological relations to one wife and one husband. Maslow's research confirms this considerations of Gospel.

MATTHEW 5:

> 28 But I say unto you, That
> whosoever looketh on a b woman to
> lust after her hath committed adul
> tery with her already in his heart.
> 29 And if thy right eye a offend thee,
> pluck it out, and cast it from thee:
> for it is profitable for thee that one
> of thy members should perish, and
> not that thy whole body should be
> cast into b hell.
> 30 And if thy right a hand offend
> thee, cut it off, and cast it from thee:
> for it is profitable for thee that one

of thy members should perish, and
not that thy whole body should be
cast into b hell.
John 6
63 It is the a spirit that quickeneth;
the flesh profiteth nothing: the
words that I speak unto you, they
are spirit, and they are life.

John 3

3 Jesus answered and said unto him, Verily, verily, I say unto thee,
Except a man be a born b again, he cannot see the kingdom
of God.
4 Nicodemus saith unto him, How can a man be born when he is old?
can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be a
born of b water and of the c Spirit, he can not d enter into the
kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the
Spirit is spirit.
7Marvel not that I said unto thee, Ye must be a born again

3. DISTINGUISH BETWEEN TRUE HONOR OF ENERGY OF SPIRIT AND FALSE VAINGLORY OF MATERIAL ENERGY

— Do you remember these words of Gospel on famous scene when Devil tried to seduce Son of Man?

Luke 4

6 And the devil said unto him, All
this a power will I give thee, and the
glory of them: for that is delivered
unto me; and to whomsoever I will
I give it.
7 If thou therefore wilt worship
me, all shall be thine.
8 And Jesus answered and said unto
him, Get thee behind me, Satan: for
it is written, Thou shalt a worship the

> Lord thy God, and him only shalt
> thou b serve.

— It was Renan and after him Tolstoy in his Four Gospels who have said that «no devil seduced Jesus except his own heart»! Indeed, this was my own fight with Evil inside me, for all of us has the one as original sin of material energy of Field of Egosystem.

— You understand of course that casting away Devil's «power and glory» does not mean to cast away True power and Glory! For Devil's «power and glory» is Violence (sadomasochism) and Vainglory of physical control of material energy, embodied usually in Leviathans of masters and slaves!

— Nay, on the contrary, casting away Devil's power and glory, Energy of Spirit cleanse thus its way to real Power and Glory of Church of Friendliness of Space of Intellect.

— Lets read the same chapter from Luke further to be ascertained that denial of false power and glory in gospel is meant to confirm true power and glory of Scientific control of Energy of Spirit:

Luke 4

> 14 And Jesus returned in the
> a power of the Spirit into b Galilee:
> and there went out a fame of him
> through all the region round about.
> 15 And he taught in their syna
> gogues, being glorified of all.
> 18 The a Spirit of the Lord is upon
> me, because he hath b anointed me
> to c preach the d gospel to the e poor;
> he hath sent me to heal the bro
> kenhearted, to f preach g deliverance
> to the h captives, and recovering of
> sight to the blind, to set at i liberty
> them that are bruised,
> 32 And they were astonished at
> his doctrine: for his word was with
> a power.
> 36 And they were all amazed, and

> spake among themselves, saying,
> What a word is this! for with authority and power he commandeth the
> a unclean spirits, and they come out.

— It is true that I have preached the end of Prince of this World, and the end of Leviathans of masters and slaves in Gospels. And therefore the end of wicked power and laughable vainglory of physical control of material energy! It is true that I had to overcome my own vainglory of my own Field of Egosystem in desert! But it is lie when they say, that I meant Energy of Spirit to be energy of cowards, slaves, of weak, miserable and poor! My poor are First with their treasures in Kingdom of Heaven!

— I never refused nor Power, nor Glory, neither Splendor, Grander and Wealth of Kingdom of Heaven! Yes, I meant what I said: they are not from this world! But you got me wrong again. That doesn't mean that «this world» implies «while you are living». I meant of course, material universe of material energies versus Space of Intellect of Laws of Nature. And thus Energy of Spirit as Energy of Thought (active intellect) and Scientific control with access to force of natural energies is «life not of this world». It is life of Spirit of Space of Intellect, Divine life of Metaphysics of Intellect! This is what I meant speaking on Christendom as of people «not from this world».

— Now it is obvious from Gospel that Energy of Spirit is Energy of Power, of Glory, of Honor, of Wealth of Kingdom of Heaven in its intellectual and ethical accomplishments in ruling material world through gift of Deity — through scientific control. «Lay your treasures in kingdom of heaven»! And Kingdom of Heaven is not life after death; Kingdom of Heaven is Church of friendliness in Space of Intellect.

Mark 13

> 25 And the a stars of heaven shall
> fall, and the powers that are in
> heaven shall be shaken.
> 26 And then shall they see the a Son
> of man coming in the clouds with

great power and glory.

E. Renan, «Life of Christ»:

«This expression, «Kingdom of God,» or» kingdom of heaven,» was, as we have said, already long familiar to the Jews. But Jesus gave it a moral sense, a social application, which even the author of the Book of Daniel, in his apocalyptic enthusiasm, had scarcely dared to perceive in it. He found that, in the world as it is, evil reigns supreme. Satan is «the prince of this world,» and everything obeys him. The kings slay the prophets. The priests and the doctors do not that which they command others to do; the just are persecuted, and the only portion of the righteous is weeping. The «world» is in a manner the enemy of God and his saints; but God will awaken and will avenge his saints. The day is at hand, for the cup of iniquity is filled. Righteousness will reign in its turn. A great and sudden revolution is to mark the advent of this reign of righteousness. The world will seem as it were reversed; the actual state being bad, to represent the future one need but conceive nearly the contrary to that which exists. The first shall be last. A new order of things will govern humanity. Now, good and evil are mixed like the tares and the good grain in a field. The master lets them grow up together; but the hour of violent separation will come.
A sweeping revolution, even extending to nature itself such was the fundamental idea of Jesus.
That indeed which distinguishes. Jesus from the agitators of his own time, and from those of all ages, is his perfect idealism. Jesus was, in some respects, an anarchist, for he had no idea of civil government. That government seemed, to him purely and simply an abuse. He spoke of it in vague terms, and as a man of the people with no idea of Every magistrate appeared to him a natural enemy of the people of God; he predicted that his disciples would be in conflict with the civil powers, without thinking for a moment that there was anything of which to be ashamed in this. But he never showed any desire to put himself in the place of the rich and the mighty. He desired to annihilate riches and power, but not to seize them for himself. He predicted that his disciples would suffer per secution and all manner of punishments; but never once did the thought of armed resistance manifest itself. The idea of being all-powerful by suffering and resignation, and of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus. Jesus was not a dualist, for to him every thing tended to a concrete realisation; he had not the least notion of a soul separated from the body. But he was a perfect idealist, matter being to him only the outward manifestation of the idea, and the real, the living expression

> of that which is invisible.
> A great social revolution, in which distinctions of rank would be dis solved, in which all authority in this world would be humiliated, was his dream. The world was not to believe him; the world was to put him to death at last. But his disciples were not to be of this world. They were to be a little flock of humble and simple folk, who would conquer by their very humility. The idea which has made «worldly» the anti thesis of «Christian» was fully justified in the thoughts of the Master»

4. SATIRE IS LAUGHTER OF ENERGY OF SPIRIT AT FALSE VAINGLORY OF EGO OF MATERIAL ENERGY

— Kierkegaard was first to draw attention to the comic nature of vainglory of Ego of material energy. Yes of course, there were all those famous satirists of Rome — Juvinal and Persius and Lucian, — but it was Kierkegaard, who wrote on satire as laughable ambitions of stupid material energy on power and glory. He conceived of Ego of material energy as of disease and «despair» to be cured only by removal of Ego and humility in obedience to Will of God (Laws of Nature, Scientific control)

S. Kierkegaard, «Sickness unto death»:

> «Commonly such a despairer is infinitely comic. Think of a self (and next to God there is nothing so eternal as a self), and then that this self gets the notion of asking whether it might not let itself become or be made into another…than itself. And yet such a despairer, whose only wish is this most crazy of all transformations, loves to think that this change might be accomplished as easily as changing a coat. For the immediate man does not recognize his self, he recognizes himself only by his dress, he recognizes (and here again appears the infinitely comic trait) he recognizes that he has a self only by externals. There is no more ludicrous confusion, for a self is just infinitely different from externals. When then the whole of existence has been altered for the immediate man and he has fallen into despair, he goes a step further, he thinks thus, this has become his wish: «What if I were to become another, were to get myself a new self?» Yes, but if he did become another, I wonder if he would recognize himself again! …It is impossible to represent truly this sort of despair without a certain admixture of satire. The comical thing is that he will talk about having been in despair; the dreadful thing is that after having, as he thinks,

> overcome despair, he is then precisely in despair. It is infinitely comic that at the bottom of the practical wisdom which is so much extolled in the world, at the bottom of all the devilish lot of good counsel and wise saws and «wait and see and «put up with one's fate» and «write in the book of forgetfulness» — that at the bottom of all this, ideally understood, lies complete stupidity as to where the danger really is and what the danger really is. But again this ethical stupidity is the dreadful thing».

— Now we have to state Law of conservation of force for both energies of mind. It is Law of conservation of force which drives men to feel «Good», when control of Law (physical for material energy, scientific for energy of spirit) indicates «force, power». And it is still Law of conservation of force which drives men to feel down, «bad», when control of Law indicates «weakness».

— But what is «force and weakness» or «plus and minus» in energetic terms differ for each energy. For Ego of material energy «Force» means satisfaction of vainglory: upper layers of social ladder, dominance over others willpower, satisfaction of envy and jealousy. Respectively to this definition of force as dominance over others, weakness is defined as «blows on Ego», as attempts to cast off men from upper layers of social ladder and «humiliate» them thus to the position of naught. Such «blows on Ego» are felt as «Insults», «blows on conceited vanity», bringing insufferable pain to men of material energy. This is «blows on physical control of law of conservation of force»; and insofar as this is essential law of psychic energy and physical control's function are to prevent «weakness» of Ego, such «insults» obtain bitter poignancy. This is why ordinary men destitute of spiritual culture, who exercise stupid emulation for upper layers of social ladder are easily «insulted» by each other to the state of sworn enemies. And this is why envy and jealousy reigns in such society, causing people to hate each other guts in their common «War for success».

— Satire of Juvinal in second century and satire of Kierkegaard assumed such behavior and such passions on «blows on Ego» to be laughable. For «Ego» is literally illusion of physical control

of alien dead energy, functioning at the expense of resources of intelligent and living true Self of energy of Spirit.

— Renan in «Life of Jesus» and Chesterton in «Everlasting Man» stressed the fact that Gospel is as well full of this kind of satire. Indeed, any sane man, talking on ambition of Field of Egosystem of material energy on «power and glory», cannot dispense with satire as Kierkegaard has justly noticed.

> «Whilst he accorded the great ones of the earth, who to him were representatives of power, an ironical respect, — says Renan in «Life of Jesus», — he established the supreme consolation recourse to the Father whom every man has in heaven and the true kingdom of God, which every
> man bears in his heart».

Renan, «Life of Jesus»:

> «Jesus always appealed to the delicacy
> of the moral sentiment. He was a disputant only when he argued against the Pharisees, his opponents forcing him, as nearly always happens, to adopt their tone. His exquisite irony, his sharp provocations, always struck home. They were everlasting stigmas, which have remained festering in the wound. This Nessus-shirt of ridicule, which for eighteen centuries the Jew, son of the Pharisees, has dragged in tatters after him, was woven by Jesus with divine skill. Masterpieces of fine raillery, their features are written in lines of fire on the flesh of the hypocrite and the false devotee. Incomparable features, worthy of a son of God! Only a god knows how to kill after this fashion. Socrates and Moliere Jerusalem. can but touch the skin. Jesus carries fire and rage to the very marrow»

— Now, all of you have heard many times critics blaming sermon of Gospel for preaching «love to enemies». Calm down, please, this was not Love to Enemies of God, that is to say to Satan Ego of Blasphemers. This was preaching Love to enemies of common people in their fight for «social success»: enemies of laughable «insults» of physical control. For there is no such thing, as Kierkegaard rightly observes, as «despair of Ego» or «tragedy of wretched Ego», because there is no such thing like

Ego! Physical control of material energy is Soap Bubbles of parasite energy, working while Ego as false object of control of law of conservation of force was not exposed! As soon as Knowledge and Education exhibit to mankind that Ego is parasite of alien dead energy, the Law of conservation of force of mind will abolish Field of Egosystem of material energy as disease and weakness.

Luke 6:

> 22 Blessed are ye, when men shall
> hate you, and when they shall
> separate you from their company,
> and shall reproach you, and cast
> out your name as evil, for the Son
> of man's sake.
> 27 But I say unto you which
> hear, Love your enemies, do good
> to them which hate you,
> 28 Bless them that curse you, and
> pray for them which despitefully
> use you.
> 29 And unto him that smiteth
> thee on the one cheek offer also the
> other; and him that taketh away
> thy cloak forbid not to take thy coat also.

5. PUT TO TEST PURITY OF YOUR SPIRIT (SOUL) FROM EGO OF MATERIAL ENERGY

— The great result to which Sermon of Gospel aims is Christian Church, as all of you know! And we managed to set up Grand Building of Father of the Church: St. Augustine, St. Ambrose, St. Gregory, St. Jerome! I am no less proud of Papal Revolution of XI century! — said Jesus again. — That was our true Christian Church! And that was test on capacity of Gospel to purge Ego of material energy from divine energy of Spirit of mankind! We proved the test positively! We created Church as Integral unit of human Spirit!

— For the ultimate result of all our efforts to purge Ego from Spirit will be Church of Friendliness: no Ego of material energy is capable to what Chesterton call comradeship or camaraderie in his books, to «honor of friendship» as putted it Spinoza in «Ethics». To create Church of Friendliness you need to exempt your energy of Spirit from dead material energy!

— Unfortunately, our victory was not to last. Papal Church collapsed under corruption due to magic language of Orthodox theology. Only science, as Thomas Aquinas predicted, could save Church. Now we have science, Discovery of Psychic Energy, which gives complete instruction in scientific language, in mathematical formulas How to cleanse energy of Spirit from material energy of physical control.

— And again it is our capacity to eventually erect the Church which will be our perfect test on effectiveness of our science. It is when all the envy and jealousy of «insults» as «blows on Ego» are exposed as laughable stupidity of barbarians destitute of primary education; it is when «war for success» of physical control is laughed down as disease and weakness pretending ambition for power and glory; it is exactly that time when energy of spirit cured from material energy will unite in integral alliance of Church of Friendliness

— And it is Philosophical Laughter, described by Chesterton and Maslow, Spinoza and Kierkegaard, Schelling and Mark Twain, which will be the unerring mark and sign of happy convalescence of Energy of Spirit from Ego and its insufferable pain on blows of conceited vainglory.

Chesterton, «Orthodoxy»:

> «In the old Christian pictures the sky over every figure is like a blue or gold parachute. Every figure seems ready to fly up and float about in the heavens. The tattered cloak of the beggar will bear him up like the rayed plumes of the angels. But the kings in their heavy gold and the proud in their robes of purple will all of their nature sink downwards, for pride cannot rise to levity or levitation. Pride is the downward drag of all things into an easy solemnity. One» settles down» into a sort of selfish seriousness; but one has to rise to a gay

> self-forgetfulness. A man «falls» into a brown study; he reaches up at a blue sky. It is really a natural trend or lapse into taking one's self gravely, because it is the easiest thing to do. It is much easier to write a good Times leading article than a good joke in Punch. For solemnity flows out of men naturally; but laughter is a leap. It is easy to be heavy: hard to be light. Satan fell by the force of gravity. Now, it is the peculiar honour of Europe since it has been Christian that while it has had aristocracy it has always at the back of its heart treated aristocracy as a weakness»

A. Maslow, «Motivation and personality»:

> «PHILOSOPHICAL, UNHOSTILE SENSE OF HUMOR
> One very early finding that was quite easy to make, because it was common to all my subjects, was that their sense of humor is not of the ordinary type. They do not consider funny what the average man considers to be funny. Thus they do not laugh at hostile humor (making people laugh by hurting someone) or superiority humor (laughing at someone else's inferiority) or authority-rebellion humor (the unfunny, Oedipal, or smutty joke). Characteristically what they consider humor is more closely allied to philosophy than to anything else. It may also be called the humor of the real because it consists in large part in poking flln at human beings in general when they are foolish, or forget their place in the universe, or try to be big when they are actually small. This can take the form of poking fun at themselves, but this is not done in any masochistic or downlike way. Lincoln's humor can serve as a suitable example. Probably Lincoln never made a joke that hurt anybody else; it is also likely that many or even most of his jokes had something to say, had a function beyond just producing a laugh. They often seemed to be education in a more palatable form, akin to parables or fables. On a simple quantitative basis, our subjects may be said to be humorous less often than the average of the population. Punning, joking, witty remarks, gay repartee, persiflage of the ordinary sort is much' less often seen than the rather thoughtful, philosophical humor that elicits a smile more usually than a laugh, that is intrinsic to the situation rather than added to it, that is spontaneous rather than planned, and that very often can never be repeated. It should not be surprising that the average man, accustomed as he is to joke books and belly laughs, considers our subjects to be rather on the sober and serious side. Such humor can be very pervasive; the human situation, human pride, seriousness, busyness, bustle, ambition, striving and planning can all be seen as amusing, humorous, even funny. I once understood this attitude, I thought, in a room full of «kinetic art,»

> which seemed to me to be a humorous parody of human life, with the noise, movement, turmoil, hurry and bustle, all of it going no place. This attitude also rubs off on professional work itself, which in a certain sense is also play, and which, though taken seriously, is somehow also taken lightly».

A.Maurois, «Aspects of Biography»:

> «Plato conceived of the human soul as perpetually drawn by two horses, one white and the other black, one dragging him up towards the highest, the other dragging him down to the lowest in his nature. For several centuries humanity was forced to forget the existence of the black charger. Perhaps our own age denies the existence of the white horse too lightly, but a good biographer, in my view, is one who can see both white and black and can show how a man who has this difficult pair to drive can succeed as well as fail»

SCIENTIFIC FORMULA THREE. DISTINGUISH BETWEEN METAPHYSICS OF INTELLECT OF ENERGY OF SPIRIT VERSUS IDEALISM OF HUBRIS-EGO

1. Metaphysics of Intellect of Energy of Spirit Versus Idealism of Hubris-Ego.

2. Idealism of Greek Tragedy Versus Metaphysics of Intellect of Platonism.

3. Distinguish between Chivalry of Energy of Spirit and Romance of Hubris-Ego

4. Confusion of notions of Chivalry and Romance in Vainglory of Don Quixotes

5. Confusion of notions of Chivalry and Romance in Wagnerism and Hitlerism.

1. METAPHYSICS OF INTELLECT OF ENERGY OF SPIRIT VERSUS IDEALISM OF HUBRIS-EGO

When we say «Metaphysics» we imply existence of some other world, separate in some aspect from physical world. When we say «Metaphysics of Intellect» we have evidence of that world beyond physical world as world of Intellectual Formulas in foundation of our material universe. We identify «otherness» of metaphysics as «form», «shape', «framework» of material universe. And apparently that this form can be only form of Intellect — Laws of Nature which drives the matter.

Thus, meaning of Metaphysics of intellect implies duality of Universe as Form of Intellect (laws of energies) and Substance of Matter (energies). All philosophies of rational metaphysics have

this meaning of duality of universe as Intellect and Matter. And when Plato or Spinoza say that there is only one true world — the world of Intellect as only real world — they still mean that our material Universe has duality of Form as Laws of Intellect and Substance as natural energies, though they may deny reality of material world.

I am endeavoring to propound that there is no Deity beyond Deity of Intellect, for Metaphysics of Intellect is the only conceivable world beyond physical world. When Bertrand Russell says in History of Western philosophy that «Kant invented metaphysics founded on morality» he is mistaken. For this phrase merely means that Kant conceded existence of some «God» because he admitted Law of Morality in himself. If that God was God of «laws of universe» — it was God of Intellect. But if it was some abstract «omnipotent power», like that of savages, worshipping almighty powers, it was as equivalent part of our material world as any other. It is not quantity of material force which makes it «metaphysical». It is quality to be driving force of the universe, to be its idealistic form, expressed in formulas of energies, — formulas which drive power of natural energies.

We have strictly distinguish between Metaphysics of Intellect as only real world beyond physical world and mere Idealism as Fancy of magic mentality or fictitious logic (formal logic, detached from facts of reality) on Omnipotent Material Powers. Such Fancy is inherent for magic mentality of Field of Ego-system, whose sensual reflection suggest data as quantitative abstraction of «force» in two antagonist figures: Ego («force of «me» — object of control of law of conservation of energy) and SuperEgo («force of world»). This last one, SuperEgo as reflection of «force of world» Migram Ego of savages see as «omnipotent power» of the environment. Conversely, Hubris Ego of schizoid mentality (fictitious intellect as formal logic) see «Ego» as «omnipotent force», because they use their formal logic to prove dominance of Ego over SuperEgo.

This is what is meant by «philosophy of Idealism» fairly often: schizoid formal logic on magic Field of Ego-system of material

energy. Obviously, that such «Idealism» has nothing to do with true Idealism of Metaphysics of Intellect. It is also called Romance. We shall preserve this last title for schizoid Idealism — Romance, to separate it from Metaphysics of Intellect.

It is exactly the case with Hubris Ego of philosophy of German Idealism, and I shall remind again words of C. Jaspers with this regard:

C. Jaspers, «The origin and goal of history»:

> «This kind of sham faith was bound to swing over to lack of faith. It is true that this philosophy unfolded in the particular, conceptions that can never be lost; it was one of the manifestations of human thought that possessed genius, and its speculative grandeur cannot be doubted. But the distrust of its world, which has erroneously spread to all German philosophy, is justified. Here the „hubris" and waywardness of genius became an unparalleled seduction. Whoever drunk of this potion became intoxicated, a promoter of ruin, through the fact that a spiritual firework of a high order caused loss of faith, which presupposes sobriety».

2. IDEALISM OF GREEK TRAGEDY VERSUS METAPHYSICS OF INTELLECT OF PLATONISM

In his famous book, «The Birth of Tragedy», Nietzsche has accomplished a very important task for Discovery of Psychic Energy; for he exhibited there in all evidence and precision the notion of Idealism of Greek Tragedy as Omnipotent Force of Ego of «Hero-God». This Omnipotent Ego of Hero besides appears to be irrational (hostile to any intelligent activity and knowledge), destitute of conscience and morality (which he many times underscored) and hostile to common men in his dead friendliness and ambition to be worshipped as God.

Legitimately this Omnipotent Ego of Hero (Idealism, Romance) is juxtaposed to Socrates — Platonic «Theoretical Ethical Man», whose Force of Ego, like of following Christians tend to Zero in obedience to Laws of Nature of God of Intellect and in denial of material energy of Field of Ego-system.

Thus, to great contribution of Nietzsche we shall ascribe this exposition of antagonism between Extreme Cult of Ego in Paganism versus Complete Denial of Ego in Metaphysics of Intellect by Plato and later by Christianity. Nietzsche, though he takes wrong side of Paganism, manages to set forth the question of this antagonism to its fullest pungency. Though he was not first in attempt to revive thus paganism: Erasmus in his «Moria» was first to praise Dionysus, Pagan Idol of Olympus as God of immorality and ignorance as opposed to wisdom and ethics of philosophers — Socrates, Plato, Marc Aurelius, Cicero. Nietzsche's singular contribution consists in his stressing the nature of Pagan Hero as Cult of Extreme Ego (Omnipotence of Ego in Fight of outer world), and magic (mysterious) character of that Almighty Force of Ego.

Nietzsche, «Birth of Tragedy»:

> «It is an indisputable tradition that Greek tragedy in its earliest form had for its theme only the sufferings of Dionysus, and that for some time the only stage-hero therein was simply Dionysus himself. With the same confidence, however, we can maintain that not until Euripides did Dionysus cease to be the tragic hero, and that in fact all the celebrated figures of the Greek stage — Prometheus, CEdipus, etc. — are but masks of this original hero, Dionysus. The presence of a god behind all these masks is the one essential cause of the typical» ideality,» so oft exciting wonder, of these celebrated figures. ...The one truly real Dionysus appears in a multiplicity of forms, in the mask of a fighting hero and entangled, as it were, in the net of an individual will.
>
> ....The suddenly swelling tide of the Dionysian then takes the separate little wave-mountains of individuals on its back, just as the brother of Prometheus, the Titan Atlas, does with the earth. This Titanic impulse, to become as it were the Atlas of all individuals, and to carry them on broad shoulders higher and higher, farther and farther, is what the Promethean and the Dionysian have in common. In this respect the yEschylean Prometheus is a Dionysian mask.
>
> ...The best and highest that men can acquire they obtain by a crime, and must now in their turn take upon themselves its consequences, namely the whole flood of sufferings and sorrows with which the offended celestials must visit the nobly aspiring race of man: a bitter

> reflection, which, by the dignity it confers on crime, contrasts strangely with the Semitic myth of the fall of man, in which curiosity, beguilement, seducibility, wantonness, — in short, a whole series of pre-eminently feminine passions, — were regarded as the origin of evil. What distinguishes the Aryan representation is the sublime view of active sin as the properly Promethean virtue, which suggests at the same time the ethical basis of pessimistic tragedy as fat justification of human evil — of human guilt as well as of the suffering incurred thereby.
> ...The substance of tragic myth is first of all an epic event involving the glorification of the fighting hero: but whence originates the essentially enigmatical trait, that the suffering in the fate of the hero, the most painful victories, the most agonising contrasts of motives, in short, the exemplification of the wisdom of Silenus, or, aesthetically expressed, the Ugly and Discordant, is always represented anew in such countless forms with such predilection, and pre cisely in the most youthful and exul> erant age of a people, unless there is really a higher delight experienced in all this? Here it is necessary to raise ourselves with a daring bound into a metaphysics of Art. I repeat, therefore, my former proposition, that it is only as an aesthetic phenomenon that existence and the world appear justified: and in this sense it is precisely the function of tragic myth to convince us that even the Ugly and Discordant is an artistic game which the will, in the eternal fulness of its joy, plays with itself».

Nietzsche, «The Birth of Tragedy»:

> «It was Euripides who fought this death-struggle of tragedy; the later art is known as the New Attic Comedy. In it the degenerate form of tragedy lived, on as a monument of the most painful and. violent death of tragedy proper.
> He who has perceived the material of which the Promethean tragic writers prior to Euripides formed their heroes, and how remote from their purpose it was to bring the true mask of reality on the stage, will also know what to make of the wholly divergent tendency of Euripides. Through him the commonplace individual forced his way from the spectators' benches to the stage itself; the mirror in which formerly only great and bold traits found expression now showed the painful exactness that conscientiously reproduces even the abortive lines of nature. Odysseus, the typical Hellene of the Old Art, sank, in the hands of the new poets, to the figure of the Graeculus, who, as the good-naturedly cunning domestic slave, stands henceforth in the centre of dramatic interest. What Euripides takes credit for in the

> Aristophanean» Frogs,» namely, that by his household remedies he freed tragic art from its pompous corpulency, is apparent above all in his tragic heroes.
> ...That Socrates stood in close relationship to Euripides in the tendency of his teaching, did not escape the notice of contemporaneous antiquity; the most eloquent expression of this felicitous insight being the tale current in Athens, that Socrates was accustomed to help Euripides in poetising. Both names were mentioned in one breath by the adherents of the» good old time,» whenever they came to enumerating the popular agitators of the day: to whose influence they attributed the fact that the old Marathonian stalwart capacity of body and soul was more and more being sacrificed to a dubious enlightenment, involving progressive degeneration of the physical and mental powers.
> ...Socrates, as an opponent of tragic art, did not ordinarily patronise tragedy, but only appeared among the spectators when a new play of Euripides was performed. The most noted thing, however, is the close juxtaposition of the two names in the Delphic oracle, which designated Socrates as the wisest of men, but at the same time decided that the second prize in the contest of wisdom was due to Euripides. Sophocles was designated as the third in this scale of rank; he who could pride himself that, in comparison with Eschylus, he did what was right, and did it, moreover, because he knew what was right. It is evidently just the degree of clearness of this knowledge^ which distinguishes these three men in common as the three» knowing ones» of their age».

Nietzsche,«Birth of Tragedy»:

> «In order to assign also to Socrates the dignity of such a leading position, it will suffice to recognise in him the type of an unheard-of form of existence, the type of the theoretical man, with regard to whose meaning and purpose it will be our next task to attain an insight ...Socrates, the dialectical hero in Platonic drama, reminds us of the kindred nature of the Euripidean hero, who has to defend his actions by arguments and counter- arguments, and thereby so often runs the risk of forfeiting our tragic pity; for who could mistake the optimistic element in the essence of dialectics, which celebrates a jubilee in every conclusion, and can breathe only in cool clearness and consciousness: the optimistic element, which, having once forced its way into tragedy, must gradually overgrow its Dionysian regions, and necessarily impel it to self-destruction — even to the death-leap into the bourgeois drama. Let us but realise the consequences of the

Socratic maxims: " Virtue is knowledge; man only sins from ignorance; he who is virtuous is happy ": these three fundamental forms of optimism involve the death of tragedy.

For the virtuous. hero must now be a dialectician; there must now be a necessary, visible connection between virtue and knowledge, between belief and morality; ...a profound illusion which first came to the world in the person of Socrates, the imperturbable belief that, by means of the clue of causality, thinking reaches to the deepest abysses of being, and that thinking is able not only to perceive being but even to correct it. This sublime metaphysical illusion is added as an instinct to science and again and again leads the latter to its limits, where it must change into art; which is really the end to be attained by this mechanism.

...He who once makes intelligible to himself how, after the death of Socrates, the mystagogue of science, one philosophical school succeeds another, like wave upon wave, — how an entirely unfore shadowed universal development of the thirst for knowledge in the widest compass of the cultured world (and as the specific task for every one highly gifted) led science on to the high sea from which since then it has never again been able to be completely ousted; how through the universality of this movement a common net of thought was first stretched over the entire globe, with prospects, moreover, of conformity to law in an entire solar system — he who realises all this, together with the amazingly high pyramid of our present-day knowledge, cannot fail to see in Socrates the turning-point and vortex of so-called universal history.

...Socrates is the archetype of the theoretical optimist, who in the above-indicated belief in the fathomableness of the nature of things, attributes to knowledge and perception the power of a universal medicine, and sees in error evil in itself. To penetrate into the depths of the nature of things, and to separate true perception from error and illusion, appeared to the Socratic man the noblest and even the only truly human calling: just as from the time of Socrates onwards the mechanism of concepts, judgments, and inferences was prized above all other capacities as the highest activity and the most admirable gift of nature. Even the sublimest moral acts, the stirrings of pity, of self sacrifice, of heroism, and that tranquility of soul, so difficult of attainment, which the Apollonian Greek called Sophrosyne, were derived by Socrates, and his like-minded successors up to the present day, from the dialectics of knowledge, and were accordingly designated as teachable».

Thus, «Birth of Tragedy» by Nietzsche completely justifies inference of G.K. Chesterton in «Heretics» on «Psychological Discovery» of Christianity as juxtaposition to Paganism in attitude towards Field of Ego-system of material energy: Cult of Omnipotent Ego as Hero-worship in Greek Paganism versus Denial of Ego in Platonism and Christianity on its way to Healthy Energy of Spirit.

Chesterton, «Heretics»:

> «The great psychological discovery of Paganism, which turned it into Christianity, can be expressed with some accuracy in one phrase. The pagan set out, with admirable sense, to enjoy himself. By the end of his civilization he had discovered that a man cannot enjoy himself and continue to enjoy anything else. Mr. Lowes Dickinson has pointed out in words too excellent to need any further elucidation, the absurd shallowness of those who imagine that the pagan enjoyed himself only in a materialistic sense. Of course, he enjoyed himself, not only intellectually even, he enjoyed himself morally, he enjoyed himself spiritually. But it was himself that he was enjoying; on the face of it, a very natural thing to do. Now, the psychological discovery is merely this, that whereas it had been supposed that the fullest possible enjoyment is to be found by extending our ego to infinity, the truth is that the fullest possible enjoyment is to be found by reducing our ego to zero».

3. DISTINGUISH BETWEEN CHIVALRY OF ENERGY OF SPIRIT AND ROMANCE OF HUBRIS-EGO

Chesterton knows better than anyone that notions of Pagan Idealism and Christian Chivalry are opposite and antagonistic to each other, as we have seen. Yet, even Chesterton used to confuse notions of «Romance» and «Christian Chivalry», though not in regard to Greek paganism.

We shall separate these notions as opposite notions of Hubris Idealism versus Metaphysics of Energy of Spirit, and distinguish between them as between notions of sharp antithesis.

Because, «Romance» as we can see from Camus' brilliant analysis of history of Nihilism is associated with Nietzschean

philosophy and got its development in Dandism and Nihilism. Camus stresses the fact that Romance is movement of Idealism, which «needs God» to opposed to it its own immorality to prove its negative power as equal or superior to God — the power of Satans.

Thus, opposition between «Ethical and Esthetical», between Morality and Science of Metaphysics of Intellect on one hand and Art of Hero-Worship on other hand, suggested by Nietzsche, is established in «actors of Dandism», starring their roles before the mirror of public — Theater of Nietzschean Greek Tragedy.

On this opposition between Ethical attitude of Christianity and Esthetical Attitude of Romance speaks also Kierkegaard in «Whether — Or» and in «Sickness unto Death». You need only to compare considerations of Camus and Kierkegaard with Nietzsche's considerations in foreword to «Birth of Tragedy».

A. Camus, «Rebel»:

> «Dandyism, of whatever kind, is always dandyism in relation to God. The individual, in so far as he is a created being, can oppose himself only to the Creator. He has need of God, with whom he carries on a kind of a gloomy flirtation. Armand Hoog rightly says that, despite its Nietzschean atmosphere, God is not yet dead even in romantic literature. Damnation, so clamorously demanded, is only a clever trick played on God. With this «everything is permitted» the history of contemporary nihilism really begins.
>
> …A baroque romantic, discovered by Raymond Queneau, claims that the aim of all intellectual life is to become God. This romantic is really a little ahead of his time. The aim, at that time, was only to equal God and remain on His level. He is not destroyed, but by incessant effort He is refused any act of submission. Dandyism is a degraded form of asceticism. The dandy creates his own unity by aesthetic means. But it is an aesthetic of singularity and of negation. «To live and die before a mirror»: that, according to Baudelaire, was the dandy's slogan. It is indeed a coherent slogan. The dandy is, by occupation, always in opposition. He can only exist by defiance. But an actor implies a public; the dandy can only play a part by setting himself up in opposition. He can only be sure of his own existence by finding it in the expression of others' faces. Other people are his mirror. He plays at life because he is unable to live it. He plays at it until he dies, except for the moments when he is alone and without a mirror. For the dandy,

> to be alone is not to exist. The romantics talked so grandly about solitude only because it was their real horror, the one thing they could not bear. That is why the heritage of romanticism was not claimed by Victor Hugo, the epitome of France, but by Baudelaire and Lacenaire, the poets of crime. «Everything in this world exudes crime,» says Baudelaire, «the newspaper, the walls, and the face of man.» Romanticism demonstrates, in fact, that rebellion is part and parcel of dandyism: one of its objectives is appearances. In its conventional forms, dandyism admits a nostalgia for ethics. It is only honor degraded as a point of honor. But at the same time it inaugurates an aesthetic which is still valid in our world, an aesthetic of solitary creators, who are obstinate rivals of a God they condemn. When the dandies fail to commit suicide or do not go mad, they make a career and pursue prosperity. Even when, like Vigny, they exclaim that they are going to retire into silence, their silence is piercing. If the romantic rebel extols evil and the individual, this does not mean that he sides with mankind, but merely with himself»

Nietzsche, «An attempt of self-criticizm», foreword to «Birth of tragedy»:

> «Already in the foreword to Richard Wagner, art — and not morality — is set down as the properly metaphysical activity of man; in the book itself the piquant proposition recurs time and again, that the existence of the world is justified only as an aesthetic phenomenon. Indeed, the entire book recognises only an artist-thought and artist-after thought behind all occurrences, — a» God,» if you will, but certainly only an altogether thoughtless and unmoral artist-God, who, in construction as in destruction, in good as in evil, desires to become conscious of his own equable joy and sovereign glory
>
> Here, perhaps for the first time, a pessimism» Beyond Good and Evil» announces itself, here that» perverseness of disposition» obtains expression and formulation, — a philosophy which dares to put, derogatorily put, morality itself in the world of phenomena, and not only among» phenomena " (in the sense of the idealistic terminus technicus], but among the» illusions,» as appearance, semblance, error, interpretation, accommodation, art.
>
> Perhaps the depth of this antimoral tendency may be best estimated from the guarded and hostile silence with which Christianity is treated through out this book, — Christianity, as being the most extravagant burlesque of the moral theme to which mankind has hitherto been obliged to listen. In fact, to the purely aesthetic world-interpretation

> and justification taught in this book, there is no greater antithesis than the Christian dogma»

S. Kierkegaard, «Sickness unto death»:

> «This sort of despair is seldom seen in the world, such figures generally are met with only in the works of poets, that is to say, of real poets, who always lend their characters this «demoniac» ideality (taking this word in the purely Greek sense). Nevertheless such a despairer is to be met with also in real life. There is no merit in being in despair in a higher degree. Aesthetically it is an advantage, for aesthetically one has regard merely to strength; but ethically the more intense kind of despair is further from salvation than is the lower. In real life the sin of despairing of the forgiveness of sins is generally misunderstood, especially now that they have done away with the ethical, so that one seldom or never hears a sound ethical word. Aesthetic-metaphysically it is honored as a sign of a deep nature that one despairs of the forgiveness of sins This «Thou shalt ought to be a part of every definition of the religious; instead of which people have employed fantastically conceptions of God as an ingredient in human self-importance, so as to be self important over against God. As in political life one becomes important by belonging to the Opposition, and in the last resort may well wish that there should be a government so that one might at least have something to oppose; so in the last resort one does not wish to abolish God — if merely with a view to becoming still more selfimportant by being the Opposition. And all that which in the old days was regarded with horror as the expression of impious insubordination has now become spirited, the sign of a deep nature».

It is obvious from these definitions of Romance — Idealism as Conscious and Deliberate Hatred to Science (causations), Morality and Friendliness, that this is Field of Ego-system of material energy, which has nothing to do with Energy of Spirit.

Extreme Individualism of Pagan Hero-Worship stems from Cult of Omnipotent Ego. From definitions of that Hubris-Ego, given by Nietzsche and his adherents and followers, it is evident that they speak of Dead Thought, Dead Conscience and Dead Friendliness of Superior Ego-protection.

This Cult of Individualism of Hubris-Ego remains in western culture up to these days what is called Romance of Idealism. And

apparently this Cult of Individualism and Romance of Hero-worship has nothing to do with Chivalry as Christian philosophy of Metaphysics of Intellect and Cult of Church of Friendliness.

Nietzsche sings Chaos of Universal Wars of Irrational Wanton Willpowers of Omnipotent Egos! Christian Church of Augustine's Civitas Dei brings Order of Universal Natural Law and Manages to subjugate wanton willpower of «Princes» (physical control of material energy) to Scientific control of Energy of Spirit — to Natural Law of Church of Friendliness. This great victory of Medieval Church August Comte termed as «eternal glory of Catholic Church», and justifiably.

Chesterton says of Chivalry as following:

«Chivalry might be called the baptism of Feudalism. It was an attempt to bring the Justice and even the logic of the Catholic creed into a military system which already existed; to turn its discipline into an initiation and its inequalities into a hierarchy».

In that book on «Short History of England» Chesterton also emphasized the fact that Chivalry of Christianity was new «psychological climate» — climate contrary to wars of Ego for dominance, because of Cult of denial of Ego in favor of Energy of Spirit. This new psychological climate alone he envisages as due to sudden disappearance of slavery in Europe of Middle Ages.

> «and the vast system of slavery vanished. It was probably the widest work ever done which was voluntary on both sides; and the Middle Ages was in this and other things the age of volunteers. It is possible enough to state roughly the stages through which the thing passed; but such a statement does not explain the loosening of the grip of the great slave-owners; and it cannot be explained except psychologically. The Catholic type of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow».

It was not wars of errant knights for glory which constituted chivalry, maintains Chesterton in that book. It was that «psychological climate» of «Zero-Ego» of Church of Friendliness of Middle Ages which inspired chivalry, which, in his turn, inspired worship of Holy Land, — truly Holy for common men unlike

«princes of this world» and their Leviathans of sadomasochism of physical control.

> «But it is a huge historical error to suppose that the Crusades concerned only that crust of society for which heraldry was an art and chivalry an etiquette. The direct contrary is the fact. The First Crusade especially was much more an unanimous popular rising than most that are called riots and revolutions. The Guilds, the great democratic systems of the time, often owed their increasing power to corporate fighting for the Cross; but I shall deal with such things later. Often it was not so much a levy of men as a trek of whole families, like new gipsies moving eastwards. Their maps are more provocative than pictures. Their half-fabulous animals are monsters, and yet are pets. It is impossible to state verbally this very vivid atmosphere; but it was an atmosphere as well as an adventure. It was precisely these outlandish visions that truly came home to everybody; it was the royal councils and feudal quarrels that were comparatively remote. The Holy Land was much nearer to a plain man's house than Westminster, and immeasurably nearer than Runymede».

A. Toynbee, «Study of History»:

> «A church is militant on Earth for the purpose of winning This World for the Civitas Dei, and this means that a church has to deal with secular as well as spiritual affairs and to organize itself on Earth as an institution.... This early chapter of the history of Christianity was ominous for the spiritual prospects of a twentieth-century Westernizing world, because the worship of Leviathan, on which the early Christian Church had inflicted a defeat which had appeared to be decisive, had reasserted itself with the sinister emergence of a totalitarian type of state in which the Modern Western genius for organization and mechanization had been enlisted, with diabolic ingenuity, for the purpose of enslaving souls as well as bodies to a degree which had not been within the power of the worst intentioned tyrants of the past. It looked as if, in a modern Westernizing world, the war between God and Caesar might have to be waged again; and it looked as if, in that event, the morally honourable yet spiritually perilous role of serving as a church militant would once again fall upon Christianity.
> .....The Papal Respublica Christiana is unique among human institutions. Attempts to establish its character by analogies with institutions evolved in other societies reveal differences so fundamental that the supposed analogies turn out to be unprofitable.

It can best be described, in negative terms, as an exact inversion of the Caesaro Papal regime, against which it was a social reaction and a spiritual protest; and this description gives, better than any other, the measure of Hildebrand's achievement. In this despised and alien Rome Hildebrand and his successors succeeded in creating the master institution of Western Christendom. They won for Papal Rome an empire which had a greater hold on the human heart than the Empire of the Antonines, and which on the mere material plane embraced vast tracts of Western Europe beyond the Rhine and the Danube where the legions of Augustus and Marcus Aurelius had never set foot. This statesmanlike aloofness from secular and territorial ambitions was combined, in the Papal hierocracy at its zenith, with an energetic and enterprising use of the administrative gift which was the Byzantine legacy to Papal Rome. While in Orthodox Christendom this gift had been fatally applied to the tour deforce of putting substance into a resuscitated ghost of the Roman Empire and thereby crushing an adolescent Orthodox Christian Society under the incubus of an institution too heavy for it to bear, the Roman architects of the Respublica Christiana turned their administrative resources to better account by building a lighter structure, on a new plan, upon broader foundations. The gossamer filaments of the Papal spider's web, as it was originally woven, drew medieval Western Christendom together into an unconstrained unity which was equally beneficial to the parts and to the whole. These Papal conquests were partly due to the constitution of the Christian Republic whose frontiers the Popes were enlarging; for it was a constitution which inspired confidence instead of evoking hostility. It was based on a combination of ecclesiastical centralism and uniformity with political diversity and devolution; and, since the superiority of the spiritual over the temporal power was a cardinal point in its constitutional doctrine, this combination made the note of unity predominant without depriving the adolescent Western Society of those elements of liberty and elasticity which are the indispensable conditions of growth. Even in those Central Italian territories over which the Papacy claimed secular as well as ecclesiastical authority the twelfth-century Popes gave encouragement to the movement towards city-state autonomy. At the turn of the twelfth and thirteenth centuries, when this civic movement was in full f lood in Italy and when the Papal authority stood at its zenith over Western Christendom, a Welsh poet was «pointing out… how strange it was that the Pope's censure, which in Rome could not move trifles, was elsewhere making the sceptres of kings tremble' The victory of the Christian Republic was won by the Papal campaigns for the purification

> of the clergy from the two moral plagues of sexual incontinence and f inancial corruption, for the liberation of the life of the Church from the interference of secular Powers and for the rescue of the Oriental Christians and the Holy Places from the clutches of the Turkish champions of Islam. But this was not the whole of the Hildebrandine Papacy's work; for even in times of the severest stress the great Popes under whose leadership these «Holy Wars' were fought had a margin of thought and will to spare for works of peace in which the Church was displaying her finest self and exercising her most creative activity: the nascent universities, the new forms of monastic life and the mendicant orders. ...The creative spirits of the Roman Church who set themselves in the eleventh century to rescue our Western Society from a feudal anarchy by establishing a Christian Republic found themselves in the same dilemma as their spiritual heirs who are attempting in our own day to replace an international anarchy by a world order. The essence of their aim was to substitute spiritual authority for physical force, and the spiritual sword was the weapon with which their supreme victories were won».

Chesterton, «Short History of England':

> «But it is a huge historical error to suppose that the Crusades concerned only that crust of society for which heraldry was an art and chivalry an etiquette. The direct contrary is the fact. ... To give a list of English kings and parliaments, without pausing for, a moment upon this prodigious presence of a religious transfiguration m common life, is something the folly of which can but faintly be conveyed by a more modern parallel, with secularity and religion reversed. It is as if some Clericalist or Royalist writer should give a list of the Archbishops of Paris from 1750 to 1850, noting how one died of small-pox, another of old age, another by a curious accident of decapitation, and throughout all his record should never once mention the nature, or even the name, of the French Revolution
> ...Most of the mediaeval remains familiar to the modern reader are necessarily «late,» such as Chaucer or the Robin Hood ballads; but they are none the less, to a wiser criticism, worthy of attention and even trust. That which lingers after an epoch is generally that which lived most luxuriantly in it. It is an excellent habit to read history backwards. It is far wiser for a modern man to read the Middle Ages backwards from Shakespeare, whom he can judge for himself, and who yet is crammed with the Middle Ages. If this be true of Shakespeare, it is even truer, of course, of Chaucer. When the average reader turns to the " Canterbury Tales,» which are still as amusing as Dickens yet as

> mediaeval as Durham Cathedral, what is the very first question to be asked? ...It is almost necessary to say nowadays that a saint means a very good man. The materials of it were almost the same as those of labour and domesticity: it did not need the sword or sceptre, but rather the staff or spade. It was the ambition of poverty. Who was St. Thomas, to whose shrine the whole of that society is thus seen in the act of moving; and why was he so important? If there be a streak of sincerity in the claim to teach social and democratic history, instead of a string of kings and battles, this is the obvious and open gate by which to approach the figure which disputed England with the first Plantagenet. A real popular history should think more of his popularity even than his policy. And unquestionably thousands of ploughmen, carpenters, cooks, and yeomen, as in the motley crowd of Chaucer, knew a great deal about St. Thomas when they had never even heard of Becket. ...The place of Coeur de Lion in popular fable and gossip is far more like his place in true history. King Richard, as the typical Crusader, did make a momentous difference to England by gaining glory in the East, instead of devoting himself conscientiously to domestic politics in the exemplary manner of King John. The accident of his military genius and prestige gave England something which it kept for four hundred years, and without which it is incomprehensible through¬ out that period — the reputation of being in the very vanguard of chivalry. Chivalry might be called the baptism of Feudalism. It was an attempt to bring the Justice and even the logic of the Catholic creed into a military system which already existed; to turn its discipline into an initiation and its inequalities into a hierarchy».

Chesterton, «Short History of England»:

> «The mediaevals not only had self- government, but their self government was self- made. They did indeed, as the central powers of the national monarchies grew stronger, seek and procure the stamp of state approval; but it was approval of a popular fact already in existence. Men banded together in guilds and parishes long before Local Government Acts were dreamed of. Like charity, which was worked in the same way, their Home Rule began at home. The reactions of recent centuries have left most educated men bankrupt of the corporate imagination required even to imagine this. They only think of a mob as a thing that breaks things — even if they admit it is right to break them. But the mob made these things. An artist mocked as many-headed, an artist with many eyes and hands, created these masterpieces. And if the modern sceptic, in his detestation of the

democratic ideal, complains of my calling them masterpieces, a simple answer will for*the moment serve. It is enough to reply that the very word „“ masterpiece ” is borrowed from the terminology of the mediaeval craftsmen. But such points in the Guild System can be considered a little later; here we are only concerned with the quite spontaneous springing upwards of all these social institutions, such as they were. They rose in the streets like a silent rebellion; like a still and statuesque riot. In modern constitutional coun tries there are practically no political institutions thus given by the people; all are received by the people. There is only one thing that stands in our midst, attenuated and threatened, but enthroned in some power like a ghost of the Middle Ages: the Trades Unions. In agriculture, what had happened to the land was like a universal landslide. But by a prodigy beyond the catastrophes of geology it may be said that the land had slid uphill. Rural civilization was on a wholly new and much higher level; yet there was no great social convulsions or apparently even great social campaigns to explain it. It is possibly a solitary instance in history of men thus falling upwards; at least of outcasts falling on their feet or vagrants straying into the promised land. Such a thing could not be and was not a mere accident; yet, if we go by conscious political plans, it was something like a miracle. There had appeared, like a subterranean race cast up to the sun, something unknown to the august civilization of the Roman Empire — a peasantry. *At the beginning of the Dark Ages the great pagan cosmopolitan society now grown Christian was as much a slave's state as old South Carolina. By the fourteenth century it was almost as much a state of peasant proprietors as modern France. No laws had been passed against slavery; no dogmas even had condemned it by definition; no war had been waged against it, no new race or ruling caste had repudiated it; but it was gone. This startling and silent transformation is perhaps the best measure of the pressure of popular life in the Middle Ages, of how fast it was making new things in its spiritual factory. Like every¬ thing else in the mediaeval revolution, from its cathedrals to its ballads, it was as anonymous as it was enormous. It is admitted that the conscious and active emancipators everywhere were the parish priests and the religious brotherhoods; but no name among them has survived and no man of them has reaped his reward in this world. Countless Clarksons and innumerable Wilber- forces, without political machinery or public fame, worked at death-beds and confession's in all the villages of Europe; and the vast system of slavery vanished. It was probably the widest work ever done which was voluntary on both sides; and the Middle Ages was in this and other things the age

> of volunteers. It is possible enough to state roughly the stages through which the thing passed; but such a statement does not explain the loosening of the grip of the great slave-owners; and it cannot be explained except psychologically. The Catholic type of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow».

4. CONFUSION OF NOTIONS OF CHIVALRY AND ROMANCE IN VAINGLORY OF DON QUIXOTES

Byron, Don Juan

> «Had not Cervantes, in that too true tale
> Of Quixote, shown how all such efforts fail
> «Of all tales 'tis the saddest — and more sad
> Because it makes us smile: his hero's right
> And still pursues the right; — to curb the bad
> His only object, and 'gainst odds to fight
> His guerdon: 'tis his virtue makes him mad!»
> Cervantes smiled Spain's chivalry away;
> A single laugh demolish'd the right arm
> Of his own country»

And yet, despite all this apparent juxtaposition between Romance-Idealism of Pagan Hubris-Ego and Chivalry of Church of Friendliness and Natural Law, the former and the latter eventually got confused as we can observe from this extract from Byron's «Don Juan».

Because indeed Don Quixot of Cervantes was not the only «errant knight» which failed to understand the crucial distinction between chivalry and hero-worship, and contrived to make sports from Cult of Crusades as wars for glory of knights like Heroes of Greek Tragedies waged wars for their own Cult of Ego. All this is true altogether with truth on corruption and Fall of Catholic Church as leader of Christian world on its way to Civitas Dei by Augustine. And in both cases the same causes are to blame: lack of lucidity and clarity of mythological language of ancient Scriptures; the lack of scientific precision of laws of psychic

energy, which eventually loosened immature scientific control of energy of spirit.

What was particularly laughable in case with Don Quixote? Not his adherence to Christian Chivalry as Morality of Gospel, of course! It was attempt to make sports from morality of Gospel for winning Vainglory of Ego! For it is Vainglory of Ego which is subject of satire from the times of Juvenal and Lucian, Persius and Petronas. It is Hero-worship of Pagan Hubris-Ego, revived in German Idealism, as Jaspers says, which is subject of laughter of sober men of reason and conscience.

Kierkegaard in «Sickness unto death»:

> «The self is its own lord and master, so it is said, its own lord, and precisely this is despair, — says Kierkegaard in Sickness unto death», — However, by closer inspection one easily ascertains that this ruler is a king without a country, he rules really over nothing; So the despairing self is constantly building nothing but castles in the air, it fights only in the air. All these experimented virtues make a brilliant showing; for an instant they are enchanting like an oriental poem: such self-control, such firmness, such ataraxia, etc., border almost on the fabulous. Yes, they do to be sure; and also at the bottom of it all there is nothing. like Prometheus the infinite, negative self feels that it is nailed to this servitude»

And especially laughable must seem attempt to make sports for such Vainglory of Ego through Morality of Gospel, whose sermon was sermon on Denial of Ego and its vanity. Power of Chivalry is not Power of glory of individual errant knights. Power of Chivalry is War of Church of metaphysics of Intellect and Friendliness, waged to Leviathans of Sadomasochism, Leviathans of Physical control of Dead Thought, Conscience and Compassion. And this power of Chivalry is to be realized only through institutions of scientific control and communities of Christians, banded together in energy of spirit. Not through stupid individual warriors of iron sword.

5. CONFUSION OF NOTIONS OF CHIVALRY AND ROMANCE IN WAGNERISM AND HITLERISM

Nietzsche in «Birth of tragedy» and Nietzsche in «The case of Wagner» — is not the same Nietzsche as everybody knows.

«Birth of Tragedy» is panegyric to Wagner, his music and his opera as music of «revival of Dionysus tragedy», which Nietzsche estimates as greatest achievement of mankind. He blames Platonic Socrates for defeat of Dionysus tragedy and anticipates revival of «demon of Dionysus» altogether with «German spirit», which according to Nietzsche is embodied in Wagner's music. Civilization is sick with Socratic theoretical man and his Christian ethical brother, and only Wagner's revival of Dionysus tradition can bring about Health of Cult of Hero-worship inimical to Christian morality and platonic scientific mind.

His attitude changes to opposite position in regard to Wagner and his opera in «The case of Wagner». Now Nietzsche blames Wagner as composer of most morbid art one can conceive. And if Wagner is not declared to be an cause of degradation (decadence) of civilization, than at least he is one of most consummate decadents, exerting most pernicious influence on culture. And it is HIS IDEALISM AND ROMANCE which is to blame! Nietzsche at last understands that Idealism-Romance is not good thing, is not fine or sound thing. It is morbid, evil, mean thing, which has nothing to do with aristocracy of mankind as he conceived it before.

And he blames Wagner for his being Idealist and Romantic, and accuses him in unhealthy decadence because of this!

It honors Nietzsche that he finally managed to understand that Romance of Wagner is of wicked and morbid sort as all Romance of Field of Ego-system. But he failed again to indicate the right way out of his failure — the way to true Energy of Spirit as Metaphysics of Intellect of Chivalry! Instead, he hurls his thunderbolts on «all metaphysics and all idealism», messing up thus metaphysics of Energy of Spirit with Idealism of Hubris-Ego. He avows his hatred to all his previous «Idealism and

Metaphysics» in «Birth of Tragedy», and accuses Wagner in his romantic sickness. He summons young men to get rid of «Idealism and Metaphysics» and to follow his Zaratustra in his Cynical laughter of immoralist. And he fails to understand that his true error lies in confusing these two notions of sharp antithesis — Idealism and Metaphysics — in Oneness. Had he separated these two notions and sided with Metaphysics of Intellect as contrary to idealism of Romantic Hubris-Ego, he would have escaped his tragic madness and emerged triumphant in his just war against Wagner. But his choice was skepticism and materialism, and his fortune appeared failure.

Yet, his critizism on Wagner's music, Wagner's drama, Wagner's romance, and Wagner's wickedness remains to be of sharp perspicacity and profound insight. He is stupid naïve child in «Birth of Tragedy», singing dithyrambs to Wagner. And he is wise sage in «The case of Wagner», pointing him out as composer of morbid art, and morbidity of his art as Idealism-Romance of Hubris-Ego.

«What a clever rattlesnake!»

— As to what Goethe would have thought of Wagner? — Goethe once set himself the question, «what danger hangs over all romanticists — the fate of romanticists?» — His answer was: «To choke over the rumination of moral and religious absurdities.» In short: Parsifal.…»

Nietzsche, «The case of Wagner»:

> «The greatest event of my life took the form of a recovery. Wagner belongs only to my diseases.
> …And yet I was one of the most corrupted Wagnerites.… I was able to take Wagner seriously. Oh, this old magician! what tricks has he not played upon us! The first thing his art places in our hands is a magnifying glass: we look through it, and we no longer trust our own eyes — Everything grows bigger, even Wagner grows bigger.… What a clever rattlesnake. Throughout his life he rattled «resignation,» «loyalty,» and «purity» about our ears, and he retired from the corrupt world with a song of praise to chastity! — And we believed it all.…

— As to what Goethe would have thought of Wagner? — Goethe once set himself the question, «what danger hangs over all romanticists — the fate of romanticists?» — His answer was: «To choke over the rumination of moral and religious absurdities.» In short: Parsifal....

Atypical décadent who thinks himself necessary with his cor rupted taste, who arrogates to himself a higher taste, who tries [012] to establish his depravity as a law, as progress, as a fulfilment. And no one guards against it. His powers of seduction attain monstrous proportions, holy incense hangs around him, the mis understanding concerning him is called the Gospel, — and he has certainly not converted only the poor in spirit to his cause! I should like to open the window a little: — Air! More air! —

— Wagner increases exhaustion — therefore he attracts the weak and exhausted to him. Oh, the rattlesnake joy of the old Master precisely because he always saw «the little children» coming unto him!

I place this point of view first and foremost: Wagner's art is diseased. The problems he sets on the stage are all con cerned with hysteria; the convulsiveness of his emotions, his over-excited sensitiveness, his taste which demands ever sharper condimentation, his erraticness which he togged out to look like principles, and, last but not least, his choice of heroes and hero ines, considered as physiological types (— a hospital ward! —): the whole represents a morbid picture; of this there can be no doubt. Wagner est une névrose. Maybe, that nothing is better known to-day, or in any case the subject of greater study, than the Protean character of degeneration which has disguised itself here, both as an art and as an artist. In Wagner our medical men and physiologists have a most interesting case, or at least a very complete one. Owing to the very fact that nothing is more modern than this thorough morbidness, this dilatoriness and excessive irritability of the nervous machinery, Wagner is the modern artist par excellence, the Cagliostro of moderni ty. All that the world most needs to-day, is combined in the most seductive manner in his art, — the three great stimulants of exhausted people: brutality, artificiality and innocence (idiocy). Wagner is a great corrupter of music. With it, he found the means of stimulating tired nerves, — and in this way he made music ill. Enough! Enough! I fear that, beneath all my merry jests, you are beginning to recognise the sinister truth only too clearly — the picture of the decline of art, of the decline of the artist. The latter, which is a decline of character, might perhaps be defined provisionally in the following manner: the musician is now be coming an actor, his art is developing ever more and more into a talent for telling lies.

Was Wagner a musician at all? In any case he was something else to a much greater degree — that is to say, an incomparable histrio, the greatest mime, the most astounding theatrical genius that the Germans have ever had, our scenic artist par excellence. He belongs to some other sphere than the history of music, with whose really great and genuine figure he must not be confound ed. Wagner and Beethoven — this is blasphemy — and above all it does not do justice even to Wagner.... As a musician he was no more than what he was as a man, he became a musician, he became a poet, because the tyrant in him, his actor's genius, drove him to be both. Nothing is known concerning Wagner, so long as his dominating instinct has not been divined. Wagner was not instinctively a musician. And this he proved by the way in which he abandoned all laws and rules, or, in more precise terms, all style in music, in order to make what he wanted with it, i.e., a rhetorical medium for the stage, amedium of expression, a means of accentuating an attitude, a vehicle of suggestion and of the psychologically picturesque. In this department Wagner may well stand as an inventor and an innovator of the first order — he increased the powers of speech of music to an incalculable degree — he is the Victor Hugo of music as language, provided always we allow that under certain circumstances music may be something which is not music, but speech — instrument — ancilla dramaturgica.

Wagner's music, not in the tender care of theatrical taste, which is very tolerant, is simply bad music, perhaps the worst that has ever been com posed. When a musician can no longer count up to three, he becomes «dramatic,» he becomes «Wagnerian». ... The elementary factors — sound, movement, colour, in short, the whole sensuousness of music — suffice. Wagner never calculates as a musician with a musician's conscience, all he strains after is effect, nothing more than effect. And he knows what he has to make an effect upon!

Above all, no thoughts! Nothing is more compromising than a thought! But the state of mind which precedes thought, the labour of the thought still unborn, the promise of future thought, the world as it was before God created it — a recrudescence of chaos.... Chaos makes people wonder.... In the words of the master: infinity but without melody. In the second place, with regard to the overthrowing, — this belongs at least in part, to physiology. Let us, in the first place, examine the instruments. A few of them would convince even our intestines (— they throw open doors, as Handel would say), others becharm our very marrow. The colour of the melody is all-important here, the melody itself is of no importance. Let us be precise about this point. To what other purpose should we spend our strength? Let us be

characteristic in tone even to the point of foolishness! If by means of tones we allow plenty of scope for guessing, this will be put to the credit of our intellects. Let us irritate nerves, let us strike them dead: let us handle thunder and lightning, — that is what overthrows.... But what overthrows best, is passion. — We must try and be clear concerning this question of passion. Nothing is cheaper than passion! All the virtues of counterpoint may be dispensed with, there is no need to have learnt anything, — but passion is always within our reach! Beauty is difficult: let us beware of beauty!... And also of melody! However much in earnest we may otherwise be about the ideal, let us slander, my friends, let us slander, — let us slander melody! Nothing is more dangerous than a beautiful melody!

And now a last word of advice. Perhaps it covers every thing — Let us be idealists! — If not the cleverest, it is at least the wisest thing we can do. In order to elevate men we ourselves must be exalted. Let us wander in the clouds, let us harangue eternity, let us be careful to group great symbols all around us! Sursum! Bumbum! — there is no better advice. The «heaving breast» shall be our argument, «beautiful feelings» our advocates.

Do not let us forget that, when Hegel and Schelling were misleading the minds of Germany, Wagner was still young: that he guessed, or rather fully grasped, that the only thing which Germans take seriously is — «the idea,» — that is to say, something obscure, uncertain, wonderful; that among Germans lucidity is an objection, logic a refutation. Hegel is a matter of taste.... And not only of German but of European taste!... A taste which Wagner understood! — which he felt equal to! which he has immortalised! — All he did was to apply it tomusic — he invented a style for himself, which might mean an «infinity of things,» — he was Hegel's heir.... Music as «Idea.» —

And how well Wagner was understood! — The same kind of man who used to gush over Hegel, now gushes over Wagner, in his school they even write Hegelian.11 But he who understood Wagner best, was the Germany outhlet. The two words «infinity» and «meaning» were sufficient for this: at their sound the youth let immediately began to feel exceptionally happy. Wagner did not conquer these boys with music, but with the «idea»: — it is the enigmatical vagueness of his art, its game of hide-and-seek amid a hundred symbols, its polychromy in ideals, which leads and lures the lads. It is Wagner's genius for forming clouds, his sweeps and swoops through the air, his ubiquity and nullibiety — precisely the same qualities with which Hegel led and lured in his time! — I have mentioned the sphere to which Wagner belongs — cer tainly not to the history of music. What, however, does he mean

> historically? — The rise of the actor in music: a momentous event which not only leads me to think but also to fear. In a word: «Wagner and Liszt.» Never yet have the «up- [033] rightness» and «genuineness» of musicians been put to such a dangerous test. It is glaringly obvious: great success, mob success is no longer the achievement of the genuine, — in order to get it a man must be an actor! —
> But who is in any doubt as to what I want, — as to what the three requisitions are concerning which my wrath and my care and love of art, have made me open my mouth on this occasion? That the stage should not become master of the arts. That the actor should not become the corrupter of the genuine. That music should not become an art of lying.»

Interesting, that Saltykov-Schedrin also described Wagner's music as «destitute of conscience of musician». This is sober and just esteem of Wagnerism, given by Nietzsche. Now compare it with his ecstatic prophecy of «revival of Dionysus demon» in German music, where he placed Wagner in one row with Beethoven as musician. In this pompous and solemn prophecy Nietzsche predicted not only great success of Romantist Wagner, but also revival of Pagan Hubris-Ego in German culture of Hitlerism. And Simon Blackburn mentioned the fact in his essay on «Republic» of Plato, when pointing out, that «blitzkrieg» is inheritance of Pagan worship of «right of might», fought by Plato.

Nietzsche, «Birth of Tragedy»:

> «Let no one attempt to weaken our faith in an impending re-birth of Hellenic antiquity; for in it alone we find our hope of a renovation and puri fication of the German spirit through the fire- magic of music. What else do we know of amidst the present desolation and languor of culture, which could awaken any comforting ex pectation for the future? We look in vain for one of single vigorously-branching root, for a speck fertile and healthy soil: there is dust, sand, torpidness and languishing everywhere! Under such circumstances a cheerless solitary wanderer could choose for himself no better symbol than the Knight with Death and the Devil, as Durer has sketched him for us, the mail-clad knight, grim and stern of visage, who is able, unperturbed by his gruesome companions, and yet hopelessly, to pursue his terrible path with horse and hound alone. Our Schopenhauer was such a Durerian

knight: he was destitute of all hope, but he sought the truth. There is not his equal.

Yes, my friends, believe with me in Dionysian life and in the re-birth of tragedy. The time of the Socratic man is past: crown yourselves with ivy, take in your hands the thyrsus, and do not marvel if tigers and panthers lie down fawning at your feet. Dare now to be tragic men, for ye are to be redeemed! Ye are to accompany the Dionysian festive procession from India to Greece! Equip yourselves for severe conflict, but believe in the wonders of your god

Tragedy absorbs the highest musical orgasm into itself, so that it absolutely brings music to perfection among the Greeks, as among ourselves; but it then places alongside thereof tragic myth and the tragic hero, who, like a mighty Titan, takes the entire Dionysian world on his shoulders and disburdens us thereof; while, on the other hand, it is able by means of this same tragic myth, in the person of the tragic hero, to deliver us from the intense longing for this existence, and reminds us with warning hand of another exist ence and a higher joy, for which the struggling hero prepares himself presentiently by his de struction, not by his victories.

We have approached this condition in the most striking manner since the reawakening of the Alexandro — Roman antiquity in the fifteenth century, after a long, not easily describable, inter lude. Our opinion of the pure and vigorous kernel of the German being is such that we venture to expect of it, and only of it, this elimina tion of forcibly ingrafted foreign elements, and we deem it possible that the German spirit will reflect anew on itself. Perhaps many a one will be of opinion that this spirit must begin its struggle with the elimination of the Romanic element: for which it might recognise an external preparation and encouragement in the victorious bravery and bloody glory of the late war, but must seek the inner constraint in the emulative zeal to be for ever worthy of the sublime protagonists on this path, of Luther as well as our great artists and poets. But let him never think he can fight such battles without his household gods, without his mythical home, without a «restoration» of all German things! And if the German should look timidly around for a guide to lead him back to his long-lost home, the ways and paths of which he knows no longer — let him but listen to the delightfully luring call of the Dionysian bird, which hovers above him, and would fain point out to him the way thither»

SCIENTIFIC FORMULA FOUR. «DEAD EGO» AS TRAGEDY OF GREECE

1. Nietzsche's praise of Tragedy of Greece.
2. Destructive power of Hubris-Ego. Antique Hubris-Ego as Broken Cyclic Homeostasis of Physical control of material energy.
3. Distinguish between «Dead Ego» of Schizoid Mentality (Hubris-Ego) and Dead Conscience and Thought of Satan-Ego

1. NIETZSCHE'S PRAISE OF TRAGEDY OF GREECE

Ernest Renan, Arnold Toynbee, G.K. Chesterton, B. Russell, A. Schweitzer and others — all of them understand origin of our civilization on the whole from three resources: Judaism, Greek Philosophy and Roman Law.

Of Impact of Greece on our civilizations is said enough. No one can doubt its enormous contribution to what today is known as scientific western civilization.

And yet we can contend that History of Ancient Greece has been Tragedy. We cannot say that it was Failure, exactly because of its prodigious success in emerging of philosophy, science and art. But we feel righteous when asserting that history of ancient Greece was Tragedy of nation, perished in civic wars.

From this point of view — from the point of view of survival of the mankind, culture of Greece appears thus failure, for we can blame only that culture of Hubris Ego, which eventuated in wreckage of entire nation.

The key word to that devastating ruin of culture once blossomed is the word Tragedy, chosen by Nietzsche for praise of Greece. We have chosen the word with opposite intention:

to blame that Tragedy for Defeat of the nation — as grandiose defeat as once his triumphant pace through the world has been.

In «Birth of Tragedy», aiming to commend Tragic Theater as Cult of Hero-worship in Greece, Nietzsche postures an openly absurd objective, — to justify unjustifiable thing: to justify tragedy of nation. For this purposes he employs philosophy of Kant and Schopenhauer to explain death of heroes as Kantian «phenomenas» in order to find «metaphysical comfort» in Schopenhauer's «Primordial Being», which he suggests as unseen true reality where Judah's resurrection of deadmen is to be acquired. This is plain nonsense and he is compelled to admit that his praise of Tragedy, based on attempt to cook «metaphysical comfort» from false adjustment Schopenhauer's philosophy to his purposes, was stupid and therefore failed.

Nietzsche, «The Birth of Tragedy»:

> «Dionysian art, too, seeks to convince us of the eternal joy of existence: only we are to seek this joy not in phenomena, but behind phenomena. We are to perceive how all that comes into being must be ready for a sorrowful end; we are compelled to look into the terrors of individual existence — yet we are not to become torpid: a metaphysical comfort tears us momentarily from the bustle of the transforming figures. We are really for brief moments Primordial Being itself, and feel its indomitable desire for being and joy in existence; the struggle, the pain, the destruction of phenomena, now appear to us as something necessary, considering the surplus of innumerable forms of existence which throng and push one another into life, considering the exuberant fertility of the universal will».

Nietzsche, «An attempt of self-criticism», Foreword to Birth of Tragedy»:

> «You see which problem I ventured to touch upon in this early work? … How I now regret, that I had not then the courage (or immodesty?) to allow myself, in all respects, the use of an individual language for such individual contemplations and ventures in the field of thought — that I laboured to express, in Kantian and Schopenhauerian formula?, strange and new valuations, which ran fundament ally counter to the spirit of Kant and Schopen hauer, as well as to their taste! What, forsooth, were Schopenhauer's views on tragedy? «What gives " — he

> says in Welt als Wille und Vorstellung, II. 495 — «to all tragedy that singular swing towards elevation, is the awakening of the know ledge that the world, that life, cannot satisfy us thoroughly, and consequently is not worthy of our it attachment. In this consists the tragic spirit: therefore leads to resignation» Oh, how differently Dionysos spoke to me! Oh how far from me then was just this entire resignationism!»

For Nietzsche as for all Romanticists, the only felicities of Greek Tragedy remains «smile of Helena», which makes them «madly merry men, floating in sweet sensuality». Even Goethe, with all his avowed grave concerns on Romanticism, did not escape this platitude in second part of «Faust», which, I assume to be, altogether with Belinsky, nonsensical and thus his failure.

> «And so the spectator will perhaps stand quite bewildered before this fantastic exuberance of life, and ask himself what magic potion these madly merry men could have used for enjoying life, so that, wherever they turned their eyes, Helena, the ideal image of their own existence» floating in sweet sensuality,» smiled upon them».

Later, in his Foreword, Nietzsche again is compelled to admit his mistake on extolling Romantic Love as Highest Happiness, and again he fails to indicate real point of his mistake. He had messed up Idealism of Hubris Ego and Energy of Spirit of Metaphysics, and thus he lost clue of right train of thought.

Nietzsche, «An attempt of self-criticism», Foreword to «Birth of Tragedy»:

> «Let us imagine a rising generation with this undauntedness of vision, with this heroic impulse towards the prodigious, let us imagine the bold step of these dragon -slayers, the proud daring with which they turn their backs on all the effeminate doctrines of optimism, in order» to live resolutely» in the Whole and in the Full: would it not be necessary for the tragic man of this culture, with his self-discipline to earnestness and terror, to desire a new art, the art of metaphysical comfort, tragedy as the Helena belonging to him, and that he should exclaim with Faust: «And shall not I, by mightiest desire, In living shape that sole fair form acquire?»
> «Would it not be necessary? " ... No, thrice no! ye young romanticists: it would not be necessary! But it is very probable, that things may end thus, that ye may end thus, namely» comforted,» as it is written,

> in spite of all self- discipline to earnestness and terror; metaphysic ally comforted, in short, as Romanticists are wont to end, as Christians.... No! ye should first of all learn the art of earthly comfort, ye should learn to laugh, my young friends, if ye are at all determined to remain pessimists: if so, youwill perhaps, as laughing ones, eventually send all metaphysical com fort ism to the devil — and meta physics first of all!»

2. DESTRUCTIVE POWER OF HUBRIS-EGO. ANTIQUE HUBRIS-EGO AS BROKEN CYCLIC HOMEOSTASIS OF PHYSICAL CONTROL OF MATERIAL ENERGY

Emphasis on Duality, on Split of Antique Greece as Division between material energy of Hubris Ego (Dionysus culture) on the one hand and Energy of Spirit of Socrates and Plato on the other hand — this was great contribution of Nietzsche as historian into science of World History. Russian historians, especially Merezhkovsky in his multiple writings, have developed this discovery of Nietzsche.

Discovery of Psychic energy deals with this split of antique culture, strictly distinguishing between success of Socratic direction and failure of Dionysus direction (magic mentality of physical control of material energy). And this is the point where failed perspicacity of Nietzsche, who have assigned success of Ancient Greece to its failure and tragedy — to Dionysus direction («maybe Greece owes all its success to its madness»).

What is Hubris Ego from point of view of Energetics and Discovery of Psychic Energy?

It is broken cyclic homeostasis of physical control of material energy. This is why Hubris-Ego is dysfunctional and doomed to perish. Normal Cyclic Homeostasis (like that of Satan-Ego of Amorphous Serpents) is morbid, dead energy, which ruins living Energy of Spirit, but it still can last as dead material energy. It is another case with Hubris-Ego, because now both energies of mind — material as well as Energy of Spirit — are ruined.

In my previous English books on mechanism of collapse of cyclic homeostasis through mediation of fictitious intellect (formal logic torn from pacts of reality) I have said enough. The cause of collapse of cyclic homeostasis lies in interference of intellect into mechanisms of Ego-protection of physical control: formal logic proves superiority of Ego in some logical system and thus provokes collapse of Inferior Ego-protection as emotional gravitation of Inlovesickness. But for cyclic homeostasis both emotional gravitations — Superior Ego-protection and Inferior Ego-protection — are equally indispensable. Collapse of one of them produces collapse of physical control as cyclic homeostasis, and thus collapse of material energy of mind. As result we have both energies of mind ruined, — this is why Hubris-Ego is Tragedy of immature intellect of mankind, which doomed Greece on death.

Yet, not only positive power of Energy of Spirit, — that legacy of Socrates-Platonic philosophy we have, — but also Destructive power of Hubris-Ego have played its important role in World History.

It was August Comte, as everybody knows, who indicated period of Schizoid-Romantic mentality as period of Destruction. His terminology was another — he termed it «metaphysical period», to underscore his revulsion to metaphysics, and was mistaken in concert with Nietzsche (they both went mad on this ground). We shall not to repeat their mistakes, — to mess up Schizoid Romanticism and Metaphysics of Intellect of Healthy Spirit — this is why we apply our terminology to «period of destruction» — period of Schizoid Romanticism (Hubris-Ego).

In this Comte was right: Schizoid Hubris-Ego cannot construct, but it is great resource of destruction, and especially of destruction of Hierarchy of Sadomasochism of Leviathans! Famous democratic revolutions of Antiquity, in Greece and in Israel, — we both owe to broken cyclic homeostasis of Hubris-Ego, whose proud stable Superior Ego-protections of heroes cannot afford them any longer to submit to royal aristocracy of lords and their armies. Thus,

historical meaning of schizoid Hubris-Ego — was destruction of Leviathans of physical control of masters-slaves relations. Yet, conspicuous capacity to destruct Leviathans did not provide Hubris-Ego with capacity to build health community as Church of Natural law and Friendliness (Civitas Dei). For its Energy of Spirit was suffering under active material energy of Hubris-Ego. This is why true regime of antiquity was not democracy", but alternation between democracy and tyranny „democracy-tyranny' as manifestation of morbid duality of mind in energy of spirit under active schizoid Hubris-Ego.

> B. Russell says in «History of Western philosophy» on this point: «In Greece, revolutions were as frequent as formerly in Latin America. The oligarchs seem to have been vigorous fellows. In some cities, we are told, they swore an oath: „I will be an enemy to the people, and will devise all the harm against them which I can." Now-a-days, reactionaries are not so frank. ...In most Greek cities, and especially in those of Sicily, there was a constant conflict between democracy and tyranny; the leaders of whichever party was at the moment defeated were executed or exiled. Those who were exiled seldom scrupled to enter into negotiations with the enemies of Greece — Persia in the East, Carthage in the West».

3. DISTINGUISH BETWEEN «DEAD EGO» OF SCHIZOID MENTALITY (HUBRIS-EGO) AND DEAD CONSCIENCE AND THOUGHT OF SATAN-EGO

We already know that Satan-Ego of stable Superior Ego-protection of Cyclic homeostasis produces effect of Dead Thought, Dead Conscience and Dead Friendliness. That is to say Effect of «dead Energy of Spirit», or rather Effect of «dead object of control of Energy of Spirit — true Self».

We shall not confuse «Dead Energy of Spirit (thought and conscience) " with «Dead Ego», because in first case we have real tragedy of mortified by material energy (alien to men) human energy of thought and conscience. And in second case we have

only discomfort of broken physical control of that alien to men material energy. Phenomenon of «Dead Ego» means only that «object of control» of physical control of material energy of law of conservation of force is lost, — physical control signals to law of conservation of force of psyche that no hope to save the force of Ego — the object of control. This is energetic meaning of phenomenon, familiar to psychiatry as hyperesthesia of narcissism of schizoid mentality.

Indeed, to understand the pungency of pain of narcissist egoism in this case we have to bear in mind that Law of conservation of force is central driving law of both Fields of forces of energies of mind — spiritual as well as material. But «object of control, force and control of force» means various things for Energy of Spirit and material energy respectively.

For Energy of Spirit object of control is Spirit — that is to say Thought, Conscience and Compassion (Friendliness) of human living energy. Morality (Ethics) of Energy of Spirit is merely manifestation of Law of conservation of force of psyche, because for Energy of Spirit Force means unity of humankind in oneness — that is to say «object of control» or true Self is common for all sane humankind. It is perfectly expressed in «Art of Loving» by Fromm and in his «Man for himself» — genius insight! «to love you means to love me, and to love all men in you» — I am siting him by memory. «All sane men» of course, for insane men don't love anyone, especially themselves. And Fromm stressed this fact too: «egoism is not too much love to oneself, — he says, it is incapacity to love oneself». Yes, it is activity of alien material energy, which deceives energy of spirit through false object of control — absurdity of Ego.

What is Ego literally? Physical control of material energy shows to person sensual data of that person and outer world as two hostile forces: Force of Ego (picture of person) and Force of SuperEgo (picture of outer world). Of course, both pictures are false data, besides this is picture of person, and not person himself! Say, how can one's photo be equivalent to him?? And

when people assume their Ego as themselves they do like those savages who believe their photo to be themselves. Secondly, the pictures of person and world are entirely false, because physical data is always false — it is reflection of one piece of matter in another piece of matter, which has nothing to do on truth. Truth deals only with intellectual forms of energies, with laws of nature.

And this physical reflection shows some abstraction of quantitative force, absent in reality, as hostility between two amounts of that quantitative abstraction: degree of force of Ego against degree of that force of SuperEgo (outer world). This is where from «fear of supernatural forces» of magic mentality comes: this disproportion between weak little quantity of Ego and «omnipotent» all the rest degree of force» on the ground of juxtaposition between them produces «fear of supernatural omnipotent force». All this is product of Law of conservation of force of psyche, which for physical control of material energy cannot do better, and shows regular for material world picture with regular for material world means.

The thing is we are not material energy and Ego is not our true Self or even its true photo. Good photo is not ourselves and still it remains good photo. The Ego of physical control is not even good photo — it has nothing to do with our personality and our energy, except showing rightly the weakness of single person as opposed to the rest of world.

F. Schelling (Bonaventura), «Night Watches»:

> «And the masks turn in a mad swidance around me — around me, who am called man — and I reel in the midst of their circle, dizzy from the sight and endeavoring in vain to embrace one of the masks and tear the disguise from its true countenance; but they dance and only dance — and I, what shall I do in the circle? Who am I then, if the disguises should disappear? Give me a mirror, you carnival players, that I may once see myself — it's getting wearisome for me always to be looking only at your changing faces. You shake — what? Does no I stand in the mirror, when I step before it — am I only the thought of a thought, the dream of a dream — can you not help me to find my body, and will you always be shaking your bells, when I think they are

> mine? Hoo! It is indeed terribly lonely in the ego, when I clasp you tight, you masks, and I try to look at myself — everything echoing sound without the disappeared note — nowhere substance, and yet I see — that must be the Nothing that I see! — Away, away from the I — only dance on, you masks!
> …The death's-head is never missing behind the ogling mask, and life is only the cap and bells which the Nothing has draped around to tinkle with and finally to tear up fiercely and hurl from itself.
> I have not resisted the introduction of masks, for the more masks there are, one on top of the other, all the more fun it is to pull them off one after the other down to the penultimate satirical one, the Hippocratic, and the last fixed one, which no longer laughs or cries — the skull, hairless fore and a, with which the tragicomedian departs in the end. — I have also had nothing to object against verses; they are only a more comical lie, just as the cothurn is only a rather comical pomposity»

S. Kierkegaard «Sickness unto death»:

> «On the contrary, he lost himself, owing to the fact that this self was seen fantastically reflected in the possible. But the mirror of possibility is not an ordinary mirror, it must be used with the utmost precaution. For of this mirror it is true in the highest sense that it is a false mirror. That the self looks so and so in the possibility of itself is only half truth; for in the possibility of itself the self is still far from itself. In possibility, however, everything is possible. Hence in possibility one can go astray in all possible ways, but essentially in two. One form is the wishful, yearning form, the other is the melancholy fantastic — on the one hand hope; on the other, fear or anguished dread. Fairy-tales and legends so often relate that a knight suddenly perceived a rare bird, which he continues to run after, since at the beginning it seemed as if it were so very near — but then it flies off again, until at last night falls, and he has become separated from his companions, being unable to find his way in the wilderness where he now is. So it is with the possibility of the wish. Instead of summoning back possibility into necessity, the man pursues the possibility — and at last he cannot find his way back to himself. The individual pursues with melancholy love a possibility of agonizing dread, which at last leads him away from himself, so that he perishes in the dread, or perishes in that in which he was in dread of perishing.
> ….What the self now lacks is surely reality — so one would commonly say, as one says of a man that he has become unreal. But upon closer inspection it is really necessity the man lacks. What really is lacking is the power to obey, to submit to the necessary in oneself, to what may

> be called one's limit. Therefore the misfortune does not consist in the fact that such a self did not amount to anything in the world; no, the misfortune is that the man did not become aware of himself, aware that the self he is, is a perfectly definite something, and so is the necessary».
> However, while person remains unaware on two objects of control of law of conservation of force of psyche — two «me» in other words — he continues to suffer hard from «blows on Ego»: fear, envy, jealousy, «insults» on vainglory; and he continues often to act as cad and villain to prevent those «blows on Ego».

Yet, for normal cyclic homeostasis «blows on Ego» never ends as «Death of Ego», because submission of slavery does not mean «death of Ego» for them. Slavery of submission and Rapists of Violence — are normal relations of sadomasochism of cyclic homeostasis: it is two normal emotional gravitations of Narcissism (Superior Ego-protection) and Inlovesickness (Inferior Ego-protection), which compound normal cyclic homeostasis as physical control of sadomasochism of material energy. Of course, law of Force indicates Superior Ego-protection of narcissism as preferable, and yet Inlovesickness of slavery remains also a way of protection of Ego — Inferior Ego-protection, but not Death of Ego, not the end of protection of Ego by physical control. This is why such persons like baron Masoch prefer gravitation of Inlovesickness to narcissism and how men managed to seduce entire sex of female into Inlovesickness as preferable for them emotional gravitation. Yet, we must remember, that from sane point of view both emotional gravitations but sickness and madness of severe disease of mind.

It is another case with Hubris-Ego of schizoid intellect, whose formal logic had proved stable superiority of force of Ego over force of the rest of world — SuperEgo. To bring you appropriate instances let us to apply to Superman of Nietzsche or to Independent Ego of philosophy of Fichte. Perfect instance of insanity of «Idealism of Formal Logic» of Hubris'Ego gives brilliant with depth of insight chapter «The Maniacs» from Chesterton's «Orthodoxy» and Schelling's satire on German

Idealism in «Night Watches». I have only to make one little preservation on Chesterton's terminology: he termed his maniacs' formal logic — «rationality», and thus allowed confusion in. For there is nothing rational in formal logic of Hubris Ego, of course — it is merely employment of instrument of thought for goals far removed from intelligence, namely for physical control of material energy.

Chesterton, «Orthodoxy»:

> «And if great reasoners are often maniacal, it is equally true that maniacs are commonly great reasoners. The last thing that can be said of a lunatic is that his actions are causeless. If any human acts may loosely be called causeless, they are the minor acts of a healthy man; whistling as he walks; slashing the grass with a stick; kicking his heels or rubbing his hands.
>
> If you argue with a madman, it is extremely probable that you will get the worst of it; for in many ways his mind moves all the quicker for not being delayed by the things that go with good judgment. He is not hampered by a sense of humour or by charity, or by the dumb certainties of experience. He is the more logical for losing certain sane affections. Indeed, the common phrase for insanity is in this respect a misleading one. The madman is not the man who has lost his reason. The madman is the man who has lost everything except his reason. ….Now, speaking quite externally and empirically, we may say that the strongest and most unmistakable mark of madness is this combination between a logical completeness and a spiritual contraction.
>
> ….He understands everything, and everything does not seem worth understanding. His cosmos may be complete in every rivet and cog-wheel, but still his cosmos is smaller than our world. Somehow his scheme, like the lucid scheme of the madman, seems unconscious of the alien energies and the large indifference of the earth; it is not thinking of the real things of the earth, of fighting peoples or proud mothers, or first love or fear upon the sea. The earth is so very large, and the cosmos is so very small. The cosmos is about the smallest hole that a man can hide his head in. But the case is even stronger, and the parallel with madness is yet more strange. For it was our case against the exhaustive and logical theory of the lunatic that, right or wrong, it gradually destroyed his humanity. Now it is the charge against the main deductions of the materialist that, right or wrong, they gradually destroy his humanity; I do not mean only kindness, I mean hope, courage, poetry, initiative, all that is human.

….And I have described at length my vision of the maniac for this reason: that just as I am affected by the maniac, so I am affected by most modern thinkers. That unmistakable mood or note that I hear from Hanwell, I hear also from half the chairs of science and seats of learning to-day; and most of the mad doctors are mad doctors in more senses than one. They all have exactly that combination we have noted: the combination of an expansive and exhaustive reason with a contracted common sense. They are universal only in the sense that they take one thin explanation and carry it very far. But a pattern can stretch for ever and still be a small pattern. They see a chess-board white on black, and if the universe is paved with it, it is still white on black. Like the lunatic, they cannot alter their standpoint; they cannot make a mental effort and suddenly see it black on white. Take first the more obvious case of materialism. As an explanation of the world, materialism has a sdrt of insane simplicity. I thas just the quality of the madman's argument; we have at once the sense of it covering everything and the sense of it leaving everything out… Of course it is not only of the materialist that all this is true. The same would apply to the other extreme of speculative logic. There is a sceptic far more terrible than he who believes that everything began in matter. It is possible to meet the sceptic who believes that everything began in himself He doubts not the existence of angels or devils, but the existence of men and cows»

Bertrand Russell, «Power»:

«Human life being a perpetual interaction between volition and uncontrollable facts, the philosopher who is guided by his power impulses seeks to minimise or decry the part played by facts that are not the result of our own will. I am thinking now not merely of men who glorify naked power, like Machiavelli and Thrasymachus in the Republic; I am thinking of men who invent theories which veil their own love of power beneath a garment of metaphysics or ethics. The first of such philosophers in modern times, and also the most thorough-going, is Fichte. The philosophy of Fichte starts from the ego, as the sole existent in the world. It is obvious that a metaphysic such as Fichte's leaves no place for social duties, since the outer world is merely a product of my dream. Belief in race and nationalism is thus a psychologically natural outcome of a solipsistic philosophy — all the more since love of power obviously inspires the theory, and power can only be achieved with the help of others. All this is known as «idealism', and is considered morally nobler than a philosophy which admits the reality of the external world. The love of power is a part

> of normal human nature, but power philosophies are, in a certain precise sense, insane. The existence of the external world, both that of matter and that of other human beings, is a datum, which may be humiliating to a certain kind of pride, but can only be denied by a madman. Men who allow their love of power to give them a distorted view of the world are to be found in every asylum: one man will think he is the Governor of the Bank of England, another will think he is the King, and yet another will think he is God. Highly similar delusions, if expressed by educated men in obscure language, lead to professorships of philosophy; and if expressed by emotional men in eloquent language, lead to dictatorships. Certified lunatics are shut up because of their proneness to violence when their pretensions are questioned; the uncertified variety are give the control of powerful armies, and can inflict death and disaster upon all sane men within their reach. The success of insanity, in literature, in philosophy, and in politics, is one of the peculiarities of our age, and the successful form of insanity proceeds almost entirely from impulses towards power».

The special case with Hubris-Ego of schizoid mentality (formal logic, described by Chesterton) is that effect of «Dead-Ego», unavailable for normal cyclic homeostasis. «Logic Ego-protection» — whatever absurdity it may be from point of view of true intellect, dealing with reality — has its goal and its product the contrary picture of odds of forces of Field of Ego-system. We have examined above that picture of cyclic Homeostasis reflects too little Ego in war with too big, almost omnipotent SuperEgo, and thus picture of cyclic homeostasis generates «fear of supernatural forces», on which Levi-Bruhl expanded in his brilliant book on «Primitive mentality» of savages.

Picture of formal logic of schizoid Ego-protection brings Titans of Olympus and Nietzsche's Supermen's and Fichte's Gigantic Ego, lessening the force of outer world to the vanishing degree. Ego and SuperEgo of Field of Ego-system has changed thus their roles! Now Ego is gigantic and omnipotent and SuperEgo is toy in hands of Atlas and Titan of Greek Mythology.

F. Schelling (Bonaventura), «Night Watches»:

> «Monologue of the Insane World Creator from madhouse:

> Finally — and this was the worst — the speck fancied itself to be god and constructed systems in which it admired itself. By the devil! I should have le the doll uncarved! — What am I supposed to do with it now? — Allow it to hop about up here in eternity with its buffooneries? «Just look, Doctor, how wrathfully the fellow has plotted against the world,» I continued when the creator of the world finished. «It is almost dangerous for us other fools to have to tolerate this titan among us, for he has his consistent system just as well as Fichte's[2] and basically has an even smaller opinion of man than the latter, who only sunders him from heaven and hell, but in compensation compresses everything classic round about into the li le I (which any tiny boy can cry out), as into a pocket format. Anyone is capable now, if it please him, of drawing from his insignificant shell entire cosmogonies, theosophies, world histories, and the like, together with the li le images pertaining thereto. at is grand and splendid, of course; if only the format were not so small! Even Schlegel[3] has been aiming for smaller images, and I must confess that a great Iliad, issued in sixteenmo, will never suit me — that means packing the whole of Olympus in a nutshell, and the gods and heroes must either accommodate themselves to a reduced scale or break their necks without mercy!»

This inversion of odds of antagonist forces of physical control of material energy is the first mark of broken cyclic homeostasis by Schizoid (formal logic). The second consequence is Valor, Courage of Greek Hero-worship and Nietzschean Superman. It comes legitimately from the inversion of forces of Ego-system: now Boss is Ego, while SuperEgo is reduced to its creation and toy in his hands. This is why Leviathans of normal cyclic homeostasis is full of cowards with «fear of supernatural forces», which affords east model of slavery to procced. And this explains why western schizoid mentality produced cultures of Cult of Titans, fearless in their aspiration to subjugate the universe to their vainglory, to their mad Ego. The last attempt we all remember as madness of World War Two, the inspiration of German Idealism, in his unity with Nietzschean Dionysus bird.

All of them failed. The separate individuals and the entire cultures and nations. Leviathans endure up to this time, because they repose on normal cyclic homeostasis of material energy.

I don't intend to say that they are in the least better than mad civic wars of schizoid Hubris-Ego- on the contrary, destruction of Leviathans brought by Hubris-Ego provided our way to spiritual development. I am trying to convey the fact, that anyway, Hubris-Ego was doomed for defeat, because its both controls of law of force of psyche — scientific and physical — are broken. Leviathan of cyclic homeostasis have one of controls of law of force functioning — physical control. For my part, if I had to choose between functioning Leviathan and hell of wars of Hubris-Ego I wouldn't doubt a minute on option. Fortunately, we have better choice and not between bad and worse: we can choose health, order, peace, power, glory and divinity of Energy of Spirit and its Civitas Dei.

The third consequence of broken cyclic homeostasis of schizoid Hubris-Ego is that effect of «dead-Ego». «Poets» in their opposition to the Gods of Olympus, to the entire Universe, like Nietzschean Titans and Atlases, predictably broke their necks. Naturally, they challenge the world with their shameless aspiration to subjugate the world to their willpower, like Hitler, and world responses with legitimate indignation, removing the madmen.

In miner cases, Titans and Supermen are routed by their environment, failing to enforce their Titan's power. And unlike men of cyclic homeostasis always ready for obedience instead of command — all of them, schizoids of Hubris-Ego — feel this terrible for them adversity: Death of their Ego, Collapse of their physical control.

This phenomenon of schizoid mentality is well-known to psychiatry as «Hyperesthesia» of schizoid's narcissism. But you can see yourself that this is notion of degree, and quantity variations say nothing of the case. They say as if schizoids feel sharper than other men, while they feel in other way: they feel «Dead Ego» in point, where ordinary men of active material energy feel Inferior Ego-protection instead of Superior Ego-protection.

It was Ernest Kretschmer, German psychiatrist, who developed Kraepelin's classification of psychosis and suggested two main forms of non-organic psychosis: cycloids of manic depression and schizoids of hyperesthesia of narcissism. He stressed the fact of «non-cyclic» mental movement of schizoids as opposed to cycloids, and he also stressed the fact of their special pain from «blows on Ego» (hyperesthesia), unknown to cycloids, in his book «Body and Character». This special pain is reaction of physical control of law of force on effect of its object of control — «Dead Ego». This hyperesthesia produces another well-known phenomenon of schizoid mentality — autism. «Autism» as it is known to psychiatry, as fear of contacts with outer world stems thus from extreme bitterness of effect of «Dead –Ego».

But «autism» of schizoids is not essentially phenomenon of destroyed external contacts with outer world. It is only phenomenon of obvious autism. Because case with Leviathans of sadomasochism with relations of Violence-Slavery is first and essential instance of autism — hidden autism, because men seem to be communicating with each other, and even feel absolute dependence on each other, described by Fromm as dependence of sadomasochism relations in «Art of Loving». But still, and Fromm also underscored the fact, this kind of relations remains fictitious («fusion without integrity»). In energetic terminology this means that true energy of spirit of men remains separate while men continue to associate with each other through alien material energy, running between them (masks and destitution of sincerity).

F. Schelling (Bonaventura), «Night Watches»:

> «The poets are a harmless little folk, with their dreams and raptures and heaven full of Greek gods that they carry about with them in their fantasy. But they become wicked as soon as they presume to hold their ideal up to reality and then flail the latter angrily, when they should have nothing at all to do with it.
> ….And before me the stony gods stood as cripples without arms and legs; indeed, some even with missing heads; the most beautiful and glorious thing to which the human mask had ever developed itself, the whole heaven of a great sunken race, dug up again from Herculanum

and the bed of the Tiber as corpse and torso. An invalids' home of immortal gods and heroes, given shape amid a miserable humanity. e ancient artists who had conceived and formed these gods' torsos marched shrouded before my mind… Now a little dilettante among those present was clambering up with effort onto a Medici Venus without arms, his mouth puckered and almost in tears, in order, as it seemed, to kiss her behind, this being by acknowledgment the most artistically successful part of this goddess. It enraged me, because in this heartless time there is nothing I tolerate less than the grimace of enthusiasm to which so many faces can contort themselves, and I climbed angered onto an empty pedestal in order to waste a few words. «Young art brother!» — I addressed him. — » The divine backside is too elevated for you, and you cannot get up there, considering your puny stature, without breaking your neck! I speak out of human kindness, for I feel bad that you are trying to venture out of your depth under mortal danger. Since the fall, before which Adam, as is well known through the assurances of the rabbis, measured his hundred yards, we have become noticeably smaller and are shrinking more and more from age to age, so that one must gravely warn in our saeculum against all such neck-breaking a empts as the one in evidence is. What do you want anyway with this stone maiden, who at this moment would become an iron one for you if she were not missing genuine arms to clasp with? For with her restored ones there is no danger; they cannot even serve as a Berlichingen first and resemble only the wooden ones fastened on the bodies of shot-up soldiers. Oh friend, however much the art doctors of the newer period may heal and patch, they do not put the gods mutilated by malicious time, such as this torso lying here, back on their feet, so they will have to remain forever merely as invalids and emeriti retired here. Once when they still stood erect and had arms and thighs and heads, an entire great race of heroes lay at their feet in the dust; now the tables have turned and they lie in the ground, while our enlightened century stands upright.

…Panting, I climbed up into high Olympus and opened the entranceway; but instead of one tragedy that I had not expected, I found two of them,

…«Poor devil,» I said looking up to him, «I don't know whether I am supposed to take your apotheosis comically or seriously. …Here in the picture childhood still laughed around him, and he stood in spring's garden filled with closed flower buds after whose perfume he longed and which burst on him but as poisonous blooms and brought him death. I had to turn aside, shuddering, when I compared the copy, the

> smiling curly child's head, with the original of the present, the swaying Hippocratic face, which looked blackly and terribly like a Medusa's head into its own youth. He appeared to have cast his final glance upon the painting even in the last minute, for he hung turned toward it, and the lamp was burning close before it as before an altarpiece»

Now everybody knows that Ancient Greece fell prey of its own civic wars; exhibiting heroic resistance and epic valor to external enemy, it failed to reconcile its own citizens and thus suffered terrible wreckage. This

Church of Friendliness of Sane Energy of Spirit is contrary situation of unity of men. Such unity in honesty, justice, respect, admiration, creativity, compassion, conscience, rule of natural, scientific control was suggestion of Platonic Socrates «Republic», but Greece instead of adopting revelation of Socrates — executed him. Exactly like Pharisee in case with Jesus.

There is also third case of «unity» of normal physical control of Leviathan, founded on relations of robbers and slaves in homeostasis of Narcissism and Inlovesickness. This false «unity» should not deceive us. For it is cyclic homeostasis of alien material energy which function between men, while energy of people remains divided. Masks of Hypocrisy, «grey dirt» of ambivalent emotions, messed on fear of magic mentality, disability to candor and plotting against each other — this is manifestation of transfigured emotions of sane energy of spirit into channels of unity through morbid gravitations of narcissism and inlovesickness.

But we are concerned here with case of obvious autism of Hubris-Ego in its avowed war to outer world and disability to all contacts with it: including contacts through «unity» of cyclic homeostasis.

In following chapter I intend to develop this subject matter on effect of «Dead Ego» of schizoid mentality as real canvas of Greek tragedy, stripped from its Nietzschean Romanticism.

L. Klein in «Deciphered Iliad» professed already that Iliad as most famous of Greek tragedies is poem not of victory and

triumph, but poem of bitter rout of Achaeans. And that real subject matter of poem was by no means Trajan war — it was bitter for Greece theme of wars between Greek military leaders and later theme of civic wars and conflicts of Greek men, small and big conflicts of all levels.

L. Klein, «Deciphered Iliad»:

> «The heroic epic military defeats of nation remain attractive. Though Homer sings victorious glory to Greece in Trojan War, it is scarce have any relation to real historic defeat of Achaeans. But we have only to take Iliad or Odyssey and read it attentively. What is the finish of Iliad narrative? We cannot figure it out from the Homer's tale. Getting through the events of the story we share grave anticipations of Achaeans in forthcoming defeat. These anticipations can be understood only as accidently left remnants, traces of previous narrative of historical truth, lately transfigured in story of victory. Anticipations of imminent rout are so multiple, that we can easily discern an consistent system of considerations of all personages of Iliad — heroes, gods, fate.
>
> The heroic epic military defeats of nation remain attractive. All components of such composition we cn find also in epic on Trojan war. Achaeans waged war to Egypt, to Hittites, to Cypres, but it was Trojan war which finished with their defeat! And soon after that rout — Dark Ages of Greek history, epoch of great national catastrophe, when the very survival and preservation of nation was questioned. The bitter memories of shameful rout haunted attendants of expansion, forcing them again and again to return to the events of recent past, in their endeavoring to «mend» history at least in their tales.
>
> The subject matter of Iliad is not the War. The Trojan war in Homer's tale is merely foil and canvas. It was already in previous century that historians had pointed out the Achilles, the young leader of small kingdom, as main hero of the poem, — not Agamemnon, and not Menelaus. The plot of the poem is weaved around conflict of two Achaean leaders, Achilles and Agamemnon, during the Trojan war. The cause of conflict, its development and result — this is subject matter of the poem. The consequences of the conflict eventuated in adversity. The poem by no way is panegyric to the conflict, the poem on the contrary aims to condemn it. The end of story is funeral of Patroclus and spiritual renewal of Achilles. The shock from guilt on death of his friend produced such upheaval in his soul that his heart becomes capable for compassion to the sorrow of old Priamus,

and he gives away body of Hector to his father to let him to bury his son.

The Greek world had been full of such songs on subject of conflict between two Greek heroes. In Iliad we find for example myth on rage and resentment of Meleagre, narrated now as myth of fury of Achilles. In Ulysses we find story of conflict between Odyssey and Achilles on the feast, in Ethiopida there is narrative of conflict between Ulysses and Ajax, which has bitter end of suicide of Ajax. What was the reason of that profuse production of similar songs on conflicts between military leaders of Greece — conflicts, enjoyed by enemies of Greece? The cause could be only in the real course of events. What was the driving force pushing poets to focus their attention on enmity of Greek leaders? What was that force which managed to neglect the story of course of events of the great war, to neglect the stories of triumphant wars, and to focus attention on clash between Achaean kings? Iliad deals with conflict between Greek leaders, and it is exactly the subject matter of the poem, developed their in grandiose epic and thus preserved for the history.

This was the reason of changes inserted in the body of the book with laps of time. Now we notice a shift to another ethical values, to another ideals. It is mercy and compassion which is praised now. Humane compassion unites ex-enemies Agamemnon and Achilles, reconciling them on the Funerals of Patroclus. Historical meaning of Iliad in call for unity of all Greek tribes. That call to friendliness was naturally based on commendation of humanity and understanding. And by no means that call for friendliness feels as obsolete for our modernity».

SCIENTIFIC FORMULA FIVE. NARCISSE — INLOVESICKNESS. ZERO POWER OF EMOTIONS OF ROMANTICISM

1. Maslow's theory of human existence of «Being plane». Plato's Allegory of the Cave.

2. Romance of Olympus tragedy as Zero Power of Emotions.

3. Emotional gravitation of Narcisse-Inlovesickness of schizoid mentality of Hubris-Ego

1. MASLOW'S THEORY OF HUMAN EXISTENCE OF «BEING PLANE». PLATO'S ALLEGORY OF THE CAVE

What we mean when saying «positive emotions»? Let us suggest we imply thus — «emotions which exist». For we cannot get negative emotions before we have emotions positive.

Birth of Energy of Spirit is Birth of Positive Emotions, for «physical body» of Energy of Spirit — is tissue of his emotions. We can thus affirm that Energy of Spirit really exists because Field of Intellect produces pure positive emotions of Interest to the world, of enjoyment of beauty of the world, of enjoyment of abundance of deluge of emotions of this joy to contemplate the world and to learn the structure of the world. This abundance of emotions of joy of energy of Spirit we can identify as pure positive emotions, which validate the fact of existence of energy of Spirit. This is why Maslow has called existence of his «healthy persons», philosophers and conscientious men of «growth-motivation» — as Being-plane existence, stressing thus the fact, that only this level of pure

positive emotions of energy of Spirit we can identify as level of living.

A. Maslow, «Farther reaches of Human nature»:

> «The hierarchy of values, in which the Being-Values are the «highest» is in part determined by the' hierarchy of basic needs, by the prepotency of deficit-needs over growth-needs. by the prepotency of homeostasis over growth, etc. In general.

Spinoza pointed this fact out few ages before Maslow.

Spinoza, «Ethics»:

> «I have thus completed all I wished to set forth touching the mind's power over the emotions and the mind's freedom. Whence it appears, how potent is the wise man, and how much he surpasses the ignorant man, who is driven only by his lusts. For the ignorant man is not only distracted in various ways by external causes without ever gaining the true acquiescence of his spirit, but moreover lives, as it were unwitting of himself, and of God, and of things, and as soon as he ceases to suffer, ceases also to be. Whereas the wise man, in so far as he is regarded as such, is scarcely at all disturbed in spirit, but, being conscious of himself, and of God, and of things, by a certain eternal necessity, never ceases to be, but always possesses true acquiescence of his spirit»

All these facts remind us of words of Jesus on necessity to be born from Spirit, for only he who is born from Spirit really exists. When Maslow says that plane of existence of self-actualisation is plane of «Being» he thus implies that those of level of «Deficiency-motivation» (hunger-fear of material energy) are not existing, are only in the process of emerging on the daylight of sun. Fromm also says that most of people did not have time to be born during their entire life, and are compelled to die before their birth has place.

John 3:

> «5 Jesus answered, Verily, verily, I say unto thee, Except a man be a born of water and of the Spirit, he can not enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit»

We owe it to Maslow research on «Being-plane existence» — study of pure positive emotions of healthy people of Energy of Spirit. And we can without hesitation confirm that his study on pure positive emotions of health people (Being-values of self-actualising men) correspond entirely to what was called in Middle ages ethics of Chivalry, which is familiar to us from books of Walter Scott, Dumas and Russian literature as beauty of highest reaches of human soul: Friendliness, Generosity, Magnanimousness, Valor, Compassion, Conscience, Humor, Hate to Evil, Kindness to helpless, Creativity, Industriousness, Honesty, Honor, Wisdom, Love to Beauty, Love to Freedom, Love to responsibility, Discipline, respect to chivalry and knights, admiration of beauty of soul, strive to growth of Spirit in study, work and service to God.

A. Maslow, «Motivation and personality»:

> «The effort to differentiate godly love from human love was often based on the assumption that disinterested admiration and altruistic love could be only a superhuman ability and not a natural human one. Of course, we must contradict this; human beings at their best, fully grown, show many characteristics once thought, in an earlier era, to be supernatural prerogatives. Self-actualizers have no serious deficiencies to make up and must now be looked upon as freed for growth, maturation, development, in a word, for the fulfillment and actualization of their highest individual and species nature. What such people do emanates from growth and expresses it without striving. They love because they are loving persons, in the same way that they are kind, honest, natural, i.e., because it is their nature to be so spontaneously, as a strong man is strong without willing to be, as a rose emits perfume, as a cat is graceful, or as a child is childish. Such epiphenomena are as little motivated as is physical growth or psychological maturation. There is little of the trying, straining, or striving in the loving of the self-actualizer that so dominates the loving of the average person. In philosophical language, it is an aspect of being as well as of becoming and can be called B-love, that is, love for the Being of the other».

His chapter on «Myth of the Cave» S. Blackburn begins from this citation from Plato's «Republic»:

> «So the sun is not to be identified with sight, but is responsible for sight and is itself within the visible realm… As goodness stands in the

> intelligible realm to intelligence and the things we know, so in the visible realm the sun stands to sight and the things we see. (VI, 508b–c)»

These metaphor of Plato on Sun for the light of the physical world and Deity of Intellect for the process of learning is perfect parable. Indeed, when we say that Field of force of Energy of Spirit is constituted of two poles of Intellect — Active (Thinking) and Passive (Laws of Nature) — we imply exactly the process described here by Plato: «As goodness stands in the intelligible realm to intelligence and the things we know». God-intellect and process of knowledge as Intelligence (Thought) and things we know (Laws of nature). Parable with sun is thus perfect, for it is Sun for the physical world, its shiny light, which allows our eyes to see things, like God-Intellect allows our minds to learn laws of nature.

Let us cling to this metaphor with Sun, Light, Air and Space of heavens when talking on Positive Emotions of Energy of Spirit in order to get rid from metaphor with vulgar «Love».

When we say «I can breath with my whole breast; I can enjoy sight of bottomless blueskies and shiny light» we can understand the meaning of «positive emotions» in this phrase. But what is meant by word «Love»? Does anybody know? I doubt. Men, who enjoy shine of sun, fresh air of space and beauty of blue skies do not Love everything and everybody. They will rather hate darkness, stuffiness and confined spaces.

So let us forget that unfortunate metaphor on «Love» as parable of «positive emotions» of Energy of Spirit and adopt the one, pointed out by Plato — parable with sun, light and space of sky.

Plato managed to describe Field of Intellect of Energy of Spirit in those words: thirst for knowledge between poles of Active and Passive Intellect. This was the birth of Energy of Spirit of humankind. And this was the birth from Holy Spirit of Intellect! Now we have to proceed with his thought in making attempt to describe positive emotions of Energy of Spirit, begotten thus by Intellect.

We already know that material energies — all of them — are energies of cyclic homeostasis. For living energy, like biological energy of beasts, this means vicious circle between permanent hunger and short periods of mitigated pain of hunger. It is the same for cyclic homeostasis of material energy of psyche, pushing by permanent «hunger» of fear of Field of Ego-system, which can be reduced, but cannot be exchanged on some positive driving force. «Disbalance», «Pain», «hunger», «deficit», «fear» — all this is terms to express energetic essence of cyclic homeostasis: Motion between two opposite pole (minus and plus) from disbalance to balance. And thus motivation of pain (hunger or fear) is inherent for material energies of cyclic homeostasis. It is pain of hostile relations with outer world, always appearing as opposite pole, as possible meals, as enemy, trying to eat you, or meals, can and should be eaten by you. As «minus» or as «plus» of his permanent itch of hunger and pain. This is all resources and possibilities of material energies.

Spinoza, «Ethics»:

> «He who is led by fear, and does good in order to escape evil, is not led by reason. These and similar observations, which we have made on man's true freedom, may be referred to strength, that is, to courage and nobility of character. All the emotions which are attributable to the mind as active, or in other words to reason, are emotions of pleasure and desire; therefore, he who is led by fear, and does good in order to escape evil, is not led by reason. Superstitions persons, who know better how to rail at vice than how to teach virtue, and who strive not to guide men by reason, but so to restrain them that they would rather escape evil than love virtue, have no other aim but to make others as wretched as themselves; wherefore it is nothing wonderful, if they be generally troublesome and odious to their fellow-men».

Erich Fromm, «Man for himself»:

> «They spring from a dissatisfaction within oneself. The lack of productiveness and the resulting powerlessness and fear are the root of these passionate cravings and irrational de sires. Even if man could satisfy all his wishes for power and destruction, it would not change his fear and loneliness, and thus the tension would remain. The

blessing of imagination turns into a curse; since a person does not find himself relieved from his fears, he imagines ever-increasing satisfactions would cure his greed and restore his inner balance. But greed is a bottomless pit, and the idea of the relief derived from its satisfaction is a mirage. Greed, indeed, is not, as is so often assumed, rooted in man's animal nature but in his mind and imagination. We have seen that the pleasures derived from the fulfillment of physiological needs and neurotic desires are the result of the removal of painful tension. But while those in the first category are really satisfying, are normal, and are a condition for happiness, those in the latter are at best only a temporary mitigation of need, an indication of pathological functioning and of fundamental unhappiness. I pro pose to call the pleasure derived from the fulfillment of irrational desires „irrational pleasure" in contradistinction to „satisfaction," which is the fulfillment of normal physio logical desires. For the problem of ethics, the difference between irrational pleasure and happiness is much more important than that between irrational pleasure and satisfaction. In order to understand these distinctions, it may be helpful to intro duce the concept of psychological scarcity versus abundance. The unfulfilled needs of the body create tension, the removal of which gives satisfaction. The very lack is the basis of the satisfaction. In a different sense, irrational de sires are also rooted in deficiencies, in a person's insecurity and anxiety, which compel him to hate, to envy, or to submit; the pleasure derived from the fulfillment of these cravings is rooted in the fundamental lack of productiveness. Both physiological and irrational psychic needs are part of a system of scarcity. But beyond the realm of scarcity rises the realm of abundance. While even in the animal, surplus energy is present and is expressed in play, the realm of abundance is essentially a human phenomenon. It is the realm of productiveness, of inner activity. This realm can exist only to the extent to which man does not have to work for sheer subsistence and thus to use up most of his energy. The evolution of the human race is characterized by the expansion of the realm of abundance, of the surplus energy available for achievements beyond mere survival. All specifically human achievements of man spring from abundance».

A. Maslow, Motivation and personality:

«It was such findings as these that led ultimately to the discovery of a most profound difference between self-actualizing people and others; namely, that the motivational life of self-actualizing people is not only quantitatively different but also qualitatively different from

> that of ordinary people. It seems probable that we must construct a profoundly different psychology of motivation for selfactualizing people, e.g., metamotivation or growth motivation, rather than deficiency motivation. Perhaps it will be useful to make a distinction between living and preparing to live. Perhaps the ordinary concept of motivation should apply only to nonself-actualizers. Our subjects no longer strive in the ordinary sense, but rather develop. They attempt to grow to perfection and to develop more and more fully in their own style. The motivation of ordinary men is a striving for the basic need gratifications that they lack. But selfactualizing people in fact lack none of these gratifications; and yet they have impulses. They work, they try, and they are ambitious, even though in an unusual sense. For them motivation is just character growth, character expression, maturation, and development; in a word self·actualization».

Now turning to Energy of Spirit, generated by Heavens of Intellect, we observe another picture. We observe mighty deluge of positive emotions which we can compare only with space of blue skies, with shiny sun and with winds of fresh air. For it is the only energy of the Universe which is bestowed with that capacity to see truth of the world, noticed by Plato in that metaphor — to see and to control laws of nature. It is Controlling energy of Intellect, whose destiny is running the world of material energies, Determinate with Laws of Nature.

B. Russell in «Conquest of happiness» :

«If you are sailing in a ship on a fine day along a beautiful coast, you admire the coast and feel pleasure in it. This pleasure is one derived entirely from looking outward, and has nothing to do with any desperate need of your own. If, on the other hand, your ship is wrecked and you swim towards the coast, you acquire for it a new kind of love: it represents security against the waves, and its beauty or ugliness becomes an unimportant matter. The better sort of affection corresponds to the feeling of the man whose ship is secure»

To contrast «hunger» of disbalance of material energy with impersonal positive emotions of energy of spirit this excerption from Russell's text is perfect. Because for material energy outer world is only object to satiate ceaseless torturing them hunger,

to mitigate feeling of permanent «wreckage» of disbalance of cyclic homeostasis. But Energy of Spirit has no disbalance of cyclic homeostasis and its insatiable hunger, its permanent pain. It has stable balance, stable equilibrium, produced by Scientific control of law of force: it can see real truth of world and thus pace on real road of laws of nature, always stable and firm road of knowledge of science.

Rescued thus from wreckage of cyclic homeostasis of permanent non-equilibrium of pain-hunger-fear, Controlling energy can afford disinteresting impartial enjoyment in beauty of Divine world around them. It can afford the best kind of impersonal, selfless friendliness to outer world unavailable for hunger of material energy.

E. Trubezkoy, «City of God by Augustine»:

> «Everything longs to its equilibrium, but we have to distinguish between eternal Divine equilibrium and false, dishonest equilibrium of sinful creature. For while the later seek egoistic dominance and tyrannical rule, the authentic Divine peace (equilibrium) rests on universal equality and accord of people. Malicious men detest equality under sway of Divine Law and strives for dishonest peace: he rebels against 153 TESLA LEILA KHUGAEVA his submission to the Divine Law and aspires to become himself the center and the ruler instead of God. On the contrary, honest peace of God and man is „obedient regard of man to the divine eternal law". „Peace of all things is quietness of order. Order is disposition of all things in right places". Intelligent creatures acquire their equilibrium in delight they get from God and each other in God, while their flesh is completely subjected to their will».

Existence of Sane man thus implies existence of Pure Positive Emotions, and the intense positive emotions he has the more powerful man he is. This does not mean that he cannot hate. On the contrary, his treasure of positive emotions is treasure also because he can spend it for hate to the Evil, to the Fight with Ego-system of material energy. The amount of positive emotions to the world is resource for negative emotions, because negative emotions are merely transformation of energy of attraction into

energy of repulsion, and not other way round. Psychic energy is born as energy of attraction between poles of Intellect, as energy of positive emotions to the world, and negative emotions can be generated only as transfiguration of positive emotions.

Sane men of Energy of Spirit, who exercise regularly their thinking capacity, who enriched their positive emotions in Church of Friendliness with each other do not run risk to exceed expenses over income and go bankrupt. They have enough positive emotions and enough resources of renewal of their wealth for intent hate and hard fight. They hate and they hate with all might of their souls with one preservation: they never mix up their love and their hatred, they never love and hate one the same subject, they never allow themselves philosophies which mingle love and hatred in «grey dirt». They love Church of Friendliness, they hate Evil of material energy, and they never mess up white and black, good and evil.

It is another case with material energy, which once more time proves that person with active Ego-system does not exist (no Being-value plane). For Field of Ego-system has no Pure Positive Emotions, or even Pure Negative Emotions. All it has to offer is «grey dirt» of ambivalent emotions, discovered already by Freud.

Ambivalent emotions is mixed positive and negative emotions of narcissists and Inlovesickness — gravitations of cyclic homeostasis, founded on essential for Field of Ego-system passion, its «hunger» — fear. And cannot produce Pure Positive Emotions — whatever gravitation seduces it into sadomasochistic alliance fear in basis will produce hatred in all participants. Thus, instead of Pure Love and Pure Hatred of Ethical and Reasonable Being of Sane men Field of Ego-system generates «Grey Dirt» of mingled positive and negative (ambivalent emotions), boasting altogether with Nietzsche that it remains «Beyond Good and Evil».

In reality this means that Plus and Minus of emotions in that mixture produced Zero power of emotions — leaving material energy in abject poverty, in darkness of Non-Being, in stuffiness of stale air, in confined space and dirt of underground.

Chesterton, «Orthodoxy»:

> «All sane men can see that sanity is some kind of equilibrium. But granted that we have all to keep a balance, the real interest comes in with the question of how that balance can be kept. That was the problem which Paganism tried to solve: that was the problem which I think Christianity solved and solved in a very strange way. Some moderns have indeed appeared with vague versions of progress and evolution which seeks to destroy the «goldenmean» or balance of Aristotle. But the great truism of the «goldenmean» remains for all thinking men, and these people have not upset any balance except their own.
> …And now I began to find that this duplex passion was the Christian key to ethics everywhere. Being a mixture of two things, it is a dilution of two things; neither is present in its full strength or contributes its full colour.
> Christianity sought by this same strange expedient to save both of them. It separated the two ideas and then exaggerated them both. In one way Man was to be haughtier than he had ever been before; in another way he was to be humbler than he had ever been before.
> In so far as I am Man I am the chief of creatures.
> In so far as I am a man I am the chief of sinners.
> Here again, in short, Christianity got over the difficulty of combining furious opposites, by keeping them both, and keeping them both furious. The Church was positive on both points.
> One can hardly think too little of one's self. One can hardly think too much of one's soul.
> There was room for wrath and love to run wild. And the more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild.
> ..It has kept them side by side like two strong colours, red and white, like the red and white upon the shield of St. George. It has always had a healthy hatred of pink. It hates that combination of two colours which is the feeble expedient of the philosophers. It hates that evolution of black into white which is tantamount to a dirty grey. In fact, the whole theory of the Church on virginity might be symbolized in the statement that white is a colour: not merely the absence of a colour. All that I am urging here can be expressed by saying that Christianity sought in most of these cases to keep two colours co-existent but pure. It is not a mixture like russet or purple.

> …It will be said that a rational person accepts the world as mixed of good and evil with a decent satisfaction and a decent endurance. But this is exactly the attitude which I maintain to be defective. It is, I know, very common in this age; it was perfectly put in those quiet lines of Matthew Arnold which are more piercingly blasphemous than the shrieks of Schopenhauer «Enough we live»: — and if a life, With large results so little rife, Though bearable, seem hardly worth This pomp of worlds, this pain of birth.» I know this feeling fills our epoch, and I think it freezes our epoch. For our Titanic purposes of faith and revolution, what we need is not the cold acceptance of the world as a compromise, but some way in which we can heartily hate and heartily love it. We do not want joy and anger to neutralise each other and produce a surly contentment; we want a fiercer delight and a fiercer discontent. We have to feel the universe at once as an ogre's castle, to be stormed, and yet as our own cottage, to which we can return at evening. No one doubts that an ordinary man can get on with this world: but we demand not strength enough to get on with it, but strength enough to get it on. Can he hate it enough to change it, and yet love it enough to think it worth changing? Can he look up at its colossal good without once feeling acquiescence? Can he look up at its colossal evil without once feeling despair? Can he, in short, be at once not only a pessimist and an optimist, but a fanatical pessimist and a fanatical optimist? He is ready to smash the whole universe for the sake of itself».

This «Grey Dirt» of ambivalent emotions is perfect metaphor of Zero Power of Emotions of Field of Ego-system of material energy, granted to us by Chesterton's genius. He also says in chapter «Maniacs» of that book that maniac's world thus «lacks air». Metaphor on Air as energy of Spirit abounds in works of Russian writers (Gogol, Herzen, Chernyshevsky).

But best and earliest metaphor on Air as Energy of Spirit and on Darkness and Dirt of Underground of material energy belongs, of course, to Plato's Republic.

> S. Blackburn, «Plato's Republic»:
> «the Myth of the Cave. In this fantastic image the plight of ordinary, uneducated, unenlightened humanity is compared to that of prisoners in a cave. It is a rather peculiar cave, however. They are tied so as only to see the back wall of the cave. Matters are arranged so that behind their backs is a fire, and a kind of roadway along which are carried all

> sorts of statuettes and animal models, puppets or marionettes. The fire casts the shadow of these artificial things on to the wall the prisoners see: «the shadows of artefacts… constitute the only reality people in this situation would recognize'. Ascent from the cave happens when one of the prisoners is released, and made to turn and see the marionettes themselves, and the fire. This unfamiliar sight would frighten and bewilder him, habituated as he is to the world of shadows. Further ascent takes the ex-prisoner up «a rough steep slope' to the world of daylight, which again is unfamiliar and overwhelming. Gradually, however, he would begin to make out the real things of everyday life. And then, the last thing he would do is to make out the heavenly bodies and the sun itself. This is the pinnacle of understanding, the last illumination, an acquaintance with the Form of the Good itself».

My objective in this chapter — to exhibit utter destitution of power of emotions of material energy of Field of Ego-system, which unavoidably means extreme power of emotions, mingled in zero in dirty mess of plus and minus.

And to contrast it with utter abundance of positive emotions of energy of Spirit, and therefore with great power of emotions of energy of Spirit.

For my purpose Allegory of Plato's cave is perfect illustration of the abyss between Being-level of Fresh Air and Shiny Sun in Space of blue skies and on the other side underground of dark, dirty and narrow cave of material energy.

2. ROMANCE OF OLYMPUS TRAGEDY AS ZERO POWER OF EMOTIONS

There was hardly anything «romantic» in relations of sadomasochism of Despotic Leviathans of cyclic homeostasis of physical control. That scarcity of total Hunger-Fear and eating of each other in relations of sadomasochism. What could be more of a darkness of a cave, of a stuffiness of stale air, of abject destitution of any positive emotions??

> «They are all but stomachs, and we all but food;

> They eat us hungerly, and when they are full, They belch us» (Shakespeare, Othello).

This process of eating of each other presents mundane weekdays of ordinary material energy of sadomasochism

Fromm, «Man for himself»:

> «The sexually „hungry" person is satisfied by the relief from tension, either physiological or psychic, and this satisfaction constitutes his pleasure. But sexual pleasure which we call joy is rooted in abundance and freedom and is the expression of sensual and emotional productiveness. Joy and happiness are widely believed to be identical with the happiness accompanying love. In fact, to many, love is supposed to be the only source of happiness. Yet, in love as in all other human activities, we must differentiate between the productive and the nonproductive form. Nonproductive or irrational love can be, as I have shown before, any kind of masochistic or sadistic symbiosis, where the relationship is not based upon mutual respect and integrity but where two persons depend on each other because they are incapable of depending on themselves. This love, like all other irrational strivings, is based on scarcity, on the lack of productiveness and inner security. Productive love, the closest form of relatedness between two people and simultaneously one in which the integrity of each is preserved, is a phenomenon of abundance, and the ability for it is the testimony to human maturity. Joy and happiness are the concomitants of productive love».

Yet, cannibal's love of sadomasochism of old Leviathans has not produced literature on «Romance Love» like Antique Greece in its famous Tragedies, beloved by Nietzsche.

And this New Love of Antique Hubris Ego professed his ambition on «Grand Power of Emotions» — on such luxury of emotions which they believed to be appropriate for Olympus filled of Gods.

Indeed, duality of Greece, where birth of Reason and therefore Spirit has place, produced respectively some great power of emotions, which shattered the world. But to give correct esteem to this phenomenon we have constantly bear in mind this duality of antique culture, — for all it possessed great it owed to Socratic tradition of Energy of Spirit, not to Dionysus bird», fought by Plato.

That Dionysus Bird of schizoid Hubris Ego Plato calls «Thumos» in Republic, as opposed to «Spirit».

S. Blackburn, «Plato's Republic»:

> «In fact thumos is not simply a sense of shame. Its emblem is the lion to which it is explicitly compared in Book IX (588d), as much as the sheepdog. It has more to do with the psychology of the warrior-aristocrat, the jealousy of honour, and the desire for glory. The paradigm of the spirited man, in classical times, was the Achilles of Homer's Iliad, the ultimate action-man, the embodiment of touchy honour and military heroism. At the opening of the book, Achilles's honour is slighted by Agamemnon, the commander-in-chief of the Greek forces. Achilles feels shamed in front of the army, so he withdraws and sulks, becoming useless to the Greek army. It is only when his bosom companion, Patroclus, gets himself killed by Hector that Achilles rouses himself. Achilles is a problem, as are lions. He is petulant, and his raw ferocity is about as likely to be directed against Agamemnon as against the enemy, and very nearly is so, while in the grip of his anger he commits unpardonable atrocities. He is intemperate and immoderate, doing everything to excess. Nevertheless he has glamour, that of the man of mettle or the hero. He is a permanent magnet to weaker spirits: Alexander the Great self-consciously adopted him as a role model, and Aryan «manliness' was a preoccupation of Nazi ideology. No democratic politician dares to slight this glamour. Today one need only think of George W. Bush posturing on an aircraft carrier, or the people of California electing a cardboard action-man as their governor, or the universal tendency among British politicians to feign an interest in football. As an aside I should say that it is, however, a small mark of progress that while as late as 1964 the art critic Sir Kenneth Clark could talk of his Victorian predecessor John Ruskin as having an intellectual's «girlish passion for soldiers', the reference to girls now grates on us, and the allure is surely more likely today to enchant immature members of the male sex. 3 In any case, Clark, and perhaps Ruskin, completely misunderstood Plato on the matter, imagining that he himself was captivated by the military regime of Sparta and using it as a model for his ideal republic. On the contrary, for Plato, someone like Achilles would be far from ideal, and his thumos is a problem. Plato wants his ferocity and his desire for glory to be curbed by calmer forces. It does not much matter whether we call these other forces «reason' or long-term or civilized «desires'. They must include such things as loyalty, or concern for civil order, or proportion. Even Achilles's estimate of death

> is wrong, for, as we later learn, the wise man will be unmoved by its terrors»

«Romantic Love» of newly born in Greece literature professed ambition on «Love of Equals», remaining merely schizoid literature of material energy of Hubris Ego. Broken cyclic homeostasis of relations of Masters-Slaves had made sadomasochism love impossible. And Greek Tragedy of Olympus made ambition to install new Romantic Love of Equals, which was entirely impossible on the Field of Ego-system.

Phenomenon of Love of Equals — is entirely phenomenon of Energy of Spirit and its symbol we can observe in worship of Madonna with Child in Christianity — the dame of Christian chivalry. Jesus in Gospel denies opposition between males and females on plane of their soles and says that in Kingdom of Heaven spirit of men and women are the same substance — angels. Madonna, as female and mother of Jesus presents spirit of Jesus and unity of all energy of spirit of humankind in Church of Friendliness. Special mark of Christian philosophy thus is identity of energy of spirit in all humankind regardless to biological sex. It is also apparent through energetical terminology, because Field of Intellect of Energy of Spirit have opposite poles of Intellect, — people do not see plus and minus in each other, as material energy of Field of Ego-system.

This is why Jack London said that people in love look in one direction, not at each other. Indeed, Egos of Field of Ego-system look at each other, because they see food of their hunger in each other — they see plus of their minus in each other. While people of Energy of Spirit look in one direction, they are not rivals and adversaries in fight for dominance — they look in one direction of scientific control on laws of nature and are united in Friendliness of conscience, compassion, justice and other properties of order of pure positive emotions, which are one common tissue of one self (one object of control) for all men of Energy of Spirit.

Byron, Don Juan:

> But in a higher niche, alone, but crowned,
> The Virgin Mother of the God-born Child,
> With her Son in her blessed arms, look'd round,
> Spared by some chance when all beside was spoil'd;
> She made the earth below seem holy ground.
> This may be superstition, weak or wild,
> But even the faintest relics of a shrine
> Of any worship wake some thoughts divine.

This is why attempt of Hubris Ego to present «Love of Equals» on Field of Ego-system was doomed to failure.

Ambition of that Romance of Love of Equals we can arrange under few heads:

— Respect and admiration of lovers to each other

— Powerful positive emotions

— Love as highest pleasure, Nectar for Olympus Love

Apparently, that if symbol for Love of Friendliness remains Madonna and Child, the symbol of Romantic Love remains in all ages Helena and Trojan war, provoked by her incredible beauty of daughter of Gods. And already in those few words on plot of poem we can see that alliance of equals failed: It is greatest Love to greatest Beauty, and simultaneously it is greatest Hatred to the person, because she provoked World War of her epoch, and hate of entire generations of killed people on that war. And this is problem of schizoid Love of Greek Tragedy: whatever greatest love they try to depict, it is always hate even greater which neutralizes all positive emotions to Zero.

Greek Tragedy gave birth to Romantic Love. And since that time Romantic literature remains of similar pattern of attempt to describe powerful emotions, but manages only to describe zero of positive emotions and the end of unseen «woe»

«For never was a story of more woe / Than this of Juliet and her Romeo»

«Or the awful cry of Homer that man was only the saddest of all the beasts of the field», as Chesterton remarks.

This bitter tragedy of «Dead Ego» of schizoid mentality still lives in Goethe's Helena in second part of his Faust; it lives

in Merimee's Carmen; it lives in all those romantic authors, like Balzac, numerated by Flaubert, who provoked madness of madam Bovary; in «Werther» by Goethe, in Romeo and Juliet, in Hamlet and Ophelia.

Byron, Don Juan

> WHEN amatory poets sing their loves
> In liquid lines mellifluously bland,
> And pair their rhymes as Venus yokes her dovea,
> They little think what mischief is in hand;
> The greater their success the worst it proves,
> As Ovid's verse may give to understand;
> Even Petrarch's self, if judged with due severity.
> Is the Platonic pimp of all posterity.
> I therefore do denounce all amorous writing,
> Except in uch a way as not to attract;
> Plain simple short, and by no means inviting
> But with a moral to each error tack'd,

3. EMOTIONAL GRAVITATION OF NARCISSE-INLOVESICKNESS OF SCHIZOID MENTALITY OF HUBRIS-EGO. HYPERESTHESIA AND ANASTHSIA

1) Emotional gravitation of Narcisse-Inlovesickness (Ambition on Love of Equals)

2) «Luxury» of positive emotions of Romantic Love

3) Effect of «Dead Ego» of schizoid mentality, Head of Medusa and cowardice Titans

1) EMOTIONAL GRAVITATION OF NARCISSE-INLOVESICKNESS (AMBITION ON LOVE OF EQUALS)

For Madonna and Child, for Jesus and Church of Friendliness, for knights of Madonna — it is similarity of powerful positive emotions of Energy of Spirit which matter.

It is opposition between two sexes which matter for Romance of Hubris-Ego: Heavenly beauty of feminine pattern, whose «force is in her weakness» versus Olympic valor of virile pattern, Hercules and Achilles. They may be supposed to be equally admirable unlike slaves of cyclic sadomasochism, and still they remain opposite plus and minus to each other, because they stay on Field of Ego-system.

Nietzsche in «Case of Wagner» tries to contrast Wagner's Romanticism to Romanticism of Merimee's Carmen as virile «Carmen» and Sentimental «Wagner». But Romanticism always remains Romanticism in this opposition of sexes to each other as Plus and Minus of Olympus Gods. What is carmen if not such Olympus Goddess, «beyond Good and Evil», wasting her life in crime and pleasures, in assertion of power of her Ego on men? Nietzsche again missed to understand his mistake. He loves Carmen exactly because he loved Wagner — because he remained Romanticist of schizoid Hubris-Ego till his last day.

Nietzsche, «The case of Wagner»:

> «The love whose means is war, whose very essence is the mortal hatred between the sexes! — I know no case in which the tragic irony, which constitutes the kernel of love, is expressed with such severity, or in so terrible a formula, as in the last cry of Don José with which the work ends: „Yes, it is I who have killed her, I — myadored Carmen!" — Such a conception of love (the only one worthy of a philosopher) is rare»

Now, when Helena is most beautiful weakness of the earth and heavens and many men falling preys of her beauty are the bravest strength of the earth and heavens — love of equal forces begins. Sadomasochism of cyclic homeostasis is plain mechanism of submission of weak to strong — nothing of romance. Romanticism of Hubris Ego implies Two Great Ego — two Gods of Olympus of opposite forces, plus and minus of man and woman. And we have them love between them means acknowledgement of both sides the special godlike force of the other side: Realization of Ego in Ego of opposite sign (plus in minus, and minus in plus).

This is third Emotional Gravitation of physical control — gravitation of «Dead Ego» and broken cyclic homeostasis. No wonder that such Romantic Love will always end with that finishing words from Romeo and Juliet: «For never was a story of more woe» and with words of Homer on human beings as saddest of all the beasts of the field.

What such «realization» of Ego in Ego of others means energetically?

It means «loss of physical control». Hubris Ego is proud of his willpower, and now in Romance love it is lost in a moment. He is not master of himself any longer. Efficacy of force of his Ego now depend on approval or disapproval of his lover: he loves him — life goes, he stopped love him — life ends. And they literally feel loss of themselves, because Control of law of Force is essential for psyche.

Romeo of Shakespeare even begins to speak of himself in third person when he thus lost his Ego in Narcisse-Inlovesickness gravitation: here Shakespeare expressed the very psychological truth of situation.

> «Tut, I have lost myself;
> I am not here;
> This is not Romeo, he's some other where».

Thus tragedy of dead Ego of schizoid mentality begins from «Romance Love» in emotional gravitation of Narcisse-Inlovesickness (which have nothing to do with slavery Inlovesickness, for they are in love with themselves, they love their own Ego in eyes of their lover).

And now they are one step distance from Dead Ego — hyperesthesia of Lost Ego already provokes paranoia and every jester of partner is suspicious in regard to jealousy. K. jaspers in his book on schizophrenia of Helderlin and Strindberg gives a perfect instance of such paranoia of romantic lover of Strindberg.

2) «LUXURY» OF POSITIVE EMOTIONS OF ROMANTIC LOVE

Nietzsche, Wagner, Helderlin, Goethe, Strindberg — best instances of Romance of their epoch. I have suspicion that Schelling's brilliant book on «Night watches» was inspired by experience from his close friend's life — Helderlin, «poet with heavens full of Greek Gods», who went mad also from Romantic Love. Schelling escaped fate of his friends — Hegel, Helderlin, Fichte, — and to his honor he did all in his power to expose erroneous philosophy of Idealism of his ex-friends.

Nietzsche in this extraction from «Birth of Tragedy» very accurately sets forth all available to Romantic Love «Luxury of Positive emotions»: when entire world boils down to smile of person who prisoned his Ego, for Ego as object of control of Law of force is essential for his existence. Thus this person becomes his executor and his only joy simultaneously.

Nietzsche, «Birth of Tragedy»:

> «And so the spectator will perhaps stand quite bewildered before this fantastic exuberance of life, and ask himself what magic potion these madly merry men could have used for enjoying life, so that, wherever they turned their eyes, Helena, the ideal image of their own existence» floating in sweet sensuality,» smiled upon them.…Let us imagine a rising generation with this undauntedness of vision, with this heroic impulse towards the prodigious, let us imagine the bold step of these dragon -slayers, the proud daring with which they turn their backs on all the effeminate doctrines of optimism, in order» to live resolutely» in the Whole and in the Full: would it not be necessary for the tragic man of this culture, with his self-discipline to earnestness and terror, to desire a new art, the art of metaphysical comfort, tragedy as the Helena belonging to him, and that he should exclaim with Faust:»
> «And shall not I, by mightiest desire, In living shape that sole fair form acquire?»

In his book «Night watches» Schelling laughed down not only philosophy of Idealism, but also Romantic Love of Hubris-Ego as «Love from madhouse». This letter from Hamlet to Ophelia his hero writes from madhouse. The profound insight of this book

of Schelling exposes not only laughable masks of Field of Ego-system, but also ambivalent emotions, mixture of love and hate to the same person in «Romantic love». This mixture of love and hate is effect of «narcisse-inlovesickness» gravitation — the loss of control in another person.

F. Schelling, «Night Watches»:

> «Hamlet to Ophelia
> Heavenly idol of my soul, most charm-filled Ophelia! This introduction, with which I signed my first letter to you when we were still loving each other in the court theater merely for the enjoyment of the audience, could admittedly perhaps deceive you and serve to persuade you that I am still laboring just as then under a feigned insanity and all the metaphysical sophistries that I brought back from the university. — But do not let yourself be deceived by this, idol, for this time I am really mad
> …he was once so free and sound to the core when he hated it, and is now a slave and almost sick because he loves it. — Dearest, — would that I could say Most Hated; then at least there would be nothing that fettered me to this inane ball and I could hurl myself down from it quite gay and merry into the eternal Nothing — well, unfortunately, Dearest! I no longer now say as previously to you: Get thee to a nunnery! for I am mad enough to believe, if man loves, then the fool is something, although for that he only further hastens to encounter death and the later him, until they finally meet and embrace permanently and eternally; whether this be at the rock where Saint Gustav[4] passed away, on the scaffold where the beauteous Maria[5] bled, or in any yet better or worse place. I know for certain that the evil fiend hovers sneering over the earth and has cast love down on her as a bewitching mask, over which all human creatures are ravenous now to hold it up for a minute long. Look, even I have unfortunately grasped it and am mincing right tenderly behind it with my death's-head and, by the devil, feel like propagating the human child with you. Oh, were it not for this cursed mask, then the sons of earth here below would certainly have played a joke on the Last Judgment through a law against population, so that our Lord God, or whoever else may care to look at the globe for the last time, would have found it to his amazement absolutely depopulated of people. But let me finally come to the point, which, however much I endeavor, I cannot evade — to my declaration of love! things have not looked more angry, wild, misanthropic in me since my birth than in this moment when I write

> off to you, upset that I love you, worship you, and that — after the wish to hate and abhor you — I cherish none more earnestly than to hear the confession of your reciprocal affection. Until then your loving Hamlet».

Shakespeare, «Romeo and Juliet»:

«Here's much to do with hate,
but more with love. Why then,
O brawling love, O loving hate,
O anything of nothing first create!
O heavy lightness, serious vanity,
Misshapen chaos of well-seeming forms,
Feather of lead, bright smoke, cold fire, sick health,
Still-waking sleep that is not what it is!
This love feel I, that feel no love in this.
ost thou not laugh?
Love is a smoke made with the fume of sighs;
Being purged, a fire sparkling in lovers' eyes;
Being vexed, a sea nourished with loving tears.
What is it else? A madness most discreet,
A choking gall, and a preserving sweet»

3) EFFECT OF «DEAD EGO» OF SCHIZOID MENTALITY, HEAD OF MEDUSA AND COWARDICE TITANS

Ariadne and Theseus
Aphrodite and Adonis;
Helena and Paris,
Medea and Jason,
Hercules and Dejanira,
Aeneas and Dido,
Ulysses and Circe,
Ulysses and Calypso
Orpheus and Eurydice,
Phaedra and Hippolytus

Agamemnon and Clytemnestra

Hercules and Omphalus

All these «loving stories» of Hubris schizoid Romance differ in some aspects from central Romance of Greek Tragedy — the story of rout of Medusa by Hero Perseus — and yet all of them remains in kinship with the plot. For central motive of all this loving Romance seems to be fear of «sorcery, witchcraft of women», which like Circe did with Ulysses brave team of heroes — will easily transmute men in pigs. Women, because of their power to prison Hubris Ego of men in Love and then kill that Hubris in jealousy and emulation with men — is witch, Medusa, Fury with Snakes on her head instead of hair. And all these «story of Love: ends like Romeo and Julien with death of he or death of she, with madness or murder of mutual children like in case of Medea. All of them, conceived as stories of love with luxury of positive emotions, appears to be the woe, unheard and unseen before». In other words absolute bankruptcy of positive emotions in neutralization of love by hate, in fear of imprisoned Hubris, in tragedy of Dead Ego. Even Hercules becomes slave of woman Omphalus — this is how imagination of Greeks portrayed phenomenon of «imprisoned Ego» in Narcisse-Inlovesickness.

«It is im possible for the divine strength of Herakles to lan guish for ever in voluptuous bondage to Omphale», — exclaimes in indignation with this respect Nietzsche in Birth of Tragedy.

Hyperesthesia of schizoid narcissism ends up with entire loss of feelings and passions in anesthesia, in dead cemetery of devastated by hate of effect of Dead Ego of positive energy of Spirit.

> «Tut, I have lost myself; I am not here;
> This is not Romeo, he's some other where».
> «For never was a story of more woe»

F. Schelling, «Night Watches»:

«Woman, what do you want of me that you cling to me? Have you ever looked in my face? — You with your smiles and your gracious glad-eyed mien, and I with all the chagrin and anger on the head of Medusa! Dearest, reflect, we make a really too ill-matched couple. Let me go, by the devil! You are no concern of mine! You smile again and hold me fast?

…And everything was transformed round about him and had be come different; old time seemed to regenerate, and gray fate awoke out of its deep sleep and ruled again over heaven and earth. A fury pursued him like Orestes at every step and o then maliciously lifted her snaky hair and showed him her lovely countenance.. ..the pale girl lay there as on the sarcophagus again; her night gown was only lightly wound about her, and her brown locks twined in the strings of the harp that, still slumbering, she pressed to her breast. His brother's name involuntarily escaped Juan's lips. then he thought he suddenly saw in the sleeper a fury who had ascended between them, and the locks trembling about the beautiful face seemed to metamorphose into snakes. But then, once more, she was the woman he loved, and he sank down at her feet»

SCIENTIFIC FORMULA SIXTH. TWO PLUSES AND TWO MINUSES OF SCHIZOID HUBRIS-EGO AS ROMANTIC GRAVITATION OF NARCISSE-INLOVESICKNESS

1. K. Jaspers on Strindberg and Holderlin in his book «Strindberg and Van Gogh».

2. Scientific Formula of Third Emotional Gravitation of Field of Ego-system: Narcisse-Inlovesickness as gravitation of broken cyclic homeostasis.

3. «Two Pluses» and «Two minuses» of Hubris — Ego of Holderlin. Phenomenon of «dead Ego» in Hyperion of Holderlin.

1. K. JASPERS ON STRINDBERG AND HOLDERLIN IN HIS BOOK «STRINDBERG AND VAN GOGH»

K. Jaspers is one of essential names of Discovery of Psychic Energy, beginning with first revelations in ethics regions of Persia, Israel, India and in rational philosophy of Antique Greece in Axial Age. And it was K. Jaspers who pointed out for us Axial Age and its crucial influence on our civilization. Since that time many philosophers, thinkers, writers, scientists have made great contribution in Discovery of Psychic energy, and I keep introducing names of great thinkers to the world throughout pages of my research.

Contribution of Jaspers is not exhausted by his impact on theory of world history. He was also a brilliant psychologist and psychiatrist. It was jaspers who emphasized the fact that we cannot study organic psychosis and non-organic psychosis under the same considerations, because organic psychosis fall

in dominion of physiology, while non-organic psychosis (mania depression and schizophrenia) fall in dominion of psychoanalytical, psychological therapy.

K. Jaspers, «Strindberg and Van Gogh»:

> «Amazing as it is but we have to admit existence of such pathological processes which are not in harsh sense of word destructive, but provokes exactly „madness". Well-known diseases of brain with obvious manifestation affects psyche like hammer blows affects the clockwork: they produce chaotic destruction. The processes we are pointing out here function otherwise: they act as if clockwork had undergone some complicated modification and then start to work in some unpredictable way — so that one can observe that „clockwork has gone mad". It is the way how human reason enters the service of madness — to those incomprehensible new element, which altogether with pathological process has intruded into the human life».

This book of Jaspers is difficult to underestimate, for it is one of those rare for nowadays psychiatric researches which aims to exhibit psychological truth of the process, like famous book of Alexandre Kempinsky: Psychology of schizophrenia». With Discovery of Psychic Energy psychological approach to psychiatry is completely justified and validated.

In this book Jaspers professes August Strindberg, Friedrich Helderlin, Vincent Van Gogh to fall preys to schizophrenia and aims to exhibit psychology of the process.

In regard to A. Strindberg's case, we can arrange under few heads his main conclusions in this direction:

1) HYPERESTHESIA OF NARCISSISM AND GROWING CONSEQUENT AUTISM IN CONFLICT WITH WORLD: ALL THREE OF HIS WIVES PLANS «TO HUMILIATE AND ENSLAVE HIM»

K. Jaspers, «Strindberg and Van Gogh»: (This is my translation of Russian edition of 1999, Sanct-Peterburg, Academic project, which was translation from Berlin edition of 1926):

«In Strindberg's character immeasurable sensibility of his Ego is extremely conspicuous. This sensibility of Ego exceeds normal capacity to react on any pressure, his Ego is oscillating, his character is fickle. He had been constantly reflecting on his position in regard to theirs, superior and inferior, and on his role in development of modern ideas. He was anxious of his credibility, exhibiting nevertheless inclination to withdraw indignantly in himself. He realized this trait of his character and with all inherent to him frankness described also this sensibility of his Ego.

….Strindberg is noticing signs of enslavement of men everywhere. This husband is helping his sick wife, carrying her things after her — he is enslaved. He notices only such marriages where man is a martyr and is amazed. His last conclusion comes as this at last: «it is only women who means nothing who have some value — because they produce something unavailable for men» " Men and Women are natural born enemies. No friendship is possible between them. Spiritual unity is impossible, because it always ends up as enslavement of men»

…..From very start he feels clearly that this woman craves superiority. She pays for him in restaurant to make him feel «humiliated». Love and Hate emerge thus simultaneously. She has granted him first kiss, instead of receive the kiss from him, and thus man in him was humiliated again. «Despite of her love, she could not hide from him that believe him to be entirely in her mercy, and she made this felt to him.

Later Strindberg spends some time in his wife's parent's house. He again feels himself as man «lured into a trap», he assumes that he is under supervision. Once he wakes up with clear feeling that he is in some «snake's nest, where he was lured by Satan». His wife is obsessed with dominance to such degree, that even ignores he own parents. He leaves in hurry, taking off that «short pants» she forced him to wear.

2) YET, OBSESSION WITH EACH OF HIS WIFE TO THE EXTENT OF ENTIRE LOSS OF HIS WILLPOWER

feeling of complete dependence. And simultaneously, obsession with feeling «to be doomed to death» by his wives, and women in general

K. Jaspers, «Strindberg and Van Gogh»:

«Again and again Strindberg feels that his wife craves to get rid of him and thus wishes him death. He assumes that she decided to murder him already in 1880. «Their entire sex has sentenced me to external and internal extermination and my vengeful Fury has embarked hard and ungrateful task to strangle me to death. In 1884: «She is triumphant. I am falling in feeble-mindedness. I am falling in delirium of persecution. Why delirium» I am being persecuted!»

…From time to time Strindberg is subjected to such severe anxiety, pressure of environment becomes so insufferable that he seeks salvation in escape. In 1882 he made plans «to escape from fortress, guarded by this Megaera and my fooled friends». «In Paris my ex-friends left me to enter alliance with my wife and against me. I am like hounded wild animal, I have to seek another battlefield in destitution. Soon after those events he is going to Copenhagen to get news on his wife. His journey is unsuccessful, he is again back. Two months later: In middle of the summer I am escaping in fourth time, now — in Switzerland. But chains, which fetters me to her is not from iron — I cannot break it down! It is some rubber rope, which stretches….. I am back again»

Soon he again runs away, this time secretly. He is incapable to separate from his wife, and he assumes she attracts him by some spell. Having taken his place on leaving ship he is suffocating from weeping. «The sole pain possesses me and pierces my heart. I seem to myself a patchwork doll, which got into big steam-machine…. I am like embryo, with cut navel-string before time… I take train in town… And now this locomotive washes my brain, my guts, my nerves, and all my entrails, that in Basel arrived my skeleton. In Basel I am suddenly obsessed with eagerness to see again all those places in Switzerland which we had seen with her together…. I Spent one week in Geneva and one week in other town, deprived of rest and persecuted by memories, like damn man». At last he again returns to his wife».

3) OBSESSION WITH ROMANTICISM AS ESSENTIAL TO DEVELOPMENT OF DELIRIUM OF JEALOUSY

K. Jaspers, «Strindberg and Van Gogh»:

«In 1888 he registers as «first time spying after his wife». He peeked in keyhole and saw how his wife «undressed her maid with her eyes» He started reading his wife's mail. And what he finds in her letters?

One of her girlfriends wrote in scornful expressions of his madness. «She has written to his wife a real love letter — «my little angel, my kitty». There is a great contrast between unconvincingness of these facts, mass character of such flimsy moments of suspicions and on the other hand his far-reaching conclusions. Again and again he calls his wife «prostitute»; she cheats on her husband with any male and female individuals; sometimes he seems to assume that she indiscriminately attacks every passerby. AT any rate he can't do without constantly occurring in such mental disorders suspicions that his children are not his children. " I am afraid that my offspring is falsified. I am not sure that children with my name are my children».

4) AND ULTIMATELY DEVELOPMENT OF HATRED TO ENTIRE FEMALE SEX AS POTENTIAL MURDERERS

K. Jaspers, «Strindberg and Van Gogh»:

«In November 1896 he reads in some French newspaper: " That unfortunate Strindberg, who dared to bring his hatred to women in Paris, was compelled to leave it very soon. And since that time his equals antifeminists forgot that persecutor of women. Apparently, they are afraid to share fortune of Orpheus, whose had was torn of by bacchantes». And Strindberg exclaims with triumph»: «I knew they have been setting a trap for me. Attempted murder! Oh, those women!»

Madam Hansson seems to him sinister figure from the very start. He had gotten rid from fetters of marriage just recently, is she plotting to curb him again? Never! «She is dangerous, she is stealing intelligent sperm of men in order to take credit for their intelligence! She is unproductive on her own, but she possesses that capacity of imitation, inherent to black race….I always have been preaching women are nonentity. This is why she now aims to enslave in my person male sex, and thus approve that it is male sex which is nonentity! This is why that poorly article have appeared in „Zukunf". The world must to get me only from her hands! I have right to reach everything only with her help! She even is plotting to seduce me to another women, and thus to get me back in bondage…. She needs to conquer me in order to expose me philosophy of women as my monomania! She aims to prevent the world to make its own judgement, she aims to persuade the world gradually that I am mad, and eventually to lock me out in the madhouse!»

On F. Helderlin is said much less in Jasper's research on famous schizophrenics. And yet this phenomenon of «Effect of dead Ego» he also emphasized in case of Helderlin, citing his following words:

K. Jaspers, «Strindberg and Van Gogh»:

> «Citation from Helferlin's letters, 1799:
> «Every day I feel compelled to invoke a deity again. When I think of great people of great ages — how they felt sacred fire and all dead things, all wooden things, all straw of the world transfigured into the flame, which in concert with them flied up into the sky, and then I think of myself, — how often me, a flickering lamp, wander around the world in search for one drop of oil in order to shine a little longer in the night, — oh! Then a dreadful fever takes grip of my body and I cry to myself horrible words: an alive corpse!»

To compare these two cases we will apply to Helderlin's book «Hyperion or the Hermit in Greece», and also already familiar to you book of Helderlin's friend F. Schelling «Night watches». We shall not forget that it was Helderlin who always remained the favorite poet of Nietzsche. We shall not forget, that Strindberg, Helderlin, Nietzsche are familiar to the world as writers despite of their madness.

1) Hyperesthesia of narcissism and growing consequent autism in conflict with world

> F. Helderlin, «Hyperion or Hermit in Greece» (My translation from Russian Edition, Moscow, «Science», 1988):
> «And to this heavenly angel was addressed my wrath? And why I felt angry with her? Because she was not destitute like me, because she still had a sky in her heart, because she did not lost herself like me, and did not depend on other being like did I. Because she did not need someone's wealth to fill hollowness of her heart, because she did not dread to die like me and to escape this fear did not cling to other. Oh, it was her calmness I felt like the highest heavens of deity, and that heavenly concentration in herself I dared to insult with my discontent'.

2) Yet, obsession with beloved Goddess to the extent of entire loss of his willpower: feeling of complete dependence. And simultaneously, obsession with feeling «to be doomed to death»

F. Helderlin, «Hyperion or Hermit in Greece» (My translation from Russian Edition, Moscow, «Science», 1988):

> «Now I acquired everything I needed. I obtained it again in heavenly grace of Melite. My soul again celebrated its dawn. It did not take long time to reveal that without her I am lost again, that I will become poorer than shadow, in moment she ceases to live inside me, beside me, for me, in moment she is not mine. That in that moment I will be nothing. This could not be otherwise; that deadly dread now haunted me everywhere. It was this dread to lost her that I observed her each gesture; each look, each sound, and it seemed to me that my deadly fright can kill me any moment. Her every smile, full of holy calm, could kill me, her every heavenly word could kill me, the world which informed me that she is satisfied with her own heart. Yes, I was doomed for despair, because sublime and superior I loved did not need me. Forgive me, my Saint, but often I execrated day and hour I fell in love with you. I was full of indignation when assuming that she revived me to life only to hurl me again in hell by the virtue of her greatness. How many non-human things contains human soul!»

3) Obsession with Romanticism as essential to development of Delirium of Jealousy

F. Helderlin, «Hyperion or Hermit in Greece» (My translation from Russian Edition, Moscow, «Science», 1988):

> «But the moment I left her I couldn't any longer conceal this from myself: my fear to loss her was crying wild in me: She doesn't love you! I got furious, I tried resist it, but torture tightly held me. My anxiety kept increasing every day. The higher shined her image above me, the wilder ran my despair. Wherever I cast my sight, I could find only her shiny image. Spontaneously, meaninglessly I kept repeating extracts of her words. At last, furious at my own madness I started to think how to uproot this killing me dream from my heart forever. But my mind refused to listen to me.
> You must change! — she said, excited more than usually. Despair overwhelmed me. I felt how small I was, and that all my endeavors to reach out to the heavens were in vain. «she aims to get rid of you» — assumed I with smile of martyr, — miserable creature, I hurried away from her. Then malicious laughter overwhelmed me, and I derided heartily on myself, and on everything, enjoying the echo, while howl of jackals, coming to me from everywhere, pleased my disfigured soul.

> It was deafening, dreadful silence which followed that mortifying hours, indeed dead silence. I lost my last hope for salvation. Everything became indifferent to me. I felt myself a cattle under the butchers hand. " And She too! And she also!» — that was my first sounds, uttered by my lips many time later, and tears flowed from my eyes. «She cannot act otherwise, she cannot take what it is impossible to own for her — your poverty, your love»

2. SCIENTIFIC FORMULA OF THIRD EMOTIONAL GRAVITATION OF FIELD OF EGO-SYSTEM: NARCISSE-INLOVESICKNESS AS GRAVITATION OF BROKEN CYCLIC HOMEOSTASIS

We already know that Hubris-Ego of schizoid mentality has no Inferior Ego-protection: Inlovesickness (gravitation of slaves). It has only one, left by logic Ego-protection — Superior Ego-protection, or Hubris-Ego.

This is why it is called «broken cyclic homeostasis»: — normal physical control of material energy of Field of Ego-system needs equally both gravitations for its functioning, Inferior as well as Superior.

Now we shall constantly bear in mind that we are speaking on broken mechanism of physical control of material energy. Intellect, even as fictitious one like formal logic torn from facts of reality — has nothing to do with physical control of material energy. Its intrusion on Field of Ego-system as Ego-protection in logic speculations is failure for both: scientific control of true Intellect, and physical control of Violence and Obedience.

«Proving Power of Ego over SuperEgo» in logic philosophies means nothing more than Delirium. Ego and SuperEgo — are only opposite poles, plus and minus of Field of Ego-system as material energy, not real existing creatures. And that Field of Ego-system has its laws, and functions according to that laws. Logic Ego-protection has nothing to do with its laws, and it is impossible «to prove superiority of Ego over SuperEgo», of one pole of Field of Forces over another.

The only objective gained thus appeared broken physical control (cyclic homeostasis) of material energy. But at least this goal was achieved: cyclic homeostasis was broken and Inferior Ego-protection abolished. This is grounds of famous fear of antique world towards slavery and clear-cut division between free world and world of slave, unknown to eastern world, where one person was master and slave simultaneously on social ladder.

Thus famous world of Greek Titans-heroes was born: in Olympic Mythology and in history of attempt of free city-states (democracies-tyrannies in reality).

But Hubris-Ego remained but Pathology, destructing both energies of psyche: its healthy energy of Spirit and its Scientific control and its energy-parasite and its physical control. It was doomed to development of pathology. And development came. Third emotional gravitation of broken physical control: Gravitation of Narcisse-Inlovesickness, or pathologic disfiguration of normal cyclic homeostasis.

This pathologic disfiguration of normal cyclic homeostasis is based, as we already know, on phenomenon of «Dead Ego», unknown to normal physical control. Person «proves logically superiority of Ego» and gets rid of Inferior Ego-protection of slavery. Field of Ego-system now contains only «Plus» pole and lacks «Minus» pole. ANdt mathematics of laws of Field of Ego-system returns «Minus» pole as phenomenon of Narcisse-Inlovesickness» or Dead-Ego.

It is easy mathematical equation:

1) A. proved that Ego is always Plus, Power, Force; A= Power (+)

This means that opposite pole of Field of Ego-system — SuperEgo (outer world) — is always Minus, always weakness, subordinate to power of Ego.

2) Now we take any external object of outer world, which will be reflected in Field of Ego-system of A. as Minus of Super Ego. That is to say as some slave and non-entity, despised by Olympic Hubris Ego. Say his name is B.

3) B. confirms that Ego of A. is Power, Hero, Olympic God. Flattery means everything in this case, for it solves mathematics of quantities of force of Field of Ego-system.

Mathematics of Ego-system of A confirms that B. is also Power, because he recognized power of A.

Thus, it is enough to give some good and subtle enough to sooth woes of conceited man flattery to schizoid Hubris Ego in order to return Super Ego as «Plus», as Power.

It is easy mathematics:

But now we have impossible situation of Field of Ego-system: we have TWO PLUSES, because both opposite poles of Field of Force of material energy, normally Plus and Minus, now indicates two pluses. This means that «Romantic Love» as attempt of Hubris Ego to play Love of Equals on Field of Ego-system enters the game. «Two pluses» of Field of Ego-system, when One person have both poles of his Ego-system as Pluses is grounds of all known to romantic literature raptures of love of Olympic Gods — omnipotent powers in mirror of each other.

But we shall not forget that we remain on Field of Ego-system of material energy? And that it is abnormal situation with two similar poles — two pluses. This is why simultaneously with raptures of love, romance literatures provides ample experiences of contrary passion of hate, fear of partner, and feeling of being doomed to death, often realized in murder of each other or of themselves by partners of romantic love.

This is because of broken cyclic homeostasis which now instead of «plus and minus» in norm, gives alternatively «two pluses» and «two minuses» of both poles: Ego and SuperEgo (of one person).

So that we cannot separate moments of «love» and moments of «hate and fear» in romantic love. They come both simultaneously, and bring «effect of Dead Ego». For when Ego and SuperEgo are both Minuses, this means that no resources for power anywhere left: nor in outer world, nor in Ego. And of course period of «two pluses» even in alternation with two minuses will

be not long, because this is process of crumbling of the system of physical control of material energy.

When in normal cyclic homeostasis people have two opposite poles: Plus SuperEgo and Minus Ego (Milgram Ego), or Plus Ego and Minus Super Ego (Satan Ego) — they each for each other partner with opposite scheme of Plus and Minus (slave of Minus Ego seek masters of Plus Ego, and Masters of Plus Ego seek slaves of Minus Ego). And when they find each other their two gravitations — narcissism of Masters and Inlovesickness of Slaves form energy flow in sadomasochism of Leviathan. Though Energy of Spirit of True Selves of people remains separated by that flow of material energy between them, we still can observe that flow of material energy exists between people. Nothing good in such state of affairs, this means deep disease of Energy of Spirit, I am just trying to exhibit distinction between flowing between people material energy of normal cyclic homeostasis, and ceasing of all contacts, spiritual friendship and material sadomasochism in case of Hubris Ego.

Because between two Hubris Ego no energy flow can exist. Both Pluses and Both Minuses of Ego and SuperEgo each possesses on his own Field of Ego-system in his gravitation of narcisse-Inlovesickness of Romance. Illusion of Love of «two pluses» or «two equals» on Field of Ego-system remains only illusion, because two pluses of delight (which could be taken as possible flow of energy between two Hubris Ego) is momentarily neutralized by «two minuses» of hatred and fear of «dead Ego» of any schizoid Hubris Ego, trying to play love.

Feeling of absolute dependence for Romantic love of Hubris Ego (or loss of control, stealth of control by beloved partner) stems from dependence from man which he sees as his SuperEgo, because his behavior (or rather interpretation of his behavior) means either delight of two pluses» or insufferable pain of «two minuses» (pain of dead Ego, of lost control of law of force of psyche).

5. «TWO PLUSES» AND «TWO MINUSES» OF HUBRIS — EGO OF HOLDERLIN. PHENOMENON OF «DEAD EGO» IN HYPERION OF HOLDERLIN

1) STAGE ONE ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: PROVING PERMANENT EGO AS POWER (PLUS) OR STABLE SUPERIOR EGO-PROTECTION

F. Holderlin, «Hyperion or hermit in Greece» (English edition, 2008):

> «I now live on the island of Ajax, dear Salamis. I love all of this Greece. It bears the color of my heart. Wherever one looks, a joy lies buried
> Or, up there upon my height, I read of the ancient, glorious sea war that once raged at Salamis in wild, shrewdly controlled tumult, and delight in the spirit that could guide and tame the furious chaos of friends and enemies as a rider does his horse, and feel deeply ashamed of my own military history. O sister of the spirit that reigns and lives in us with fiery power, O holy air! how beautiful it is that you accompany me wherever I wander, omnipresent, immortal one
> ….I would have believed it, were one thing not in us: the monstrous striving to be all, which, like Aetna's Titan, rages up from the depths of our being. Wherever I went and stood, these glorious figures accompanied me; in my mind the deeds of all times became lost in one another like flames; and as the gigantic forms, the clouds of the heavens, unite in one rejoicing storm, so the hundredfold triumphs of the Olympiads united in me, and became one, infinite triumph.
> O, like a storm, the greatness of the ancients bowed my head, snatched the bloom from my face; and often I lay where no eye observed me, amidst a thousand tears, like a toppled fir that lies by the stream and hides its wilted crown in the current. How gladly would I have purchased with blood an instant from a great man's life! O it is pitiful to see oneself thus reduced to nothing; I loved my heroes as a fly loves the light; I sought their dangerous nearness and fled and sought it again».
> ….When I pointed out the Dioscuri to him on a clear midnight and Alabanda laid his hand upon my heart and said: These are only stars, Hyperion, only letters with which the name of the heroic brothers is written in the heavens; they are in us! living and true, with their courage and their divine love, and you, you are the son of the gods and

> share your immortality with your mortal Castor! When I rambled through the woods of Ida with him and we descended into the valley to ask the silent grave mounds there after their dead, and I said to Alabanda that among the grave mounds one perhaps belonged to the spirit of Achilles and his beloved, and Alabanda confided in me how he often childishly thought that we would someday fall in one war-torn valley and repose together under one tree — who would have thought that then?»

2) STAGE TWO ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: FLATTERY OF SOMEBODY TO CONFIRM THAT HIS HUBRIS-EGO IS SOURCE OF ALL POWER, PERMANENT AND BASIC «PLUS» OF FORCE (GOD)

F. Holderlin, «Hyperion or hermit in Greece» (English edition, 2008):

> «Angel of heaven! I cried, who can grasp you? who can say he has wholly comprehended you? Are you surprised, she replied, that I am so fond of you? Dear man! proud, humble man! Am I, then, also among those who cannot believe in you, have I not fathomed you, have I not recognized the genius in his clouds? Veil yourself all you want and do not see yourself; I will conjure you forth, I will But he is here, he has emerged like a star; he has broken through the husk and stands there like a springtime; like a crystal wellspring from the gloomy grotto, he has emerged; this is not the dark Hyperion, this is no longer the wild mourning — O my dear, my glorious boy! This was all like a dream to me. Could I believe in this miracle of love? could I? the joy would have killed me. Divine maiden! I cried, do you speak to me? Can you deny yourself so, blessed self-sufficient being! can you take such joy in me? O I see it now, I know now what I often suspected, man is a garment that a god often wraps around himself, a chalice into which heaven pours its nectar so as to give its children a taste of the best. Yes, yes! she broke in, rapturously smiling, your namesake, the glorious Hyperion of the heavens, is in you.
> yes! I am truly not who I once was, Diotima! I have become like you, and divine now plays with divine as children play together.
> The next day we went out early, saw the ruins of the Parthenon, the site of the ancient Theater of Bacchus, the Temple of Theseus, the sixteen columns that still remain standing of the divine Olympieion;

> but I was most moved by the ancient gate through which one once came out of the ancient city into the new, where surely a thousand beautiful people once greeted one another in a single day. Now one comes neither into the ancient nor into the new city through this gate, and it stands there mute and desolate like a dried-up fountain from whose pipes clear, fresh water once sprang with friendly splashes.
> Hyperion! — here she seized my hand with fervor, and her voice rose with grandeur — Hyperion! I think you were born for higher things. Do not misjudge yourself! Your heart has finally found peace. I will believe it. I understand it. But do you truly think that you are now at the end? Will you shut yourself into the heaven of your love and let the world that needs you wither and grow cold below you? Like the ray of light, you must descend; like the all-refreshing rain, you must go down into the land of mortality, you must illuminate like Apollo, shake and animate like Jupiter, or else you are not worthy of your heaven. I implore you, go into Athens, one more time, and look at the men, too, who walk about there among the ruins, the coarse Albanians and the other good, childlike Greeks, who console themselves with a merry dance and a holy fairy tale about the disgraceful power that weighs over them — can you say: I am ashamed of this material? I think that it could still be shaped. Can you turn your heart away from those in need? They are not wicked, they have done you no harm. What can I do for them, I cried»

3) STAGE THIRD ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: HE, WHO CONFIRMED PERMANENT PLUS OF HUBRIS-EGO AS FOUNT OF POWER BECOMES EQUAL IN FORCE

Thus he is coming as «Loading of Super Ego» as Plus too. Two Gods (omnipotent power of qualitative abstractions of force of Filed of Ego-system).

F. Holderlin, «Hyperion or hermit in Greece» (English edition, 2008):

> «So it appears, I said; I have lingered long enough. O I would like to load an Atlas upon myself, so as to pay off the debts of my youth.
> Diotima's growing pallor as she read Alabanda's letter pierced my soul. Then she began, calmly and earnestly, to advise me against the step,

> and we spoke of many things for and against it. O you violent men! she cried finally, who go so quickly to the extreme, think of Nemesis!
> Dear sophist! I cried, we were talking then of something entirely different. To lead my people to the Olympus of the divinely beautiful, where the true issues with all the good from eternally young wellsprings, I am not yet able. But to use a sword — this I have learned, and no more is required for now. The new union of spirits cannot live in the air, the holy theocracy of the beautiful must dwell in a free state, and this state will have a place on earth, and this place we shall surely conquer.
> Her bosom, full of wishes and sorrows, had become too cramped for her; that is why the maiden's thoughts were so glorious and bold. A new greatness ruled in her, a visible power over all that could feel. She was a higher being. She belonged to mortal men no more. O my Diotima, could I have thought then to what this should come?»

4) STAGE FOUR ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: ROMANTIC LOVE OF TWO PLUSES ON HOLDERLIN'S HUBRIS-EGO

(He as Loading of Ego and his girl as Loading of his SuperEgo, both as Pluses).

F. Holderlin, «Hyperion or hermit in Greece» (English edition, 2008):

> «O he who has gazed into the stillness of this eye, he for whom these sweet lips have opened, of what may he still speak? Peace of beauty! divine peace! he who once soothes his raging life and doubting spirit in you, how can anything else help him? I cannot speak of her, but there are hours in which the best and most beautiful appears as in clouds, and the heaven of perfection opens up before anticipating love; then, Bellarmin! then think of her being, then bend your knee with me and think of my bliss! but do not forget that I had what you only anticipate, that I saw with these eyes what only appears to you as in clouds. That men sometimes would like to say that they rejoice! O believe this, you men, you have not yet even a suspicion of joy! To you the shadow of its shadow has not yet appeared! O leave, and speak not of the blue ether, you blind men!
> Do not weep when the most excellent withers! soon it will rejuvenate itself! Do not mourn when the melody of your hearts falls silent! soon

a hand will be there again to tune it! How, then, was I? was I not like a broken lyre? I still sounded a little, but they were tones of death. I had sung myself a somber swan song! I would have gladly woven myself a death wreath, but I had only winter flowers. And where, then, was it now, the deathly silence, the night and desolation of my life? the whole destitute mortality?

….Then we flew, Diotima and I, then we migrated, like swallows, from one springtime of the world to another, through the sun's wide domain and beyond, to the other islands of the heavens, to the golden coasts of Sirius, into Arcturus's valley of spirits O it is indeed desirable thus to drink the bliss of the world from one chalice with the beloved!»

5) STAGE FOUR ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: TWO MINUSES ALTERNATING WITH TWO PLUSES IN FIELD OF EGO-SYSTEM OF HOLDERLIN

(He as Loading of Ego as Minus and his girl as Loading of his Super-Ego as Minus).

F. Holderlin, «Hyperion or hermit in Greece» (English edition, 2008):

«….of the unfathomable sickness of my being before I came across to Calaurea — now you know all, I said to her calmly when I finished, now you will take less offense at me; now you will say, I added with a smile, mock not this Vulcan when he limps, for two times the gods have hurled him from heaven to earth.

Be silent, she cried with a choked voice, and concealed her tears in her handkerchief,

Two times, you say? O in one day you are hurled seventy times from heaven to earth. Shall I say it to you? I fear for you, you scarcely endure the fate of these times. You will still attempt various things, will O god! and your last refuge will be a grave.

…..O! the holy nameless longing often nearly tore my breast asunder, and often the mighty love raged in me like an imprisoned Titan».

…..I must deceive myself into believing that she lived a long time ago, that I knew something of her from hearsay, if her living image is not to seize me so forcefully that I expire in enchantment and in pain, if I am not to die the death of joy over her and the death of mourning for her. It is in vain; I cannot conceal it from myself. Wherever I flee with my thoughts, up into the heavens and into the abyss, to the beginning and

> to the end of times even if I submerge myself in its depths as in the bottomless ocean — even there, even there the sweet terror finds me, the sweet, bewildering, killing terror, that Diotima's grave is near to me .....Shall I say that grief for you has killed me? O no! O no! it was welcome to me, this grief, it gave the death that I bore in me form and grace; you die to honor your darling, I could now tell myself.
> I will tell you exactly what I believe. Your fire lived in me, your spirit had passed into me; but that would hardly have harmed me, and only your destiny has made my new life deadly to me.
> I must say only one more thing to you. You would have to perish, you would have to despair, yet the spirit will save you. No laurel will console you, and no myrtle crown; Olympus will do it, the living, present Olympus that blooms eternally youthful about all your senses. The beautiful world is my Olympus; in it you will live, and with the holy beings of the world, with the gods of nature, with them you will be joyful. O be welcome, all you good and you true!»

6) PHENOMENON OF DEAD EGO IN HOLDERLIN

K. Jaspers, «Strindberg and Van Gogh»:

> «Citation from Helferlin's letters, 1799:
> «Every day I feel compelled to invoke a deity again. When I think of great people of great ages — how they felt sacred fire and all dead things, all wooden things, all straw of the world transfigured into the flame, which in concert with them flied up into the sky, and then I think of myself, — how often me, a flickering lamp, wander around the world in search for one drop of oil in order to shine a little longer in the night, — oh! Then a dreadful fever takes grip of my body and I cry to myself horrible words: an alive corpse!»

My objective in this research to expose how profoundly wretched is modern culture as «Arts» of Romanticism. This is why I persist that analyzing data of this chapter we shouldn't forget that Nietzsche, Holderlin, Strindberg are not only schizophrenics, but also well-known writers, who had exerted their influence on modern culture.

Concerning Greek Mythology needless to say that it was and remains in the very foundation of modern «arts». We need only take subjects of most great painters of our most great museums

to approve the fact that theme of Greek mythology hardly surrender to theme of Christian subjects. And the same situation we find in great music of opera and ballet, full of Wagner's romanticism, stolen from Greek mythology and operas on Aeneas and Dido, Orpheus and Eurydice and many others from Romanticism of Greece mythology. Besides Aeschylus, Sophocles, Corneille, Racine always remains «classiks».

And if any of you doubts the fact, that Holderlin's romance and Strindberg's Romance is due to ordinary, regular Romanticism of modern culture, and in their cases are only manifestation of the fact that this culture is disease, and not the special cases of sick men, — than take all this subjects of Tragedies of Greek Mythology one after another, and check them on correlation with cases of Strindberg and Holderlin.

Hercules and Megaera
Ariadne and Theseus
Aphrodite and Adonis;
Helena and Paris,
Medea and Jason,
Hercules and Dejanira,
Aeneas and Dido,
Ulysses and Circe,
Ulysses and Calypso
Orpheus and Eurydice,
Phaedra and Hippolytus
Agamemnon and Clytemnestra
Hercules and Omphalus

SCIENTIFIC FORMULA SEVEN. DISTINGUISH BETWEEN COMIC TRAGEDY OF HUBRIS EGO AND PERDITION OF TRAGEDY OF CONSCIENCE

1. THE BLOW ON EGO AND THE BLOW ON CONSCIENCE. KIERKEGAARD ON TWO KINDS OF DESPAIR AND BLISS OF CHRISTIAN TO OVERCOME DESPAIR

As far as we can observe from Greek Mythology those folk narratives did not seem mere fancy. Apparently, that folklore reflects facts of real life. We already had chance to assure that Myths of Greek Tragedies were not just magic and chaotic product of imagination, but contained in them truth of reality.

Thus, Tragedies of Romantic Love appeared reflecting all the basic symptoms of schizoid gravitation Narcisse-Inlovesickness of Hubris-Ego, — disease of antiquity. Sad story on Love of Orpheus to Eurydice in Hades, appeared to convey sad fact of romantic love: mixture of love and hate, Hubris Ego and Dead Ego, Beginning of Love and the End of Love. Multiple stories on Heroes imprisoned by spell of witches, — such as Ulysses and Circe, Ulysses and Calypso, Heraclea and Omphalos, or spell of Sirens — exposes such fact of schizoid Narcisse-Inlovesickness as Obsession with beloved because of lost in him physical control. Furious Jealousy in such stories like Heracles and Megaera or Jason and Medea, — jealousy provoking Herackles and Medea to murder mutual children, — speaks of phenomenon of «Hyperesthesia of schizoid narcissism», rooted in effect of «Dead Ego» or lost physical control. Image of Medusa Gorgon, — the female monster, whose look turns

men into stones even when she is already dead, — thus emerged also from the fact of real life: dead emotional gravitation of schizoid Hubris Ego, Narcisse-Inlovesickness, which lures in «love» with «two pluses» of broken physical control, and then kills his preys with «two minuses» of that broken control. Snaky Dead Head of Meduza is thus phenomenon of «Dead Ego» of broken physical control, which reflects catatonic fear of psychotic Field of Ego-system with mortal blow on object of its control of Law of Force — The Ego. Moreover, entire Romance of Ancient Greek are essentially «Tragedies» — «Greek Tragedy». This is manifestation of the fact, that Narcisse-Inlovesickness of schizoid Hubris-Ego is failure in its attempt to build relations between two persons. If we were to give graphical schemes of three kind of contacts — True Love of Energy of Spirit, Sadomasochism of Cyclic Physical control and lastly, Romance of broken physical control of schizoid Hubris Ego, the two former picture will display contact between men, and this last picture no contacts at all. Schema of Friendliness of Energy of Spirit would show «fusion with integrity» of true selves of persons; Sadomasochism would display separation of true selves of Spirit, but flow of material energy between separated bodies; and Romance of Hubris Ego would display only big parasite on body of energy of Spirit, failed to contact with any energy of another men and having grown too big to be endured by his True Self.

This is the point of our next inquiry. The True Self of Energy of Spirit and the Blows on True Self. Blows on Conscience, Compassion and Justice are felt by healthy people as severe pain, because these are Blows on Object of Control of Law of Force of Energy of Spirit — on True Self, which is integral, mutual for all healthy people. Why we feel pain when something unjust is going on with innocent man? Why we feel pain when other men suffer? Why we feel pain if we have wronged someone? Because Justice, Conscience and Compassion are manifestation of the fact, that Field of Force of Energy of Spirit is wider than one person, — in fact it is as broad as all healthy people with living Energy

of Spirit. Our True Self is Oneness with all healthy people with living Energy of Spirit, — it is one Field of Force of Intellect, one Field of Force of Energy of Spirit. We seem being many persons, separated by our biological bodies, but in fact we are one psychic Field of Energy of Spirit. And we feel it as pain for our brethren when they suffer and as joy for our brethren when they are happy. Because True Self of person, his energy of Spirit as Object of Control of Law of Force of Psyche, is mutual for all of us. This is why healthy people unlike those with active Field of Ego-system, preserve capacity to feel riddled conscience, to feel compassion for his neighbors and to feel anger for injustice towards others. And this is why, anyone who is anxious to see his True Self should not endeavor to find it in reflexing, Freud's kind of psychoanalysis, in memories of his life, child's and adult's. The only way to see our True Self is Learning Facts of our History as Fight Between Energy of Spirit and Material Energy throughout that History. This is why Chesterton insisted that we need «psychological history», this is why Plato was first who attempted to write it, this is why Augustine gave us first finished pattern of psychological world history, and Jaspers, Renan, Toynbee and many others continued work of Plato and Saint Augustine. And this is why me, author of Discovery of Psychic energy, did my best to introduce to people Psychologic History of mankind as Fight between Energy of Spirit and Material Energy in terms of Energetics. So far as you are reading history as abstract subject, scarce related with your life, — you will learn nothing from history and nothing of yourself. Only when you have realized that you are reading your own story of life, and you can clearly discriminate yourself from alien forces of material energy, — history will become your diary, and all its multiple facts and seeming chaos will boil down to one essential subject matter and settle around that subject matter — to Your Fight with Material Energy throughout the world history. From this moment on your progress in learning will be great.

Kierkegaard, Christian philosopher, in «Sickness unto Death» identifies «Original Sin» (material energy of Ego-system) as

Despair (disease) of energy of Spirit. And thus professes that Despair as manifestation of Spirit is advantage of a man over the beast. And Despair as capacity to identify Original Sin must be looked at as advantage of Christian («to be sharply observant of sickness»), and capacity of Christians to be healed from this Despair constitutes his «Bliss».

Yet, Kierkegaard sharply distinguishes between what could be called «Blows on Ego» and «Blows on Conscience (True Self) in theory of Psychic Energy. His attitude towards «Blows of Ego» is attitude of F. Schelling in «Night Watches»: he emphasizes the fact that as far as Ego is not True Self and remains only fancy and mask of man, it is rather «comical» to contemplate «suffering» of men for their physical control.

S. Kierkegaard, «Sickness unto death»:

> «The possibility of this sickness is man's advantage over the beast, and this advantage distinguishes him far more essentially that the erect posture, for it implies the infinite erectness or loftiness of being spirit. The possibility of this sickness is man's advantage over the beast; to be sharply observant of this sickness constitutes the Christian's advantage over the natural man; to be healed of this sickness is the Christian's bliss. So then it is an infinite advantage to be able to despair; and yet it is not only the greatest misfortune and misery to be in despair; no, it is perdition».

S. Kierkegaard, «Sickness unto death»:

> «Commonly such a despairer is infinitely comic. Think of a self (and next to God there is nothing so eternal as a self), and then that this self gets the notion of asking whether it might not let itself become or be made into another…than itself. And yet such a despairer, whose only wish is this most crazy of all transformations, loves to think that this change might be accomplished as easily as changing a coat. For the immediate man does not recognize his self, he recognizes himself only by his dress, he recognizes (and here again appears the infinitely comic trait) he recognizes that he has a self only by externals. There is no more ludicrous confusion, for a self is just infinitely different from externals. When then the whole of existence has been altered for the immediate man and he has fallen into despair, he goes a step further, he thinks thus, this has become his wish: «What if I were to become

> another, were to get myself a new self?» Yes, but if he did become another, I wonder if he would recognize himself again! … So in the case of the immediate man when he is in despair it is impossible to represent him truly without a touch of the comic; it is, if I may say so, a clever trick to talk in this jargon about a self and about despair. … It is impossible to represent truly this sort of despair without a certain admixture of satire. The comical thing is that he will talk about having been in despair; the dreadful thing is that after having, as he thinks, overcome despair, he is then precisely in despair. It is infinitely comic that at the bottom of the practical wisdom which is so much extolled in the world, at the bottom of all the devilish lot of good counsel and wise saws and «wait and see and «put up with one's fate» and «write in the book of forgetfulness» — that at the bottom of all this, ideally understood, lies complete stupidity as to where the danger really is and what the danger really is. But again this ethical stupidity is the dreadful thing».

But then, Kierkegaard turns to the Real Despair, to the «dreadful thing» of Blows on Conscience of men with Active Ego-protection; because while men in their «comic pursuit for false Ego» sin against their eternal soul as True Self of Spirit, as Conscience and Justice, the real Despair appears at their backs, — the Despair of riddled Conscience. And this kind of Despair Kierkegaard is not inclined to consider in terms of satire. He is absolutely earnest when asserting that blows on conscience, or ethical despair, or despair of true self is perdition and such perdition which never ends.

S. Kierkegaard, «Sickness unto death»:

> «So then he despairs, that is to say, by a strangely preposterous attitude and a complete mystification with regard to himself, he calls this despair. But to despair is to lose the eternal — and of this he does not speak, does not dream. The loss of the earthly as such is not the cause of despair, and yet it is of this he speaks, and he calls it despairing. What he says is in a certain sense true, only it is not true in the sense in which he understands it; he stands with his face inverted, and what he says must be under stood inversely: he stands and points at that which is not a cause of despair, and he declares that he is in despair, and nevertheless it is quite true that despair is going on behind him without his knowing it. It is as if one were to stand with one's back toward the City Hall and the Court House, and pointing

> straight before him were to say, „There is the City Hall and the Court House." The man is right, there it is... if he turns around».

2. THE CURSE OF THE ATREIDS. TRAGEDY OF CONSCIENCE IN GREEK MYTHOLOGY

Symbol of Christian Church of Friendliness is Madonna and Child. It is really perfect symbol for Unity of Energy of Spirit, because no other relations between humans than that of mother and child would better symbolize the phenomenon of Oneness of Field of Force of Energy of Spirit in brotherly tenderness, care and responsibility to each other. Up to this day, becoming parents for many people means the only way to experience what is it to feel to another person this passion of Oneness of Energy of Spirit — True Self as One object of control, True Self as many people dear to you beyond your care of yourself. For great men, such as Jesus or fathers of Church, or Great Writers, such as Plato, Chesterton, Tolstoy, Herzen, Renan, Toynbee, Spinoza, Fromm, Maslow, Einstein, Kierkegaard, Schelling and others — this feeling of integral unity of Energy of Spirit of men is available without parenthood. But for common men family remains their only experience of this essential feeling in our wretched culture.

Mythology of Greece so acute in noticing features of schizoid Hubris Ego and its Narcisse-Inlovesickness, could not skip that downside of Ego-protection mentioned by Kierkegaard, — that reverse side of active Field of Ego-system as riddled conscience of the men, who had devoted their spirit to the service of the Ego. To my opinion, such Myth in Greek mythology, — Myth which exposes riddled conscience of ancient schizoid Greece in its infatuation with Hubris Ego — is Myth on Curse of Atreids, or rather cycle of myths. These narrative may be considered as manifestation of riddled conscience of people in pursuit of fancy masks of «original sin» of Field of Ego-system

Considering this text, you may have been noticed that Heroes of this Greek tragedy as usually are fighting with each other for

two things: Power of Kingdoms and Romance of Hubris Ego. This is their main and essential motivation. And amidst course of events for this Masks of Ego, the most horrendous things happens to their family, — horrors beyond human imagination with their children takes place in their lives. Besides fight goes on between members of one family — brothers and sisters, spouses, parents and children. And family is symbol of conscience of energy of spirit, because in all times since Axial Age at least people felt that oneness of True Self in poignant and dear love to his offspring. It I was brothers Cain and Abel who introduced the same tragedy of real Despair of spirit in Bible, because for our time it is only family when conscience as integrity of people in oneness of True Self is felt and recognized.

They don't scruple to kill each other kids and even to kill their own kids in their strive for Thrones of Kings, or in their pursuit for Glory of War of Troy, when Agamemnon settles for sacrificing his own daughter for goddess Artemis in order to reach out to Troy and to enter the glorious war as a leader and king. Naturally his wife Clytemnestra wages war to her husband and will kill him with his nephew, son of Thyestes.

Wikipedia, «Curse of Atreids»:

> «Atreus and his brother Thyestes were exiled by their father for murdering their half-brother Chrysippus in their desire for the throne of Olympia»
> «She gave it to Thyestes, her lover and Atreus' brother, who then persuaded Atreus to agree that whoever had the lamb should be king. Thyestes produced the lamb and claimed the throne».
> «Atreus then learned of Thyestes' and Aerope's adultery and plotted revenge. He killed Thyestes' sons and cooked them, save their hands and feet. He tricked Thyestes into eating the flesh of his own sons and then taunted him with their hands and feet. Thyestes was forced into exile for eating human flesh».
> «Aegisthus, son of Thyestes then killed Atreus, although not before Atreus and Aerope had two sons, Agamemnon and Menelaus, and a daughter Anaxibia»
> «Agamemnon married Clytemnestra, and Menelaus married Helen her famously attractive sister. Helen later left Sparta with Paris of Troy, and

> Menelaus called on all of his wife's former suitors to help him take her back., Artemis stilled the winds so that Agamemnon's fleet could not sail. A prophet named Calchas told him that in order to appease Artemis, Agamemnon would have to sacrifice the most precious thing. This was his first-born daughter, Iphigenia He sent word home for her to come. After doing the deed, Agamemnon's fleet was able to get under way»

The end of story is this. Clytemnestra in adultery with Agamemnon's nephew, who killed Agamemnon's father for killing his brothers, killed Agamemnon, and sit down on the throne of kingdom with killer of legal king like Hamlet's mother and her lover. And Orestes, the Hamlet of antiquity kills his mother and his lover. He is in consequence overwhelmed with bad conscience, — Furies persecuting and torturing him with feeling of bitter guilt. And eventually he «After many years, with Apollo by his side, he pleaded to Athena. No descendant of Atreus had ever done so noble an act». This may mean only one thing which can be expressed correctly only in terms of Christianity: Orestes repented and Orestes after his penitence, expressed his regret and asked for forgiveness of God to purge his conscience from his sin. And this «noble an act» was requited by forgiveness: and 'neither he nor any descendant of his would ever again be driven into evil by the irresistible power of the past.» Thus Orestes ended the curse of the House of Atreus»

Christian philosophy or Plato's philosophy of purging conscience from sins of Field of Ego is apparently in the upshot of this tragedy which, unlike Romance tragedies ends up like «Bliss of Christianity», which is capable to overcome Despair of riddled conscience on the conditions of sincere repentance.

Wikipedia, «Curse of Atreids»:

> «While he was fighting the Trojans, his wife Clytemnestra, enraged by the murder of her daughter, began an affair with Aegisthus, son of Thyestes. When Agamemnon returned home he brought with him a new concubine, the doomed prophetess, Cassandra. Upon his arrival that evening, before the great banquet she had prepared, Clytemnestra drew a bath for him and when he came out of the bath, she put the

> royal purple robe on him which had no opening for his head. He was confused and tangled up. Clytemnestra then stabbed him to death. Goaded by his sister Electra, Orestes swore revenge. He knew it was his duty to avenge his father's death, but saw also that in doing so he would have to kill his mother. He was torn between avenging his father and sparing his mother. «It was a son's duty to kill his father's murderers, a duty that came before all others. But a son who killed his mother was abhorrent to gods and to men. «When he prayed to Apollo, the god advised him to kill his mother. Orestes realized that he must work out the curse on his house, exact vengeance and pay with his own ruin. After Orestes murdered Clytemnestra and her lover Aegisthus, he wandered the land with guilt in his heart. After many years, with Apollo by his side, he pleaded to Athena. No descendant of Atreus had ever done so noble an act and 'neither he nor any descendant of his would ever again be driven into evil by the irresistible power of the past.» Thus Orestes ended the curse of the House of Atreus»

Sartre, adherent of Nietzsche did not like this upshot of the story, so that he composed in his play «Flies» exactly the reverse of the Christian repentance. Nietzsche, who was sharply distinguishing between Field of conscience (ethics and Christianity) and Field of Ego-system (esthetics and heroes of Olympus), already in «Birth of tragedy» accuses Sophocles of «singing Christian Saint:, which maybe connected with Oedipus tragedy with similar subject: Orestes is persecuted by his bitter conscience for murdering his mother and Oedipus is devastating from the fact of accident incest with his mother. Sartre is also discontented with tragedy of Orestes «singing Christian Saint» like his teacher Nietzsche and rewrites tragedy to grant it contrary outcome: Orestes fights for Absolute Ego — Hubris Ego of Heroes in order to overcome Gods of Olympus and to become one of them. He hates ethics and conscience and takes Furies like disturbing Flies as Christian conceptions of riddles by Sins conscience from the town. He is proud of his murder. We remember Freud interpretation of Oedipus Myth as desire for mother. Maslow says in Motivation and personality that Freud's attempts to envisage love as rooted as sex proved to be «a bad mistake». Nothing could

validate this conclusion of Maslow better than true meaning of Oedipus tragedy: as severe punishment of sanctuary of family — the true self of conscience — for overindulgence in material energy of Hubris Ego.

We also shall not forget that Goethe did not omit this parallel to Tragedies of Romance the cycle of Tragedies of Riddles Conscience in Greek Mythology, dedicating to both his compositions: Second Part of Faust to the former and " Iphigenia» (sacrificed daughter of Agamemnon) to the latter.

The Curse of Atreids, finished thus by Christian repentance and asking from God forgiveness by Orestes, started with sin of grandfather of Atreus and his brother Thyestes, — famous Tantalus by tortures of his punishment. It was that Tantalus who killed his own son to prepare feast for Gods of Olympus. Again Mythology refers us to theme of sanctity of Family ties and especially parents and children, to expose the depth of fall of men, who sacrifices their True Self to the material energy of Ego. You people, who immolates energy of spirit on altar of their vainglory and mad romance — you are like those madmen who eat their own children, says the Myth. Tantalus aimed to please Olympus gods or to deceive them to become one of them, smarter then gods, but failed. Gods felt insulted and outraged and doomed him to eternal «tantalizing».

Horace, Book 1, Satire 3:

> «Unknown solder: «May the gods grant to you, most mighty king, a triumph over Troy so you can bring the fleet back home. Am I allowed to try a question and receive a prompt reply?» Agamemnon: «Your question?»: «Why let Ajax, number two behind Achilles as a hero, who so often rescued the Achaeans, stink?
> Solder: «You! You who upon the Aulis altar placed your darling child, and not some calf, and laced her head with salt and grain, you reprobate! Did you believe you kept your thinking straight? Indeed, what has this crazy Ajax done? He wouldn't brutalize his wife and son when he unleashed his sword to kill the flock!: «Agamemnon: But in order to release the ships of war that were immobile on a hostile shore, it was appropriate that I appease the gods with blood.» Solder: «As everyone agrees, that blood is yours, you madman!»

Wikipedia, «Curse of Atreids»:

> «The «House of Atreus' begins with Tantalus. Tantalus, the son of Zeus and the maiden Pluto, enjoyed cordial relations with the gods until he decided to slay his son Pelops and feed him to the gods as a test of their omniscience. Most of the gods, as they sat down to dinner with Tantalus, immediately understood what had happened, and, because they knew the nature of the meat they were served, were appalled and did not partake. But Demeter, who was distracted due to the abduction by Hades of her daughter Persephone, obliviously ate Pelops's shoulder. The gods threw Tantalus into the underworld to spend eternity standing in a pool of water beneath a fruit tree with low branches. Whenever he reaches for the fruit, the branches raise his intended meal from his grasp. Whenever he bends down to get a drink, the water recedes before he can drink. Thus is derived the word «tantalizing» in English».

Can we conceive that this tantalizing as «insatiable hunger» maybe interpreted as physical control of cyclic homeostasis with its insatiable destitution of hunger-fear? The punishment of Gods to vanity of Hubris Ego for treachery of Conscience of True Self as ceaseless pain of cyclic homeostasis of material energy.

3. F. SCHELLING ON GREEK TRAGEDY OF ROMANCE AS COMEDY OF HUBRIS EGO, LEADING TO REAL TRAGEDY OF CONSCIENCE

The excerpt below from Schelling's «Night Watches» develops Kierkegaard's opinion on physical control of Ego as «comical Despair», because it is not True Self of person. Moreover, Schelling emphasizes the fact that person with active Field of Ego-system is only marionette in theatre of absurdity, because he is deprived of himself, of his reason, of his scientific control, of his willpower and understanding of reality. He is nothing but play in hands of stupid material energy which functions with its own laws of physical control. This loss of True Self by masks of Ego Schelling underscores postulating that his marionettes lacks heart, and are made from wooden.

He then develops his theme of persons with active Ego as marionettes and masks, eating True Self of men on Tragedies of Greek Romance, and exposes law of those tragedies of Masks-Marionettes as simultaneous love and hate, and incapacity to unity, to alliance, to relationship which normally love implies.

Then he passes to real Tragedy of Conscience which is always the outcome of comical tragedy of Romance. Two brothers are fighting for Helena with «Truly Grecian contours», and one wooden brothers appears to have heart, his conscience is still alive. It is this brother who kills Helena and another brother to be left in horrible loneness with his bad conscience: «finally it is as if a strange voice speaks from the puppet's mouth and calls,» thou shalt live eternally.»

We shall not forget that Friedrich Schelling loved his friend Friedrich Holderlin and survived his mental death with pain: he depicts him as naïve child, as Mozart voice, as «poet with heavens full of Greek gods», who know nothing of reality of the earth.

Exactly like Kierkegaard, Schelling thus asserts that suffering of riddles conscience is insufferable, and thus is real Hell, inflicted by Original Sin of material energy of Ego-system.

S. Kierkegaard, «Sickness unto death»:

> «Yet in another and still more definite sense despair is the sickness unto death. It is indeed very far from being true that, literally understood, one dies of this sickness, or that this sickness ends with bodily death. On the contrary, the torment of despair is precisely this, not to be able to die. So it has much in common with the situation of the moribund when he lies and struggles with death, and cannot die. So to be sick unto death is, not to be able to die — yet not as though there were hope of life; no, the hopelessness in this case is that even the last hope, death, is not available. When death is the greatest danger, one hopes for life; but when one becomes acquainted with an even more dreadful danger, one hopes for death. So when the danger is so great that death has become one's hope, despair is the disconsolateness of not being able to die. It is in this last sense that despair is the sick ness unto death, this agonizing contradiction, this sickness in the self, everlastingly to die, to die and yet not to die, to die the death. For dying means that it is all over, but dying the death

> means to live to experience death; and if for a single instant this experience is possible, it is tantamount to experiencing it forever»

F. Schelling, «Night Watches»:

> «Clown comes and excuses the marionette director for having disposed things like our Lord God and entrusted the most important roles to the least talented actors; precisely from this, however, he deduces in turn the advantage that the play must turn out movingly, just as is the case with great tragic materials that have been worked over by petty, ordinary poets. He makes the most insipid remarks about the life and the character of the times: that both are now more moving than comic and that one now has less cause to laugh over men than to weep — for which reason then even he himself has become a moral and grave fool and shows himself only in the noble genre where he might earn much applause.
> «thereupon the wooden puppets themselves come forward; two brothers without hearts embrace, and Clown laughs over the clattering together of their arms and over the kiss for which they are not able to move their stiff lips. e one wooden brother remains in marionette character and expresses himself with infinite stiff ness, even frames long, dry periodic sentences, into which no life at all can intrude, and which therefore form a model of prosaic style.
> «Now things progress. Two new puppets come forward, a Columbine with a page who spreads an umbrella over her; the Columbine is the company's prima donna and, without flattery, the model maker's masterpiece. Truly Grecian contours, and everything about her worked over to the ideal. e one brother comes, he who previously spoke in prose; he espies her, strikes himself on the place for the heart, hereupon suddenly speaks in verses, rhymes all end syllables, or applies assonance with a and o, so that Columbine is frightened at this and runs off with the page. e brother tries to rush after her. However, because the marionette director makes a slip here, he bangs solidly against Clown, who now makes extempore a very nasty satirical speech in which he sets forth to him that it does not please his creator — namely the marionette director — to allot the lady to him and that the play should therefore become quite mad and comical, since a melancholy fool furnishes the drollest person in a farce. — e other puppet bursts into curses, even blasphemes in despair against the director, over which, for laughter, tears stream from the onlookers' eyes. Finally, however, the marionette still clutches the hope of finding the lady again and decides at least to search through the whole theater. Clown accompanies it. «In the third act Columbine appears

again and acts very nicely with the other brother marionette; they also sing a tender duet with one another and exchange rings right then

«When those first two have finally gone to bed, Clown comes back with the other brother. e la er tells how he has made far journeys from one pole to the other and yet never found Colum bine, on account of which he is ready to despair and take his own life. Clown opens a flap on the marionette's chest and to his surprise now actually finds a heart in it, over which he grows concerned and in his anxiety gets a number of clever ideas, for example, that everything in life, the pain as well as the joy, is mere appearance, in which regard the one bad point is merely that the appearance itself never comes to appearance, on account of which the marionettes have also never suspected that someone had the best of them and was playing with them merely for amusement, but rather fancy themselves to be very serious and important persons

Harlequin now also joins in and jeers at love, because it is not a heroic sentiment and cannot be used to promote the general good. He calls upon the director to abolish it completely in the sequel and introduce pure moral feelings in his troupe. Finally he presses for a revision of the human race and for some highly necessary world repairs; he also insists very obstinately on knowing why he has to play the fool for a public not of his acquaintance.

He also praises the director for having abolished Greek fate and introduced in its place a moral theatrical order, according to which everything has to turn out well in the end. " e last act now makes one laugh oneself quite to death.

«After a short pause he appears again with the brother-marionette, who holds a drawn dagger in his hand and, after a short, stiff tirade, cuts down first the page, then Columbine, and finally himself. e brother stands quite vacant and dumb among the three wooden puppets who lie round him on the ground; then, without speaking a further word, he snatches the dagger to dispatch himself after them for good and all; but in this moment the wire, which the director is drawing too tightly, breaks, and the arm cannot carry out the blow and dangles motionlessly; finally it is as if a strange voice speaks from the puppet's mouth and calls,

«thou shalt live eternally.»

4. SECOND PART OF «FAUST» AS SCHIZOID ROMANCE OF HUBRIS EGO BY GOETHE. THE CASE OF HOLDERLIN'S «HYPERION»

For my part I consider Second part of Goethe's Faust to be the exact copy of Holderlin's «Hyperion or Hermit in Greece», even in that case if Goethe had never heard of Holderlin's romance.

I cannot express the essence of both romances with other word but Russian «Poshlost». I did not find equivalent of this word in English, because its usual translation is «vulgarity or platitude». But term «vulgarity» rather suits to baseness and wickedness of stupid persons. Holderlin and Goethe was not stupid, of course, but still these two Romances of theirs are «hollow», «emasculated», «nonsensical» — the mere absurdity of Hubris Ego, striving to reach Olympus.

Yes, maybe this word «Hollowness» is nearer than any other to Russian word «Poshlost».

Russian literature is singular exactly in this sphere of exposition of hollowness of Field of Ego-system and in exposition of true tragedy of riddled conscience. Take books of Nikola Hogol, who says that he saw his task to expose «stupidity of Devil» and «Poshlost of Devil», or in other word absurdity and emasculation of hollow vanity of Ego. Indeed, devil or Mephistopheles of second part of «faust», which is ally of faust in bringing back Helena and making him the King and royalty of Olympus — is very stupid and very emasculated devil. Hollowness and Poshlost of devil is proved. And Goethe could celebrate victory like Hogol who is recognized master in exposing stupidity and hollowness of devil, but the fact is Goethe assumes devil clever in helping his Faust to arrange marriage between Helena and King Faust. And thus this is ordinary schizoid Romance of Hubris Ego, exact copy of that of Holderlin's Hyperion in its absurd hollowness of meaning.

And that Poshlost (Hollowness) of suffocating stuffiness of Field of Ego-system is exactly what Chesterton calls «That unmistakable mood of Hanwell (madhouse) ": it is not stupid

in sense of capacity to reasoning, but it is emasculated of any sign of common sense and of passions of humans.

Chesterton. «Orthodoxy»:

> «Now, speaking quite externally and empirically, we may say that the strongest and most unmistakable mark of madness is this combination between a logical completeness and a spiritual contraction. The lunatic's theory explains a large number of things, but it does not explain them in a large way. I mean that if you or I were dealing with a mind that was growing morbid, we should be chiefly concerned not so much to give it arguments as to give it air, to convince it that there was something cleaner and cooler outside the suffocation of a single argument. For it was our case against the exhaustive and logical theory of the lunatic that, right or wrong, it gradually destroyed his humanity. I do not mean only kindness, I mean hope, courage, poetry, initiative, all that is human. And I have described at length my vision of the maniac for this reason: that just as I am affected by the maniac, so I am affected by most modern thinkers. That unmistakable mood or note that I hear from Hanwell, I hear also from half the chairs of science and seats of learning to-day; and most of the mad doctors are mad doctors in more senses than one. They all have exactly that combination we have noted: the combination of an expansive and exhaustive reason with a contracted common sense. …. They are universal only in the sense that they take one thin explanation and carry it very far. But a pattern can stretch for ever and still be a small pattern. They see a chess-board white on black, and if the universe is paved with it, it is still white on black. Like the lunatic, they cannot alter their standpoint; they cannot make a mental effort and suddenly see it black on white».

In First Part of his «Faust» Goethe appears as poet of first row, and that because his First Part narrates real Tragedy of riddled conscience, and displayed it masterly — for he wrote in his diary that he knew the heroin in real life. I think that in this regard Hogol made better choice than Gorthe, when he decided to delete his Second part of «Dead Souls» on the grounds, that his vanity cannot dictate him, and his immature thoughts is not what world needs. «I don't know the solvation of problem I have formulated in my first part, — he explained his decision, — than what for this second part»? Goethe in his First part questions true problems, but

in second part it is merely his Ego which propounds us to admire his Olympic achievements with Helena.

1). STAGE ONE ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: PROVING PERMANENT EGO AS POWER (PLUS) OR STABLE SUPERIOR EGO-PROTECTION

Chorus
O marvellous woman, don't disdain
Inheritance of the noblest estate!
For the highest fate's granted to you alone,
The glory of beauty that towers above all.
The Hero's name sounds his advance,
And proudly he strides:
But he bows down, most stubborn of men,
Before conquering Beauty, in mind and sense
Helen (Who has left the doors open, in her turmoil.)
A daughter of Zeus is stirred by no common fear,
No lightly passing hand of Terror can touch her:
Only the Horror that the womb of ancient Night,
Raised from chaos, and shaped in its many forms,
In glowing clouds that shoot, upwards and outwards,
From the peak's fiery throat, to shake the hero's breast.
Lynceus, the Warden of the Tower
Let me kneel, and let me see her,
Let me live, or let me die,
Already I'm devoted to her
Heavenly lady from on high.
Waiting for the dawn's advances,
Gazing at her eastern house,
Suddenly the sunlight dances,
Marvellously in the south!
Drawn to see the marvel closer,
Instead of the ravine and height,

Instead of earth and heaven there,
I gazed at her, the sole delight.
I was granted powers of vision
Like the lynx, high in the tree:
But now I peered in indecision
As in a dark and clouded dream.
How think? Even if I'd so wished?
Wall, and tower? Bolted gate?
Mist, it rose, and cleared the mist,
Came the Goddess here in state!
I surrendered heart and eye
Drinking in the gentle light:
How that beauty blinds, and I
Was blinded wholly by the sight.
I forgot the watchman's duty,
And the promised trumpet call:
Threaten then, now, to destroy me —
Anger lies in Beauty's thrall.
Helen
I cannot punish this evil that I brought here,
With me. Ah me! What a fierce fate it is
Pursues me, so that everywhere I possess
The hearts of men, and that they neither spare
Themselves nor anything else of worth.
They steal, seduce, fight: rushing to and fro,
Demigods, heroes, gods, even daemons
Led me in my wanderings, here and there.
Alone I've confused the world, doubly so:
Now I bring threefold, fourfold woe on woe.
Take this innocent away: let him go.
It's no shame to be deceived by the gods.

2). STAGE TWO ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: FLATTERY OF SOMEBODY TO CONFIRM THAT HIS HUBRIS-EGO IS SOURCE OF ALL POWER, PERMANENT AND BASIC «PLUS» OF FORCE (GOD)

Faust
O Queen, amazed, I see them both together:
The certain archer, and the stricken prey:
I see the bow, from which the shaft was loosed,
That wounded him. Arrow after arrow,
Now strikes me. Imagining the feathered whirr
Of arrows crossing every court and hall.
What am I now? My walls you make unsafe
My most faithful servants, you make rebels,
Already I fear my army too obeys
A victorious and unconquered lady.
What's left to do but add myself as well,
And all that I have vainly imagined mine?
Freely and loyally, before your feet,
Let me acknowledge you as Mistress,
Whose presence wins you throne and ownership.
Anaxagoras (After a moment, solemnly.)
Till now I've praised the subterranean powers,
But turn, in this case, to higher ones than ours…
You! Above, always evergreen,
Triple-named, triply to be seen,
I cry to you, by my people's woe,
Diana, Luna, Hecate, so!
You, in deepest thought, the heartening,
You power profound, calmly shining,
Reveal your dark side's fearful shower,
Without spells, show your ancient power!
(A pause.)
Am I heard so swiftly?
Has my cry

To the deep sky
Stirred Nature's ranks so quickly?
Already, greater, greater, nearing,
The Goddess' orbed throne appearing,
Monstrous, fearful to the sight!
With fires that redden in the night…
No closer, threatening disc of power!
You'll straight destroy us: sea and shore!
So it was true, the Thessalian women,
Trusted with wicked magic runes,
Enchanted you from your circling path,
Wrested evil things from you, in wrath?…
The bright shield now darkens,
Suddenly splits: flashes, sparkles!
What a hissing! What a drumming!
Thunder, wind, and rain are coming! —
Humbled, on the steps of your throne! —
Forgive me! I brought this on, alone.

3). STAGE THIRD ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: HE, WHO CONFIRMED PERMANENT PLUS OF HUBRIS-EGO AS FOUNT OF POWER BECOMES EQUAL IN FORCE

Thus he is coming as «Loading of Super Ego» as Plus too. Two Gods (omnipotent power of qualitative abstractions of force of Filed of Ego-system).

Faust is «King of Kings"like Persian emperor now, fighting Menelaus and granting Kingdoms with royal duties.

Faust
Rash disturbance! Insistent, she comes pushing in here:
Senseless haste is wrong, even where there's danger.
Unlucky news makes the fairest messenger ugly:
You, ugliest of all, bring only bad news gladly.

But you'll not succeed for once: disturb the air
With your empty breath. There's no danger looming here,
Your danger's only an idle threat to me.
(Calls, and explosions from the towers, trumpets and cornets, martial music.
A powerful army marches past.)
No! Now you'll see the heroes gather,
The whole wide land will here unite:
He deserves the ladies' favour,
Who, in their defence, shall fight.
(To the leaders, who step forward from the ranks, and advance.)
Rage silently, and do your duty,
Then you'll achieve the victory,
You, the prime of northern beauty,
You, the flower of the east.
Cased in steel, with steel gleaming,
The army shatters realms at will,
They appear: the earth is shaking,
They advance, it echoes still.
At Pylos, once, we came to shore,
Old Nestor is no longer living,
Our independent army saw
Us shatter all the mighty kings.
From these walls, in an instant,
Send Menelaus back to sea:
There robbing, killing, is his errand,
As is his wish and destiny.
Dukes, I greet you every one,
Commanded by the Spartan Queen:
At her feet lay vale and mountain,
Win the kingdoms in between.
Germans, with your walls and towers,
Defend Corinth and her bays!
Then Achaia's hundred gorges

I'll trust to you, the Goths, always.
Let the Franks advance on Elis,
Messene, to the Saxons brave,
Normans, hold the Argolis,
Rule the shore: and rule the wave.
When everyone has his own land,
At foreign foes, let force be aimed,
While Sparta holds the high command
Our Queen's ancestral domain.
She'll behold you each, delighting
In lands, possessed of every right:
And at her feet you'll seek her blessing,
Acknowledgement, and law and light.

4). STAGE FOUR ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: ROMANTIC LOVE OF TWO PLUSES

Euphoria of Romance of Two pluses in Child Euphorion. Now happiness is absolute and complete — Kingdom of two royalties and unity in child. Goethe has no other facts of «unity in euphoria love» except child for you. This is his only proof that this is Love and fusion of two persons and not absurd raptures of two abstractions.

Faust
Then let her be as if no age has bound her!
As Achilles on Pherae once found her,
Beyond all ages. What rare luck:
In spite of every fate, to win her love!
And shall I, by the strength of my yearning,
Not draw that unique form towards me, living,
That eternal being, equal to the divine,
Great yet tender: kind as she's sublime.
You saw her once: today I too have seen her,
Lovely in her attraction: as lovely as desired.

Now my soul and being is strongly tied:
If I can't win her, I shan't survive.
Euphorion
Hear the song of childhood sung now,
Its delight belongs to you,
See me leap about in time, now
Let my parents' hearts leap too.
Helen
It requires two noble hearts
For Love to bless humanity,
But to be a thing apart
They must make a precious three.
Faust
All we sought is now discovered:
I am yours, and you are mine:
And we two are bound together,
There's no better fate to find.

5). STAGE FOUR ON BREAKING CYCLIC HOMEOSTASIS OF FIELD OF EGO-SYSTEM: TWO MINUSES ALTERNATING WITH TWO PLUSES IN FIELD OF EGO-SYSTEM

And of course, the proof of their Euphoria Love disappears in accident death. Tragedy kills Love of King of Kings and his Queen: they have nothing except that child in common.

Helen (To Faust.)
Alas, the ancient word proves true for me, as well:
That joy and beauty never lastingly unite.
The thread of life, as the thread of love, is torn:
Painfully, lamenting both, I must say: farewell,
And enter your embrace, once, and then no more.
Persephone, receive me, and this child of ours!
(She embraces Faust: her body vanishes, her dress and veil remain in his

hands.)
Phorkyas (To Faust.)
Hold tight to what alone remains to you.
Don't let the garment go. Already, daemons
Pull at its hem, and wish to drag it down
Into the Underworld. Hold tight to it, now!
It no longer veils the divinity you've lost,
But it is divine. Employ then the priceless,
Noble gift for yourself, and soar on high:
It will carry you quickly from the lowest
To the highest ether, while you can endure.
We'll meet once more, far away from here.

5. FIRST PART OF «FAUST»: GOETHE ON TRUE TRAGEDY OF RIDDLED CONSCIENCE

Words of sage and prophet uttered Chesterton when saying that it is existence Hanwell (madhouse), which proves existence of Hell as punishment for Original Sin as active Field of Ego-system.

Indeed, A. Kempinsky, director of psychiatric clinic in Krakow in «Psychology of schizophrenia» says that people can hardly endure the sight of schizophrenia psychosis — so much impressed they are with depth of suffering.

Because that witches Sabbath, which people undergo in their pursuit of physical control of Ego will end up either with loss of their soul (energy of spirit), or with real tragedy of conscience, when person realizes that he was just marionette in hands of alien energy, or in psychosis of schizophrenia.

The latter means explosion of Field of forces of Intellect — the foundation of energy of spirit — and in concert with this explosion the loss of all remains of orientation in reality. The sight of such explosion in attack of catatonic fear is really dreadful spectacle. Love of energy of spirit has been wasted, and accumulation of hate in pain of «dead Ego» undermines the Field of Force of Intellect.

Thus Original Sin of material energy really leads to Hell of either psychosis or to Hell of real tragedy of conscience, brilliantly described by Goethe in his First Part of Faust. His genius got perfect manifestation in creation of this masterpiece. It is equal to Macbeth by Shakespeare. Another genius examples of describing the tragedy of conscience we find in famous novels of Dostoevsky.

It is this words of Margaret, which display that in first part of Faust Goethe still remembered that true tragedy of conscience is incomparable with tragedy of Dead Ego of physical control.

> «It is so wretched, forced to beg my living,
> And a bad conscience sharper misery giving!»

Chesterton, «Orthodoxy»:

> «But I think this book may well start where our argument started — in the neighbourhood of the mad-house. Modern masters of science are much impressed with the need of beginning all inquiry with a fact. The ancient masters of religion were quite equally impressed with that necessity. They began with the fact of sin — a fact as practical as potatoes. Whether or not man could be washed in miraculous waters, there was no doubt at any rate that he wanted washing. But certain religious leaders in London, not mere materialists, have begun in our day not to deny the highly disputable water, but to deny the indisputable dirt. Certain new theologians dispute original sin, which is the only part of Christian theology which can really be proved. …In this remarkable situation it is plainly not now possible (with any hope of a universal appeal) to start, as our fathers did, with the fact of sin. This very fact which was to them (and is to me) as plain as a pikestaff, is the very fact that has been specially diluted or denied. But though moderns deny the existence of sin, I do not think that they have yet denied the existence of a lunatic asylum. We all agree still that there is a collapse of the intellect as unmistakable as a falling house. Men deny hell, but not, as yet, Hanwell. For the purpose of our primary argument the one may very well stand where the other stood. I mean that as all thoughts and theories were once judged by whether they tended to make a man lose his soul, so for our present purpose all modern thoughts and theories may be judged by whether they tend to make a man lose his wits».

DUNGEON
FAUST
(with a bunch of keys and a lamp, before an iron door)
A shudder, long unfelt, comes o'er me;
Mankind's collected woe o'erwhelms me, here.
She dwells within the dark, damp walls before me,
And all her crime was a delusion dear!
What! I delay to free her?
I dread, once again to see her?
On! my shrinking but lingers Death more near.
(He grasps the lock: the sound of singing is heard inside.)
My mother, the harlot,
Who put me to death;
My father, the varlet,
Who eaten me hath!
Little sister, so good,
Laid my bones in the wood,
In the damp moss and clay:
Then was I a beautiful bird o' the wood;
Fly away! Fly away!
MARGARET (on her knees)
Who, headsman! unto thee such power
Over me could give?
Thou'rt come for me at midnight-hour:
Have mercy on me, let me live!
Is't not soon enough when morning chime has run?
(She rises.)
And I am yet so young, so young!
And now Death comes, and ruin!
I, too, was fair, and that was my undoing.
My love was near, but now he's far;
Torn lies the wreath, scattered the blossoms are.
Seize me not thus so violently!
Spare me! What have I done to thee?
Let me not vainly entreat thee!

I never chanced, in all my days, to meet thee!
FAUST
Shall I outlive this misery?
MARGARET
Now am I wholly in thy might.
But let me suckle, first, my baby!
I blissed it all this livelong night;
They took 't away, to vex me, maybe,
And now they say I killed the child outright.
And never shall I be glad again.
They sing songs about me! 'tis bad of the folk to do it!
There's an old story has the same refrain;
Who bade them so construe it?
FAUST (falling upon his knees)
Here lieth one who loves thee ever,
The thraldom of thy woe to sever.
MARGARET
My mother have I put to death;
I've drowned the baby born to thee.
Was it not given to thee and me?
Thee, too! — «Tis thou! It scarcely true doth seem—
Give me thy hand! «Tis not a dream!
Thy dear, dear hand! — But, ah, 'tis wet!
Why, wipe it off! Methinks that yet
There's blood thereon.
Ah, God! what hast thou done?
Nay, sheathe thy sword at last!
Do not affray me!
FAUST
O, let the past be past!
Thy words will slay me!
MARGARET
No, no! Thou must outlive us.
Now I'll tell thee the graves to give us:
Thou must begin to-morrow

The work of sorrow!
The best place give to my mother,
Then close at her side my brother,
And me a little away,
But not too very far, I pray!
And here, on my right breast, my baby lay!
Nobody else will lie beside me! —
Ah, within thine arms to hide me,
That was a sweet and a gracious bliss,
But no more, no more can I attain it!
I would force myself on thee and constrain it,
And it seems thou repellest my kiss:
And yet 'tis thou, so good, so kind to see!
MARGARET
I dare not go: there's no hope any more.
Why should I fly? They'll still my steps waylay!
It is so wretched, forced to beg my living,
And a bad conscience sharper misery giving!
It is so wretched, to be strange, forsaken,
And I'd still be followed and taken!
FAUST
I'll stay with thee.
MARGARET
Be quick! Be quick!
Save thy perishing child!
Away! Follow the ridge
Up by the brook,
Over the bridge,
Into the wood,
To the left, where the plank is placed
In the pool!
Seize it in haste!
«Tis trying to rise,
«Tis struggling still!
Save it! Save it!

FAUST
Recall thy wandering will!
One step, and thou art free at last!
MARGARET
If the mountain we had only passed!
There sits my mother upon a stone, —
I feel an icy shiver!
There sits my mother upon a stone,
And her head is wagging ever.
She beckons, she nods not, her heavy head falls o'er;
She slept so long that she wakes no more.
She slept, while we were caressing:
Ah, those were the days of blessing!
FAUST
The day dawns: Dearest! Dearest!
MARGARET
Day? Yes, the day comes, — the last day breaks for me!
My wedding-day it was to be!
Tell no one thou has been with Margaret!
Woe for my garland! The chances
Are over — 'tis all in vain!
We shall meet once again,
But not at the dances!
The crowd is thronging, no word is spoken:
The square below
And the streets overflow:
The death-bell tolls, the wand is broken.
I am seized, and bound, and delivered—
Shoved to the block — they give the sign!
Now over each neck has quivered
The blade that is quivering over mine.
Dumb lies the world like the grave!
FAUST
O had I ne'er been born!

Now compare this extract from Goethe's Faust. The famous

scene of Dungeon, with this description of tragedy of his hamlet and Ophelia in madhouse by Schelling: he is once more exhibiting that mad mechanisms of masks of Ego are killing True Self of Energy of Spirit, and thus provoking real tragedy of conscience, which is insufferable hell: — «Praise God there is a death, and afterward no eternity!» I uttered involuntarily.

F. Schelling, «Night Watches»:

> «I opened Ophelia's door; she lay pale on her cot, endeavoring to lull into sleep on her breast a dead, just born child; by her a crazy girl stood and placed a finger on her mouth as if she were beckoning to me for silence. «Now he's sleeping!» Ophelia said and regarded me smiling, and that smile for me was like looking into a freshly dug grave.
> — «Praise God there is a death, and afterward no eternity!» I uttered involuntarily. She smiled on and whispered after a pause, as if language sought to dissolve gradually into breaths and gently disappear: " e role comes to an end, but the I remains, and they bury only the role.
> Praise God that I am coming out of the play and can put aside my assumed name; after the play the I commences!» — «It is nothing!» I said, shaking. …I stood by her bed stormily provoked, and in me there was a re lease of anger, as if for wild laughter — I was startled, for no laughter came, but the first tear that I wept. Near me, another was howling — but it was only the storm that whistled through the madhouse».

Had Geothe finished with this plot resolution of his First Part, inserting Second part between seduction of Margaret and this outcome in tragedy of conscience, his Faust would have had sense of great psychological masterpeice. Because in this case, Hubris Ego of Second Part, glorified now, would have appeared as Schelling's derision over stupid, comical Hubris Ego. Then, giving outcome with tragedy of conscience after his derision on Hubris Ego he would demonstrated thus that his personage repented thus, and he, Geothe agrees with him.

But alas, finishing poem with glorifying Hubris Ego he deprives his poem of integrity, exposing his second part in absurdity of Holderlin's «Hyperion» in sober earnest extolling of Romance of madhouse.

SCIENTIFIC FORMULA EIGHT. THE CASE OF NIETZSCHE: ROMANCE WITH WAGNER, DEAD EGO AND SCHIZOPHRENIA

HIGHLY TALENTED WITH SPECULATIVE THOUGHT GENIUS OF NIETZSCHE

He was undeniably philosopher, writer and musician of huge talent. In his work «Schopenhauer as teacher» brilliantly has set forth philosophy of metaphysics of Intellect.

But like any talented man of high capacity of speculative thought, like entire western civilization of science, like ancient Greece — Nietzsche's mind is split on authentic Intellect as scientific control and fictitious Intellect as formal logic. Either to become genius of scientific control and great achievements in philosophy, science and art or to become ill-minded schizoid megalomaniac — this was fatal choice he had to make to determinate his life.

Two events defined his unfortunate turn to schizoid mentality of vainglory of Hubris Ego: firstly, it was war, and secondly, it was his Romance affair with Wagner. From my point of view, Russell's elder son, who also fell prey of schizophrenia in his mature age, would have managed to escape this horrible outcome of his gifted with thought mind had not he been subjected for a few years to the horrors of World War Second.

D. Halevy, «The life of Friedrich Nietzsche»:

> «Indeed, his is a changed soul. He is no longer the „loyal Swiss" of another time; he is a man among men, a German proud of his Germany. A war has transformed him; he glorifies war. War awakes the energy of men; it even troubles their spirits. It obliges them to seek

> in an ideal order, an order of beauty and duty, the ends of a life which is too cruel. The lyric poet, the sage, misunderstood in ages of peace, are heard with respect in ages of war. Then men have need of them, and are conscious of their need. The same necessity which ranges them behind their chiefs renders them attentive to genius. Humanity is made truly one, and is drawn towards the heroic and the sublime, only under the pressure of war. ….He had never recovered entirely from the ordeals of the war. Neither sleep nor sure and certain health were ever at his call again. In February the nervous force which had sustained him suddenly gave way, and his disorders assumed».

The second obvious cause of Nietzsche's ruined ultimately intellect in Hubris –Ego is his Romance affair with Wagner. I shall endeavor in this chapter to demonstrate that it really was a Romance affair far from «friendship».

It was those three years, spent in Wagner's house in Triebschen, during which Nietzsche's ideology had undergone that crucial transgression to fictitious intellect as «protection of Hubris Ego» in formal speculations, detached from reality. And since that time with process of aggravation of Romance affair, with emergence of «effect of Dead Ego» and «Complete dependence» from Wagner, his «philosophical attitude» as sceptic and cynic, as almighty power of Superman firmly established itself.

His book «Birth of Tragedy» was written for Wagner and avowedly honors Wagner as new genius and even prophet of German nation. And it is this book, where Nietzsche appears with his Greek Idealism as protection of Hubris –Ego, as endeavor to profess avowedly that Power as Beuaty is the only vital value, while Morality is not merely non-entity, but perilous weakness to the survival of the mankind. In this book Nirtzsche felt still very diffident, for it was his try to please Wagner, his first independent groping in search for his own philosophy. Later, when Romance affair with Wagner will overwhelmed him entirely, in his additional Foreword to the book he will be assertive: Yes, this is book against morality and Christianity!

1. WAGNER AS DIVINITY. ACQUAINTANCE WITH WAGNER

«Idealism» of Wagner as Sadomasochism of Field of Ego-protection: his promotion of slavery in «State and Religion» amazed Nietzsche and exerted vigorous influence on all writing of Nietzsche.

D. Halevy, «The life of Friedrich Nietzsche»:

> «Come and sleep a couple of nights under our roof,» wrote Wagner. «We want to know what you are made of. Little joy I have so far from my German compatriots. Come and save the abiding faith which I still cling to, in what I call, with Goethe and some others, German liberty.» Nietzsche was able to spare these two days and henceforward was a familiar of the master's. He wrote to his friends: «**Wagner realises all our desires: a rich, great, and magnificent spirit; an energetic character, an enchanting man, worthy of all love, ardent for all knowledge. ... But I must stop; I am chanting a pæan...**
> «I beg you,» he says further, «not to believe a word of what is written about Wagner by the journalists and the musicographers. No one in the world knows him, no one can judge him, since the whole world builds on foundations which are not his, and is lost in his atmosphere. **Wagner is dominated by an idealism so absolute, a humanity so moving and so profound, that I feel in his presence as if I were in contact with divinity...»**

D. Halevy, «The life of Friedrich Nietzsche»:

> Richard Wagner had written, at the request of Louis II., King of Bavaria, a
> short treatise on social metaphysics. This singular work, which had been conceived to fascinate a young and romantic prince, was carefully withheld
> from publicity, and lent only to intimates. Wagner gave it to Nietzsche, and few
> things surely that the latter ever read went home more deeply. As traces of the
> impression he received from it are to be discovered in his work down to the
> very end, it will be worth our while to give some idea of its nature.
> Wagner starts by explaining an old error of his: in 1848 he had been a Socialist.

Not that he had ever welcomed the ideal of a levelling of men; his mind, avid
of beauty and order, in other words, of superiorities, could not have welcomed
a notion of the kind. But he hoped that a humanity liberated from the baser
servitudes would rise with less effort to an understanding of art. In this he was
mistaken, as he now understood.
«My friends, despite their fine courage,» he wrote, «were vanquished; the
emptiness of their effort proved to me that they were the victims of a basic
error and that they had asked from the world what the world could not give
them.»
His view cleared and he recognised that the masses are powerless, their
agitations vain, their co-operation illusory. He had believed them capable of
introducing into history a progress of culture. Now he saw that they could not
collaborate towards the mere maintenance of a culture already acquired. They
experience only such needs as are gross, elementary, and short-lived. For them
all noble ends are unattainable. And the problem which reality obliges us to
solve is this: how are we to contrive things so that the masses shall serve a
culture which must always be beyond their comprehension, and serve it with
zeal and love, even to the sacrifice of life? All politics are comprised within
this question, which appears insoluble, and yet is not. Consider Nature: no one
understands her ends; and yet all beings serve her. How does Nature obtain
their adhesion to life? She deceives her creatures. She puts them in hope of an
immutable and ever-delayed happiness. She gives them those instincts which

constrain the humblest of animals to lengthy sacrifices and voluntary pains. She envelops in illusion all living beings, and thus persuades them to struggle and to suffer with unalterable constancy.

Society, wrote Wagner, ought to be upheld by similar artifices. It is illusions

that assure its duration, and the task of those who rule men is to maintain and to propagate these conserving illusions. Patriotism is the most essential. Every child of the people should be brought up in love of the King, the living symbol of the fatherland, and this love must become an instinct, strong enough to render the most sublime abnegation an easy thing.

The patriotic illusion assures the permanence of the State but does not suffice

to guarantee a high culture. It divides humanity, it favours cruelty, hatred, and

narrowness of thought. The King, whose glance dominates the State, measures

its limits, and is aware of purposes which extend beyond it. Here a second

illusion is necessary, the religious illusion whose dogmas symbolise a profound

unity and a universal love. The King must sustain it among his subjects.

The ordinary man, if he be penetrated with this double illusion, can live a

happy and a worthy life: his way is made clear, he is saved. But the life of the

prince and his counsellors is a graver and a more dangerous thing. They

propagate the illusions, therefore they judge them. Life appears to them

unveiled, and they know how tragic a thing it is. «The great man, the

exceptional man," writes Wagner, „finds himself practically every day in the

same condition in which the ordinary man despairs of life, and has recourse to

suicide.» The prince and the aristocracy which surrounds him, his nobles, are

forearmed by their valour against so cowardly a temptation. Nevertheless, they

experience a bitter need to «turn their back on the world.» They desire for

> themselves a restful illusion, of which they may be at the same time the authors and the accessories. Here art intervenes to save them, not to exalt the naïve enthusiasm of the people, but to alleviate the unhappy life of the nobles and to sustain their valour. «Art,» writes Richard Wagner, addressing Louis II.,»I
> present to my very dear friend as the promised and benignant land. If Art
> cannot lift us in a real and complete manner above life, at least it lifts us in life itself to the very highest of regions. It gives life the appearance of a game, it withdraws us from the common lot, it ravishes and consoles us.»
> «Only yesterday» — wrote Nietzsche to Gersdorff on the 4th of August, 1869
> — «I was reading a manuscript which Wagner confided to me, Of the State and
> Religion, a treatise full of grandeur, composed in order to explain to 'his young
> friend,» the little King of Bavaria, his particular way of understanding the State
> and Religion. Never did any one speak to his King in a tone more worthy, more
> philosophical; I felt myself moved and uplifted by that ideality which the spirit
> of Schopenhauer seems constantly to inspire. Better than any other mortal, the
> King should understand the tragic essence of life.»

Later, after his divorce with Wagner (which never really took place) Nietzsche will work out his own conception on «Eternal Return» of atheist Zaratustra to displease Wagner. For all his activity after his acquaintance with Wagner should be divided on two big periods: the first one, when all he did — he did to please Wagner, and second, when all he did, — he did to displease Wagner. And in this second period his confession to one of his best friends, Fräulein von Meysenbug (the dear friend of late Herzen), that it was Wagner's ideology. Which inspired all his writing. In this, Wagner appears Satan, which seduced Nietzsche from the right way of real philosophy of metaphysics of intellect — to the ground of fictitious speculative thought as «protection of Hubris Ego», the Wagner's Idealism. Moreover, for Wagner «ideology»

remained always only means to his dream to set up his own theater and when cynicism of his «Ziegfried» imperiled popularity of his theater, he easily turned back to morality and democracy of Christianity in «Parsifal». For Nietzsche's really profound capacity of thought such easy shifting of conceptions appeared fatal.

D. Halevy, «The life of Friedrich Nietzsche»:

> «What form did the poetical exposition of the Eternal Return then take in his
> soul? We do not know. Nietzsche did not care to talk about his work; he liked to complete it before making announcements. However, he wished
> that his friends should know the new movement in which his thought was
> engaged. He addressed to Fräulein von Meysenbug a letter in which Wagner
> was treated without deference, then he added a mysterious enough promise:
> «If I am not illusioned as to my future, it is by my work that what is best in
> the work of Wagner will be continued — and here, perhaps, is the comical
> side to the adventure.»
> D. Halevy, «The life of Friedrich Nietzsche»:
> «He considered anew primitive Greece, the city of
> the seventh and the sixth centuries; thither a mysterious attraction ever drew
> him back. Was it the seduction of a perfect beauty? Doubtless, but it was also
> the seduction of that strength and cruelty which a modern conceals as he
> conceals a stain, and which the old Greeks practised with joy. Nietzsche loved
> strength; on the battlefield of Metz he had felt within him the appetite and
> instinct.
> «If,» he wrote, «genius and art are the final ends of Greek culture, then all the
> forms of Greek society must appear to us as necessary mechanisms and stepping-stones towards that final end. Let us discover what means were

utilised by the will to act which animated the Greeks…» He discerns and names
one of these means: slavery. «Frederick Augustus Wolf,» he notes, «has shown
us that slavery is necessary to culture. There is one of the powerful thoughts of
my predecessor.» He grasped it, held it to him, and forced it to disclose its
whole meaning. This idea, suddenly discovered, inspired him; it was profound
and moved him to the depths of his being; it was cruel, almost monstrous, and
satisfied his romantic taste. He shuddered before it, he admired its sombre
beauty.
«It may be that this knowledge fills us with terror,» he wrote; «I such terror is
the almost necessary effect of all the most profound knowledge. For nature is
still a frightful thing, even when intent on creating the most beautiful forms. It
is so arranged that culture, in its triumphal march, benefits only a trivial
minority of privileged mortals, and it is necessary that the slave service of the
great masses be maintained, if one wish to attain to a full joy in becoming
(werde lust).
«We moderns have been accustomed to oppose two principles against the
Greeks, the one and the other invented to reassure a society of an altogether
servile kind which anxiously avoids the world, slave: we talk of the 'dignity of
man' and the 'dignity of labour.»
«The language of the Greeks is other. They declare in simple terms that work is
a disgrace, for it is impossible that a man occupied with the labour of gaining a
livelihood should ever become an artist…
«So let us avow this cruel sounding truth: slavery is necessary to culture; a truth

> which assuredly leaves no doubt as to the absolute value of being.
> «The misery of those men who live by labour must be made yet more vigorous,
> in order that a very few Olympian men may create a world of art… At their
> expense, by the artifice of unpaid labour, the privileged classes should be
> relieved from the struggle for life, and given such conditions that they can
> create, and satisfy a new order of needs… And if it is true to say that the
> Greeks were destroyed by slavery, this other affirmation is, most certainly, even
> truer: for lack of slavery, we are perishing.»
> But what was the origin of this very institution of slavery? How was the submission of the slave, that «blind mole of culture,» secured? The Greeks
> teach us, answered Nietzsche: «The conquered belongs to the conqueror,» they
> say, «with his wives and his children, his goods and his blood. Power gives the
> first right, and there is no right which is not at bottom appropriation,
> usurpation, power.»

2. TWO PLUSES OF NARCISSE — INLOVESICKNESS OF NIETZSCHE

(he as loading of Ego and Wagner as loading of his SuperEgo. Romance of Nietzsche (I am talking here of Nietzsche, not of Wagner).

Beginning of functioning of gravitation of narcisse-Inlovesickness in Nietzsche with «Flattering» of both Wagner to his Book «Birth of Tragedy». Admiration with «Birth of Tragedy», which irritated and saddened the rest of the world.

D. Halevy, «The life of Friedrich Nietzsche»:

> «Towards mid-December, he accompanied Richard Wagner to Mannheim, where
> a two days' festival was being devoted to the works of the master.
> «Oh, what a pity you were not there!» he wrote to Erwin Rohde.

«All the sensations, all the recollections of art, what are they compared to these? I am
like a man whose ideal has been realised. It is Music, and Music alone!... When
I say to myself that a certain number of men of the generations to come — at
least some hundreds among them — will be moved by this music as I am
myself, I cannot augur for less than an entire renewal of our culture!»
He returned to his house in Basle: but the impression of his days in Mannheim
remained with him. The details of his everyday life caused him a strange and
tenacious disgust.
«All that cannot be translated into music,» he wrote, «is
repulsive and repugnant to me... I have a horror of reality. Or, rather, I no
longer see anything of the real, it is only a phantasmagoria.»
D. Halevy, «The life of Friedrich Nietzsche»:
«On the last day of 1871, his book appeared: Die Gebürt der Tragödie aus dem
Geiste der Musik (The Birth of Tragedy from the Spirit of Music). The sub-title
which the current editions give, Hellenism and Pessimism, was added in 1885
on the issue of the second edition.
Friedrich Nietzsche sent the first copy to Richard Wagner, from whom he received almost at once a frenzied letter.
«DEAR FRIEND, — I have never read a finer book than yours. It is all
splendid! At this moment, I write to you very hurriedly because the
reading has profoundly moved me, and I expect that I wait for the return
of my sang-froid to re-read you methodically. I said to Cosima: After you,
he it is whom I love most; and then, at a long distance, Lenbach, who has
made so striking and so true a portrait of me... Adieu! Come soon to see
us!
«Yours,
«R. W.»
On the 10th of January Wagner wrote again:

«You have just published a book which is incomparable. All the influences
which you may have undergone are reduced to nothing by the character of your
book: what distinguishes it from every other, is the complete confidence with
which a penetrating individuality displays itself. It is here that you satisfy the
ardent desire of myself and of my wife: in short, a strange voice might have
been talking of us, and we would have fully approved it! Twice we have read
your book from the first line to the last — in the daytime, separately — at night,
together — and we were lamenting that we had not at our disposal that second
copy which you had promised. We deliver battle over that sole copy. I am
constantly in need of it; between my breakfast and my working hours, it is it
that sets me going; for since I have read you, I have begun again to work on my
last act. Our readings, whether together or separately, are constantly interrupted
by our exclamations. I am not yet recovered from the emotion which I experienced. There is the condition we are in!»
And Cosima Wagner wrote, for her part:
«Oh, how fine your book is! How beautiful it is and how profound, how profound it is and how audacious!» On
January 16th he delivered his first lecture. His joy, his sense of security, were extreme. He knew that Jacob Burckhardt read and approved him; he knew that he had the admiration of Rohde, Gersdorff, Overbeck. «What they say of my book is incredible,» he wrote to a friend. «... I have concluded an alliance with Wagner. You cannot imagine how we are bound to one another, and how identical are our views.»

3. HYPERESTHESIA OF NARCISSE-INLOVESICKNESS OF NIETZSCHE. FIRST STEPS TO «EFFECT OF DEAD EGO» OR TO «TWO MINUSES»

He is irritated and resented by authority of his much elder teacher. He calls him «dictator» and feels insulted. Like for Strindberg any pressure from his wives was insufferable for him and instantly produced obsessive thought on their desire to enslave him, — Nietzsche is constantly reflecting on Wagner's desire to enslave and to humiliate him.

D. Halevy, «The life of Friedrich Nietzsche»:

> «Nietzsche wanted to fight for Wagner, for he loved Wagner and he loved battle. «To arms, to arms!» he writes to Rohde; «war is necessary to me, ich brauche den Krieg.» But he had already proved many a time, what he now began sadly to understand, that his nature did not lend itself to reticence and to the prudence necessary in such a contest, in which public opinion was the stake.
>
> **There was no instant but a word, an attitude ran foul of his radical idealism.**
>
> ……..He felt the instinctive constraint that he had already known at Triebschen. Wagner disturbed him. He hardly recognised the grave and pure hero whom he had loved so much. He saw another man, a powerful workman, brutal, vindictive, jealous. Nietzsche had thought of making a
>
> tour in Italy, with a relation of Mendelssohn's; he was obliged to give up this idea in order to humour the master, who detested the race, even to the very name of Mendelssohn.
>
> «Why is Wagner so distrustful?» Nietzsche wrote in his diary; «it excites distrust.
>
> Wagner was as dictatorial as he was distrustful. The days had become rare when he could converse at leisure with nobleness and freedom as he had done at Triebschen. He spoke briefly, he commanded. Nietzsche was still ready to go on a mission to Northern Germany to speak, write, and found Vereine, and to «thrust under the noses of the German savants the things which their timid eyes failed to perceive.» Wagner would not accept this proposal; he wished Nietzsche to publish his lectures on The Future of our Educational Systems. Nietzsche resisted a desire in which he thought he detected a certain egotism.

«Our Herr Nietzsche only wants to do what he likes,» exclaimed the irritable Wagner. His anger saddened and humiliated Nietzsche both on his own account and on his master's. He thought, «Ill, weighed down with work, have I no right to respect? Am I under any one's orders? Why is Wagner so tyrannical?» **We read in his diary, «Wagner has not the strength to make those around him free and great. Wagner is not loyal; he is, on the contrary, suspicious and haughty.»**

D. Halevy, «The life of Friedrich Nietzsche»:

«I will study the souls of my contemporaries, and I shall have every authority to say to them: **Neither science nor religion can save you; seek refuge in art, the power of modern times, and in the artist who is Richard Wagner.** «The philosopher of the future,» he wrote, «he must be the supreme judge of an æsthetic culture, a censor of every digression.»

Nietzsche went to Naumburg for the Christmas holidays. Wagner sent him word to ask him to stop at Bayreuth on his way home to Basle

……..«It is Burckhardt who is keeping you at Basle,» wrote Cosima Wagner.

Nietzsche wrote and remedied things, but the painful impression remained.

«Everything is quieted,» he told the friend who had informed him; «but I cannot quite forget. Wagner knows that I am ill, absorbed in work, and in need of a little liberty. I shall be, henceforth, whether I wish it or no, more anxious than in the past. God knows how many times I have wounded him. Each time I am astonished, and I never succeed in precisely locating the point in which we have clashed.»

D. Halevy, «The life of Friedrich Nietzsche»:

Friedrich Nietzsche returned to Basle. He succeeded, with the aid of Gersdorff, in drawing up his second «Thoughts Out of Season,» The Use and Abuse of History. But he wrote few letters, few notes, he formed no new project, and for the moment almost entirely escapes from our study.

The double hope of his youth, that he might assist at the triumph of Wagner,

and have a share in achieving this triumph, was ruined. His help had been

refused. He had been told: «Your text is too grave, too solemn.» And he asks

himself, What does this mean? Is not the art of Wagner a matter of supreme

gravity and solemnity? He is unhappy, humiliated, wounded in his amour

> propre and in his dreams. During these last weeks of 1873 he lived like an
> earthworm in his room at Basle

4. SUCCESS OF WAGNER'S IDEALISM IN THEATER AND ILL-SUCCESS OF NIETZSCHE'S ATTACK ON PLATONIC SOCRATISM

We have seen above that it was Wagner in his essay «State and Religion», written for unfortunate king Ludwig, who seduced Nietzsche to extol slavery and romance of elite aristocracy of heroic Greece.Following his intellectual honesty Nietzsche first frankly did his best to find Truth on this way, but failed. His attack on Platonic Socratism made him ill fame in scientific cycles and ultimately compelled him to resign from the office of professor. Wganer have employed this ideas of Nietzsche in his Ziegfried, the immoral, cynical rebel against gods and heavens, but when time came he decisively turned back to Christianity in Parsifal.

In his letters to Nietzsche, as it is obvious below, he urged Nietzsche to provide for him this kind of dangerous, rebellious and still extremely original thought, but he is doing his best to remain in shadow himself to avoid any discredit of the kind that experienced Nietzsche after his book for Wagner. The latter escapes to oppose to such foundation of philosophy like Platonic Socratism, but urges to the crime Nietzsche.

D. Halevy, «The life of Friedrich Nietzsche»:

> «At the same time there appeared a pamphlet, The Philology of the Future, a reply to F. Nietzsche. The author was Willamowitz, who had been Nietzsche's comrade at the school of Pforta.
> «DEAR FRIEND,» he wrote to Gersdorff, who informed him of the pamphlet,
> «Don't worry over me. I am ready. I will never entangle myself in polemics. Friedrich Nietzsche re-opened his Greek books, so invariably beautiful and satisfying. He explained — before very few pupils, because the evil fame of the Gebürt withdrew young philologists from him — the Choephores of Æschylus and some passages of ante-Platonic philosophy

All the same, he continued to be interested in the successes of his glorious friend. In July Tristan was played at Munich. He went, and met many other disciples;

….His first impression on his return was trying. All his pupils left him. He was not at a loss to understand the reason of this exodus; the German philologists had declared him to be «a man scientifically dead.» They had

condemned him personally, and put an interdict upon his lectures. «The Holy Vehmgericht has done its duty well,» he wrote to Rohde. «Let us act as if nothing had happened. But I do not like the little University to suffer on my account, it hurts me. We lose twenty entries in the last half-year. I can hardly as much as give a course on Greek and Latin rhetoric. I have two pupils, one is a Germanist, the other a Jurist.»

…At the commencement of December, Nietzsche was lucky enough to find his master again for a few hours, and to live with him in the intimate way that reminded him of the days at Triebschen. Wagner, passing through Strassburg, called to him; and he went at once».

D. Halevy, «The life of Friedrich Nietzsche»:

«This charge pronounced against Socrates surprised his audience in Basle.

Wagner knew it, and in September, 1870, wrote to Nietzsche an enthusiastic but

extremely shrewd letter.

«As for me, I cry out to you: That's it! you have got hold of the truth, you touch

the exact point with keen accuracy. I await with admiration the series of work

in which you will combat the errors of popular dogmatism. But none the less

you make me anxious, and I hope with all my heart that you are not going to

come a cropper. I would also like to advise you not to expound your audacious

views, which must be so difficult to establish, in short brochures of limited

range. You are, I feel, profoundly penetrated with your ideas: you must gather

them together into a larger book of much wider scope. Then you will find and

will give us the mot juste on the divine blunders of Socrates and Plato, those

creators so wonderful as to exact adoration even from us who forswear them!
Our words, my dear friend, swell into hymns when we consider the incomprehensible harmony of those essences, so strange to our world! And
what pride and hope animate us when, returning on ourselves, we feel strongly
and clearly that we can and should achieve a work, outside the reach even of
those masters!»
……«However, we may be certain that Nietzsche begged Wagner to ally himself with him, to aid him in rendering clear those difficult views of his.
Wagner replied:
«MY DEAR FRIEND, — How good it is to be able to exchange such letters! There is
no one to-day with whom I can talk as seriously as with you — the Unique [1]
excepted. God only knows what would happen to me but for that! But I should
be able to give myself up to the pleasure of fighting with you against «Socratism» only on one condition, that of having an enormous deal of time at
my disposal, free from the temptation of any better project — to speak quite
plainly, I should have to abandon all creative work. Division of labour is a good
thing in this connection. But Philology remains in my blood; it directs me in
my work as a musician. As for you, remain a philologist, and keeping to Philology, allow yourself to be directed by music. I mean what I say in a very
serious spirit. You have taught me within what base preconceptions a
professional philologist is to-day expected to imprison himself — I have taught
you in what an unspeakable den a genuine 'absolute' musician must to-day
waste himself. Show us what Philology ought to be, and help me to prepare the
way for that great «Renaissance' in which Plato will embrace Homer, and in

> which Homer, penetrated by the ideas of Plato, will be at last and for the first
> time the sublime Homer…»

5. TWO MINUSES OF GRAVITATION OF NARCISSE-INLOVESICKNESS

Effect of Dead Ego. Alternating Love and Hate. The Zero of relationship of Love and Hate simultaneously.

Beginning of his «Eternal Return» to anger. Again perfect analogy with Strindberg's case: like Strindberg many times tried to desert his wives in fury on their attempts «to enslave him», — in same way Nietzsche from this time on embarks his constantly failing attempts to abandon Wagner. To my mind it was this disability to quit relationship with Wagner which «dawned upon him» his idea of Eternal Return for sequent writings on Zaratustra.

D. Halevy, «The life of Friedrich Nietzsche»:

> «Then, having posited this general principle, he approached the definitive questions: «What kind of man is Wagner? What does his art signify?»
> **It was a catastrophe in fairyland. The modern Æschylus, the modern Pindar**
> **vanished; the beautiful metaphysical and religious decorations fell in, and**
> **the art of Wagner appeared as it really was** — an art, the late, magnificent,
> and often sickly flower of a humanity fifteen centuries old.
> «Let us really ask ourselves,» wrote Nietzsche in his notes, of which his friends did not know — «Let us really ask ourselves what is the value of the
> time which adopts the art of Wagner as its art? It is radically anarchical, a
> breathless thing, impious, greedy, shapeless, uncertain of its groundwork,
> quick to despair — it has no simplicity, it is self-conscious to the marrow, it
> lacks nobility, it is violent, cowardly. This art unites pell mell in one mass all that still attracts our modern German souls; aspects, ways of feeling, all

comes pell mell. A monstrous attempt of art to affirm and dominate itself in
an anti-artistic period. It is a poison against a poison.»
The demi-god was gone, and in his place was a stage-player. Nietzsche recognised despairingly that he had allowed himself to be captured by the
gambols of a giant. **He had loved with simplicity and with the ardour of his**
youth, and had been deceived. There was jealousy in his anger, and a little
of that hatred which is never far from love. His heart, his thought, of which
he was so proud, he had given to a man: this man had trifled with these sacred gifts.
We may pass over these personal sorrows; others, even more profound, humiliated Friedrich Nietzsche. He was humiliated because he had betrayed
Truth. He had desired to live for her; he now perceived that for four years
he had lived for Wagner
……He loved Wagner; he had never ceased to love him. He had been able to
correct himself of his intellectual error. Richard Wagner was not a
philosopher or an educator of Europe. True enough, none the less he was a
wonderful artist, the source of all beauty and of all happiness, and
Nietzsche desired him still, as one desires a woman, because she gives joy.
Any idea of rupture was unbearable, and to none did he confess his thoughts.».
……His courage failed him, and for the second time he refused the master's invitation. An echo reached him of the irritation caused at Bayreuth. To a friend he wrote: «I hear that they are again worried about me there, and that they consider me unsociable and ill-humoured as a sick dog. Really, it is not my fault if there are some people whom I prefer seeing at a distance to near at hand».
…….**These revolts were only momentary. Nietzsche had not the strength to break**
with Wagner. He longed with his whole being to preserve the friendship.
Certainly he had refused to go to Bayreuth. But he had given excuses. He

had asked for time, given urgent work as a pretext; he had made arrangements for the future. **And towards the end of July, receiving a new**
invitation, tired at last of denying himself, he set out.
Meanwhile a curious idea had occurred to him.
Did he merely wish to affirm his independence? or did he wish to correct
Wagner? It may be that he conceived the fantastic dream of influencing his
master, purifying him, lifting him up to the height of the devotion which he
inspired. He took a score of Brahms, whom he admired, and whom Wagner
pursued with a jealousy that was comic at times, slipped it in his trunk, and,
early in the first evening, put it well in view on the piano. It was bound in
the most beautiful red. Wagner perceived it, and, without doubt, understood;
he had the sense to say nothing. Next day, however, Nietzsche repeated the
manœuvre. Then the great man exploded; he screamed, raged, and foamed;
then dashed off, banging the doors behind him. He met Nietzsche's sister,
who had come with her brother, and, suddenly laughing at himself, gaily
related the anecdote.
«Your brother had again thrust that red score on the piano, and the first thing I see on entering the room is it! Then I fell into a fury, like a bull before a red rag. Nietzsche, as I knew well, wanted me to understand that
that man, too, had composed beautiful music. I exploded — what is called
exploding!»
And Wagner laughed noisily. The bewildered Fräulein Nietzsche sent for
her brother.
«Friedrich, what have you done? What has happened?»
«Ah! Lisbeth. Wagner has not been great...» Wagner had laughed; he was
appeased. That same evening, he made friends again with the enfant

terrible. **But Nietzsche, as he shook hands with the master, allowed himself**
no illusion: the gulf between them was deeper, the definitive separation
more menacing

6. COMPLAINS OF NIETZSCHE ON HIS FEELING OF DEAD EGO TO HIS GOOD FRIENDS

D. Halevy, «The life of Friedrich Nietzsche»:

«How unlucky for you,» retorted Treischke, «that you met this Nietzsche, this madman, who tells us so much about his inactual thoughts, and who has nevertheless been bitten to the marrow by
the most actual of all vices, the folie des grandeurs.»
Overbeck, Gersdorff and Rohde wretchedly watched the failure of this book
which they admired. «It is another thunderbolt,» wrote Rohde; «it will have
no more effect than fireworks in a cellar. But one day people will recognise
it and will admire the courage and precision with which he has put his finger on our worst wound. How strong he is, our friend.» And Overbeck:
«The sensation of isolation that our friend experiences is growing in a painful manner. Ever and ever to sap the branch of the tree on which one
supports oneself cannot be done without grievous consequences.» And Gersdorff: «The best thing for our friend would be for him to imitate the
Pythagoreans: five years without reading or writing»
«Dear, true friend,» he wrote to Gersdorff in April, 1874 «if only you could
have a far lower opinion of me! I am almost sure you will lose those
illusions that you have about me, and I would wish to be the first to open
your eyes, by explaining fully and conscientiously that I deserve nothing. If
you could understand how radically I am discouraged, and from what melancholy I suffer on my own account. I do not know if I shall ever be capable of production.

7.HYPERESTHESIA OF DEAD EGO OF NIETZSCHE. JEALOUSY TO WAGNER'S DISCIPLES AND FRIENDS

Nietzsche cannot meet Wagner not because of his insight on «Christianity» of «Falsehood» of Wagner, but merely because his own defeat with his writings and Wagner's great success killed his Hubris-Ego. Killed his Superior Ego-protection in other words. Halevy assumes that problem of Nietzsche was his sensibility in his love to truth, and that Wagner has offended his honest thought by his trickery and opportunism. But Nietzsche many times openly opposed himself to truth at least theoretically. Besides, he later many times again praised chrisitianity, and Wagner's Parsifal too. His inconsistency is well-known.

The only real reason of his incapacity to confront anger was his Romance of Narcisse-Inlovesickness, which is broken cyclic homeostasis of Physical control of Field of Ego-system. Normally it has Plus and Minus, and ordinary people, with active material energy, have no difficulty to associate in such cases. Any other man, on place of Nietzsche wouldn't find any problem to subject his will to Wagner's, at least in conventionalities, on surface. For Wagner, whatever tyrannical character he might have, was merely Wagner — composer and poet, he was not Hitler. So that all his multiple disciples felt quite convenient his leadership. And from Nietzsche he demanded only to pay him some conventional tribute — to visit his theater, to associate with him. Lastly, even after many rejections of Nietzsche, he always remained his friend.

Thus, it is obvious, that problem was in Nietzsche, who could either submit his will to will of his teacher or abandon him and his art, which he found false art. Nietzsche made neither first step, nor second step. Instead he continued to feel «insulted» by «tyrannical character» of Wagner, and devastated by the fact of Wagner's success and his own defeat. It was this bitter awareness of success of his teacher and of his own defeat which prevented him from enjoying triumph of his dear friend.

His Dead Ego, like Dead Ego of Holderlin's Hyperion, who tells his Diotima that after his military defeat he is forced to desert her, prevents Nietzsche from «euphoria» with his beloved Wagner. The period of «Two Pluses» is gone. Period when he believed in power of Wagner and enjoyed his own success in his eyes. Now, comes period of Two Minuses, when his defeat and Wagner's association with many other philosophers and disciples assures him, that his Ego is dead and that it is Wagner who killed his Ego.

With this respect his sharp jealousy to Wagner's disciples and followers also reminds us the case of Strindberg and his mad jealousy towards his wives. He displayed his poignant jealousy already in house in Triebshen.

D. Halevy, «The Life Of Friedriech Nietzsche»:

> «Friedrich Nietzsche had gone back to his old way of life; almost every week he
> was Wagner's guest. But soon he perceived that since the German victory
> Triebschen had changed. Too many intimates made haste to the master's house,
> too many unknown people invaded the abode whose peaceful seclusion he had
> loved. They were not all of the sort that Nietzsche would have desired; but
> Wagner talked, discoursed, overflowed with them all. Judging that the favourable moment had come, he had set out to rouse Germany and secure at
> last the construction and gift of the hall which he needed, the theatre, or the
> temple, of Bayreuth.Friedrich Nietzsche heard and took part in these discussions with an uneasy
> ardour».
> D. Halevy, «The Life Of Friedriech Nietzsche»:
> «In these moments of depression he was always seized by memories of Wagner, and of the almost serene existence that he had tasted in his
> intimacy. The glory of the master, a moment faded, went on increasing; the
> public bowed before success, and Nietzsche, who had fought in the difficult

times, had now to stand aside in the hour of triumph. The idea that the art of
Wagner was within his reach, always offering the miracle of its «fifteen enchanted worlds»; **the idea that Wagner himself was there, offering himself also, ever genial, abundant, laughing, tender, sublime, caressing,**
and like a god creating life around him: the idea that he had possessed so
much beauty, and that, with a little cowardice, he could possess it again, and
that never, never again would he possess it; this was an everlasting sadness
to Nietzsche.
The year 1876 was about to begin, the representations of the Tetralogy were
announced for the summer. Friedrich Nietzsche knew that his irresolution
must then cease: «I was exhausted,» he wrote later, «by the sadness of an
inexorable presentiment — the presentiment that after this disillusion I should be condemned to mistrust myself more profoundly, to despise myself more profoundly, to live in a profounder solitude than before.»
.....He needed a pride of this sort to confront the imminent crisis. The disciples
of the master gave him a dinner, and Nietzsche, who did not want to be
present, had to excuse himself. He wrote an impassioned letter of which
Wagner comprehended perhaps the hidden signification.
«Seven years ago, at Triebschen, I paid you my first visit. And every year,
in this month of May, on this same day upon which we all celebrate the anniversary of your birth, I myself celebrate the anniversary of my spiritual
birth. For since then, you live and work in me always like a drop of fresh
blood that had as it were entered into my veins. This element that I owe to
you urges me on, humiliates, encourages and stimulates me. It never allows
me to rest, so much so that I should perhaps bear a grudge against you for

> **this eternal disquietude if I did not know that it ever drives me on towards a**
> **freer and better state.»**

8. THE «ETERNAL RETURN» OF NIETZSCHE TO WAGNER

To reconcile with Wagner, whom he now blamed as author of false art and Lier, Nietzsche dedicates him essay «Wagner in Bayreuth», which has become the hymn of Wagnerism.

D. Halevy, «The Life Of Friedriech Nietzsche»:

> «Wagner answered him at once in a few exuberant lines. He told of the toasts
> drunk to his glory and of his humorous responses, with so many puns, cock
> and-bull stories and impenetrable allusions, that it is necessary to give up
> the attempt to translate. Nietzsche was moved by this letter. At the moment
> it arrived he was feeling very much the master of himself, very sure of his
> future. The history of his past years suddenly appeared as a grand adventure
> that was now for ever closed. He considered it with an indulgent regard,
> and, measuring the joys he owed to Wagner, he wished to express his gratitude. The other summer, at Steinabad, when in a similar state of mind,
> he had filled some pages of notes. He took them up again, in spite of a nervous affection of the eyes which prevented him from working without
> help, and undertook to draw from them the substance of a volume. Singular
> attempt! Disillusioned, he wrote an enthusiastic book, the most beautiful in
> Wagnerian literature. But a forewarned reader recognises almost from page
> to page the idea that Nietzsche expresses in masking it. He writes the eulogy of the poet; of the philosopher he does not speak; he denies, for him

who can understand, the educative bearing of the work.
«For us,» he writes, «Bayreuth signifies the consecration at the moment of
battle... The mysterious regard that tragedy turns towards us is not an enervating and paralysing charm, but its influence imposes repose. For beauty is not given to us for the very moment of battle; but for those
moments of calm which precede and interrupt it, for those fugitive moments
in which, reanimating the past, anticipating the future, we penetrate all the
symbols; for those moments when, with the impression of a slight
weariness, a refreshing dream descends upon us. The day and the strife are
about to begin, the sacred shadows fade away, and art is once more far from
us; but its consolation is still shed upon man, as a morning dew...»
There exists a radical opposition between these thoughts and those that
inspired The Birth of Tragedy. Art is no longer a reason for living, but a preparation for life, a necessary repose. Three menacing lines end
Nietzsche's little book: «Wagner is not the prophet of the future as we might
fain believe, but the interpreter and the glorifier of a past.» Nietzsche had
not been able to keep back these admissions. Brief and disguised as they
were, he had hoped that they might not be heard, and his hope, it seems,
was justified. Wagner wrote as soon as the pamphlet had appeared:
«FRIEND! — Your book is prodigious!
«Where did you learn to know me so well? Come quickly, and stay
here during rehearsals until the representations.
«Yours,
«R. W.
«July 12th.»

9. PROGRESS OF «ALTERNATION OF TWO MINUSES AND TWO PLUSES» OF NARCISSE-INLOVESICKNESS WITHIN NIETZSCHE

Eternal escape and return, jealousy, resentment for preferring other philosophers and philosophies to his, hyperesthesia, big love and big hate to Wagner.

D. Halevy, «The Life Of Friedriech Nietzsche»:

> (escape from Wagner's rehearsal again after anew attempt of reconciliation)
> «The rehearsals began in the middle of July, and Nietzsche, who did not wish
> to miss one of them, went, in spite of the precarious state of his health, with
> an impatience that astonished his sister. Two days later she received a letter:
> «I almost regret ever having come; up till now, everything is wretched... On
> Monday I went to the rehearsal; it displeased me, I was obliged to go out.»
> What was happening? Fräulein Nietzsche waited with great uneasiness. She
> was slightly reassured by a second letter: «MY DEAR GOOD SISTER, — At present things are better...“ But the last sentence read strangely: „I must
> live very much to myself, and decline all invitations, even Wagner's. He finds that I make myself scarce.» Almost immediately came the last letter:
> «I hope to leave: it is too senseless to stay here. I await with terror every
> one of these long musical evenings. Yet I stay. I can stand it no longer. I shall not be here even for the first performance; I will go no matter where
> — but I want to leave; here everything is unbearable.»
> (Jealousy of Nietzsche to other philosophers, serving his teacher)
> What had occurred? Had the mere sight of the world driven him away so
> soon? Nietzsche had led a very hard existence, during the past two years, «the friend of enigmas and problems.» He had forgotten men: he suffered on

encountering them again. A Titan, Wagner, held them captive, protected
them against every enigma and too disquieting «problem»; and in this shadow they seemed satisfied. They never reflected, but repeated
passionately the formulas that had been given them. Some Hegelians had
come: Wagner offered himself to them as a second incarnation of their master. All the Schopenhauerians were there; they had been told that Wagner had translated into music the system of Schopenhauer. A few young
people were calling themselves «idealists,» «pure Germans»: «My art,» declared Wagner, «signifies the victory of German idealism over Gallic sensualism.» All, Hegelians, Schopenhauerians, pure Germans, agreed in
the pride of triumph: they had succeeded. Succeeded! Nietzsche heard this
extraordinary word in silence. What man, he pondered, what race ever did
succeed? Not even the Greek, which was bruised in its most beautiful flights.
(Nirtzsche Hubris Ego (logic Ego-protection) was built on opposition to Christianity. Wagner, yielding back to Christianity again thus was giving mortal blow on his Ego. Halevy is mistaken here: it was not intellectual honesty of Nietzsche, which thwarted him from dialogue with Wagner. It was merely Blow on Ego)
A new element aggravated his trouble. He was informed definitely of the
significance of the forthcoming work, Parsifal. Richard Wagner was about
to declare himself a Christian. Thus, in eighteen months, Nietzsche
observed two conversions: Romundt was weak and perhaps the victim of
chance; but Nietzsche knew that with Wagner everything was grave, and
answered to the necessities of the century. Neo-Christianity did not yet
exist: Nietzsche felt it all through Parsifal.
(Finely, Nietzsche's pain of Dead Ego becomes insufferable, and he escapes again)
He held his peace, he dissembled his dreadful impressions, and wished to observe without weakness or desertion the tragic solemnities. But he could not. Soon he weakened and had to fly.

«I should be insane to stay here. I await with terror each of these long musical evenings, and yet I
stay. I can bear no more… I shall go, no matter where, but I will go: here
everything is torture to me…»
(«Eternal return» Of his Narcisse-Inlovesickness)
……Then, all of a sudden he released the cry of his sick soul: «I shall give back to men,» said he, «the
serenity which is the condition of all culture. And the simplicity. Serenity, Simplicity, Greatness!»
Nietzsche, once more master of himself, returned to Bayreuth without
delay: he wished to complete his experience. The excitement of the crowd
was even greater than on the day of his departure. The old Emperor William
was present, on his way to the grand manœuvres. He had paid Wagner the
compliment of being present on two evenings.
During the general rehearsals, and the first three performances of the Tetralogy, Nietzsche
appeared to be sad and dejected…»
Each evening was a triumph, and each of them added to Nietzsche's
distress. The Rhinegold, the Valkyrie — these old pieces recalled his youth,
his enthusiasms for Wagner, whom he did not know, whom he did not dare
hope to know.
«There he is,» he thought, «my ally… the Homer who has been fertilised by
Plato…»
Nevertheless he always felt the immense void which his renouncement of Richard Wagner left in him»

10. ROMANTIC WARS BETWEEN PARTNERS

High Tragedy of Romance ends up by murdering partners each other as everybody knows. This is because of insufferable pain of dead Ego of «two pluses and two minuses» of gravitation of narcisse-inlovesickness.

Nietzsche, to survive from his pain od Dead Ego makes next mistake: he attack Wagner in order to save his dead Hubris Ego. He cannot understand plain thing: there is only one escape from his woe: to stop to protect his Ego, to desert thus Field of Ego-system and to turn to Scientific control of energy of Spirit.

Or at least, to assume attitude of normal cyclic Field of Ego — to submit his Ego in simple Inlovesickness to Wagner's Narcissism, like his many disciples.

In Both cases, he will secure some escape from impasse of schizoid Ego-protection.

But Nietzsche proceeds instead to aggravate his case of Hubris Ego, making new attempt to protect it. He cannot understand that reviving thus his Hubris Ego — he revives his Big and irresistible Love to Wagner. Because it is those two pluses of realization of Nietzsche's Hubris In Wagner, which will continually preserve the woe of two minuses, the woe of failing to justify Love of Wagner. To escape this stupid situation, he had only to laugh at his own Ego, to submit his «majesty» to Wagner's will in conventions, to humiliate his «great hero Achilles» in his eyes to ordinary behavior of philistine, and then to forget of his great Love to Wagner, in whose eyes he felt himself Achilles. To forget Wagner and to begin, liberated from his influence, honest scientific research, honest intellectual efforts, exempted from Ego-protection.

But Nietzsche chooses the opposite: he is again up to protect his Hubris-Ego, to remain great hero Achilles in eyes of his beloved even at the cost of his death. And thus secures his «eternal return» to him. He attacks this time everything in philosophy which was dear to him: metaphysics as he understands it, Idealism, and again and again — Christianity and morality, to rout Wagner and his disciples in the very heart.

The decisiveness with which he abandons all his previous thoughts and his teacher Schopenhauer only proves that from the moment he met Wagner, his thought stopped being scientific control, and became merely Ego- protection: creation of Ideal

Almighty hero Achilless. This was his real goal, not search for truth. And when Schopenhauer failed to rapture him on Olympus, he easily abandoned him and all his philosophy as needless means in strive for his true purpose: the assertion of his Hubris Ego.

D. Halevy, «The Life Of Friedriech Nietzsche»:

> «Certainly this work is paradoxical. No one is so ardent as Friedrich Nietzsche, no one has such a belief in his work, in his mission, in the sublime ends of life; and yet he labours to scoff at them. He reverses every thesis that he has hitherto upheld. Pereat Veritas, fiat vita! — he had once written. Now he writes, Pereat vita, fiat Veritas! Above poetry he places science; above Æschylus, that same Socrates whom he had at other times denounced. No doubt it is only a pretence, and he knows it. The ideas which he expresses are not really his own. He arms himself with irony for a combat which will be short: for he is not an ironist. He wants to find, and is convinced that he will find, an unknown lyricism which shall inspire his great works. Human, All Too Human, is the sign of a time of crisis and of passage, but what a surprising crisis, what a difficult passage!
>
> Round Wagner and Bayreuth, «beautiful souls» were innumerable. Friedrich Nietzsche, who had just missed being one of these, wished, by talking in the manner of old Socrates, to make them feel the absurdity of their faith. Human, All Too Human, was the title which he had chosen. Right at the end of his conscious life, he recounted the object of his book.
>
> «A torch in my hand,» he writes, «and the light not smoky, I have cast a lively light upon this subterranean world of the Ideal. It is war, but war without powder and without smoke, without war-like attitudes, without pathos, without dislocated limbs — all that would still be 'idealism.» Error after error, I took them and placed them on the ice, and the ideal was not even refuted — it froze. Here, for example, freezes 'the Genius'; in this other corner freezes 'the Saint'; beneath a thick stopper of frozen ice 'the Hero';

and, lastly, it is 'the Faith' which freezes, she who is named «Conviction';
and then here is «Pity,» which notably grows cold — in fact, nearly everywhere freezes 'the thing in itself.»»
(he condemned Wagner's Parsifal as wickedly «Christian»)
On January 3, 1879, he received the poem Parsifal, which Richard Wagner
sent him. He read it, and could better measure the always increasing
distance which separated him from his old master. He wrote to the Baron
von Seydlitz:
«Impression from the first reading: more Liszt than Wagner; the spirit of the
counter-reformation; for me who am too accustomed to the Greek and human atmosphere, all this belongs to a too limited Christianity; the
psychology is fantastic; there is no flesh and far too much blood (the Last
Supper especially has far too much blood about it for me); I do not like hysterical chambermaids. The style seems like a translation from a foreign
language. But the situations and their developments — are they not in a vein
of the greatest poetry? Never did a musician propose a higher task to his
music.»
(He defies Wagner with his Book of attack on him with only goal: to prove to Wagner that he deserves his love, because he is enough strong to ruin him)
…..What were his thoughts? We may conjecture that he was occupied solely
with Wagner and his book. One month, two months had passed, and he had
not acknowledged the receipt of Parsifal. Human, All Too Human was printed, and the publisher was waiting. But how should he forewarn the
master, how prepare him for this surprising document? His disciples had
accustomed him to the most obsequious homage, the most profound intellectual deference. Nietzsche knew that his independent work would
scandalise the dovecot of Bayreuth. When the moment for his
pronouncement came he took fright. He was as much concerned for the

public as for Wagner himself. He was ashamed of the philosophy which he
was giving forth as his own.
«I send you this book: Human, All Too Human; and at the same time I tell
you, you and your noble companion, in complete confidence, my secret; it
suits me that it should be also yours. The book is mine…
«I find myself in the condition of mind of an officer who has carried a
redoubt. Though wounded he is upon the heights and waves his standard.
More joy, far more joy than sorrow, though the neighbouring spectacle beTerrible»
(Wagnerians are in the right when calling his behavior «mad»)
Erwin Rohde disapproved of his book, Richard Wagner made no reply; but Nietzsche knew how he
was being judged in the master's circle. **«The caricaturist of Bayreuth,» said they, «is either an ingrate or a madman.»**
«Human, All Too Human» had no success. Richard Wagner, it was said, was amused by the smallness of the sales. He chaffed the publisher: «Ah, ah! now you see Nietzsche is read only when he defends
our cause; otherwise, no.»

11. ROMANTIC SUICIDE. «NIETZSCHE IS LOST, HIS CONDITION IS DESPERATE». THE «ETERNAL RETURN»

When Romance Hero fails to kill their partners to preserve love of those partners, they as everybody knows, attempts suicide. Because pain of dead Ego becomes insufferable.

D. Halevy, «The Life of Nietzsche».

«The intemperate weather had tried him; he lost his exaltation, and a long
period of depression set in. He constantly thought of the Eternal Return, but
now, having lost courage, he only felt a horror of it. «I have lived again through the days at Basle," he wrote to Peter Gast. „Over my shoulder death
looks at me.» His complaints are brief; a word is enough to let us divine the

abysses. Thrice, during these weeks of September and October, he was tempted to suicide. «Whence came this temptation? It was not that he wished to avoid suffering; he was brave. Did he then wish to prevent the
ruin of his intellect? This second hypothesis is perhaps the true one
….**The break with Wagner was his great and lasting sorrow. «Such a farewell,»**
he wrote, «when one parts because agreement is impossible between one's
manner of feeling and one's manner of judging, puts us back in contact with
that other person, and we throw ourselves with all our strength against that
wall which nature has set up between us and him.»
In February, 1879, Lisbeth Nietzsche wrote to Cosima Wagner: had her brother advised her to
make the overture? Did he know of it? Did he approve of it? We cannot say. Cosima answered with an imperial and sweet firmness.
«Do not speak to me of Human, All Too Human,» she wrote. «The only thing that I care to remember in writing to you is this, that your brother once wrote for me some of the most beautiful pages that I know… I bear no malice against him: he has been broken by suffering. He has lost the mastery of himself, and this explains his felony.» She added, with more spirit than sense, «To say that his present writings are not definitive, that they represent the stages of a mind that seeks itself, is, I think, curious. It is almost as if Beethoven had said: «See me in my third manner!» Moreover, one recognises as one reads that the author is not convinced by his work; it is merely sophism without impulse, and one is moved to pity.
….Rohde, Gersdorff, touched by the wreck of this man of whom they had hoped so much, wrote to Overbeck: «They say that Nietzsche is lost, advise us.» «Alas,» replied Overbeck, «his condition is desperate.» Even Richard Wagner remembered and was touched. «Can I forget him,» he wrote to Overbeck, «my friend who separated from me with such violence? I clearly see that it would not have been right to demand conventional considerations from a soul torn by such passions. One must be silent and have pity. But I am in absolute ignorance of his life, and of his sufferings; this afflicts me. Would it be indiscreet if I asked you to write me news of my friend?«Overbeck and his wife attended the invalid. Friedrich Nietzsche gave up his professorship; he sent in his resignation, which was accepted»

12. PROCEEDING IN SALVATION OF HIS DEAD HUBRIS EGO, INSTEAD OF SEEKING ESCAPE «BEYOND FIELD OF EGO-SYSTEM»

Instead of seeking salvation from his mortal disease beyond Field of Ego-system, Nietzsche continues to fight for his Dead Ego with Wagner, even with late Wagner, when he dies.

He discovers in his morbid intellectual activity «The Eternal Return of a Wheel», the cyclic homeostasis of Field of Ego-system. He, maybe the only man on earth, with such honesty exposes mechanisms of physical control of material energy to prove that only this Darwinian paradigm is truth. And that all Idealism and Metaphysics, which he continues to confuse, is bad mistake — as bad mistake as Wagner himself. He professes that truth is to be found «Beyond Good and Evil», — that is to say beyond Field of Intellect of energy of spirit.

And he doesn't suspect, that true escape and true heroism was the exact contrary: it was Beyond Field of Ego-system, beyond Field of physical control, his dear «force and power» of Superman, which failed him so bitterly.

D. Halevy, «The Life of Nietzsche».

> «To complete Zarathustra — what did that imply? The work was immense: it had to be a poem which
> would make the poems of Wagner forgotten; a gospel which should make the Gospel forgotten. From 1875 to 1881, during six years, Friedrich Nietzsche had examined all the moral systems and shown the illusion which
> is at their foundation; he had defined his idea of the Universe: it was a blind mechanism, a wheel which turned eternally and without object. Yet he wished to be a prophet, an enunciator of virtues and of purposes: «I am he
> who dictates the values for a thousand years," he said in those notes in which his pride bursts forth. „To imprint his hand on the centuries, as on soft wax, write on the will of millennia as upon brass, harder than brass, more noble than brass, there,» Zarathustra was to say, «is the beatitude of the Creator.»
> ….He tries new titles: We other Immoralists, We other Hyperboreans: then returns to his old title and keeps to it — The Will to Power: An

Essay towards the Transvaluation of all Values. Between September 3rd and September 30th he draws up a first section: The Antichrist; and it is a third pamphlet. This time he speaks outright, he indicates his Yea and his Nay, his straight line and his goal: he exalts the most brutal energy. All moral imperatives, whether dictated by Moses or by Manu, by the people or by the aristocracy, are lies. «Europe
was near to greatness,» he writes, «when, during the first years of the sixteenth century, it was possible to hope that Cæsar Borgia would seize the Papacy.» Are we bound to accept these thoughts as definitive, because they
are the last that Nietzsche expressed? While he was drawing up The Antichrist, he returned again to his Dionysian Songs, outlined in 1884, and completed them. Here we find the sure expression of the presentiments that then agitated him.
«The sun sets,
Soon thy thirst shall be quenched,
Burning heart!»

13. ONCE MORE WHEAL OF ETERNAL RETURN. NOW LOVE TO WAGNER'S PARSIFAL AND CHRISTIANITY

No wonder, that Eternal Return, invoked him thus again, returned him Wagner's Parsifal and his Christianity once again.

D. Halevy, «The Life of Nietzsche».

«Madame V. P. was no doubt Nietzsche's companion [2] when he heard the
prelude to Parsifal at the concerts in the Casino at Monte Carlo. He listened
without any bitterness, with the sudden indulgence of a worn-out adversary.
«I loved Wagner,» he wrote in September to Peter Gast; «I still love him.»
Assuredly he still loved him, when he could speak as he did of this symphony which he had just heard.
«I do not seek to know whether this art can or should serve some end,» he wrote to Peter Gast, «I ask myself: Has Wagner ever done better? And I find
this: the most exact conscience and psychological precision in the manner

of relating, expressing, and communicating emotion;... a
sympathy, a penetration, which enters like a knife into the soul — and a pity
for what he has discovered and judged at the bottom of that soul. Such beauties one finds in Dante and nowhere else. What painter has ever painted
so melancholy a look of love as Wagner in the last accents of his prelude?»
The Christian tendencies are also benevolent, and nothing is so desirable," writes Nietzsche, „as their
permanence; for they suit all those who suffer, all the feeble, and it is necessary for the health of human societies that suffering, that inevitable
weaknesses, be accepted without revolt, with submission, and, if possible,
with love.» «Whatever I may happen to say of Christianity,» wrote
Nietzsche in 1881 to Peter Gast, «I cannot forget that I owe to it the best
experiences of my spiritual life; and I hope never to be ungrateful to it at the
bottom of my heart.**» This thought, this hope, has never left him; and he**
rejoices to have found a word of justice for the religion of his childhood, the
only one which still offers itself to souls.
On December 14, 1887, he addressed a letter to an old correspondent of the
Basle days, Carl Fuchs. The accent is a proud one.
«Almost all that I have written should be erased. During these latter years
the vehemence of my internal agitations has been terrible. To-day, at the
moment when I should be rising higher, my first task is to modify myself, to
depersonalise myself towards higher forms.
We can tell, from a letter addressed to Peter Gast (February 13, 1887), that
Nietzsche was at this date by no means satisfied with his work. «I am still in
the tentative, the introductory, the expectant stage...» he wrote, and he added: «The first rough draft of my Essay towards a Transvaluation is

> ready; it has been, on the whole, a torture, and I have no longer the courage
> to think of it. In ten years I shall do better.»

14. «THE CASE OF WAGNER». THE LAST RETURN OF ETERNAL WHEEL»

Once more time Nietzsche hated his master Wagner with intention, of course, to finally fall in eternal love with him. He wrote his famous critics of Wagner as composer — as honest attempt to say truth, as all that he wrote. He wrote his essay «The case of Wagner». But the delusive courage of Hubris Ego failed him again, and in his last book, Ecce Homo, — last because soon after that book he was overwhelmed by psychosis: he assumed himself to be Crucified Christ and Torn apart Dionysus in psychosis. «Look at the titles of the chapters of his last work: — says Halevy, — „Why I am so prudent. — Why I am so wise. — Why I have written such good books. — Why I am a fatality. — Glory and eternity…" He calls his last work: Ecce Homo».

This was last manifestation of his famous «delusion of grandour». But singularity of Hubris Ego is not in megalomania, it is in effect of Dead Ego. It is desperate attempts to save that Dead Ego, which produce semblance of megalomania, for their true mania is mania of Dead Ego.

It was that last book of Nietzsche — Ecce Homo — where he, after his attempt once more to hate Wagner and save his Hubris in attack on him in «The case of Wagner» — again returns to his master in his usual grand love. The Eternal Return of Nietzsche appeared unescapable for him.

D. Halevy, «The Life of Nietzsche».

> «In November, 1888, Friedrich Nietzsche, already stricken with madness, set
> himself to recount his history. «Since I am here recalling the consolations of
> my life, I ought to express in a word my gratitude for what was by far my

most profound and best-loved joy — my intimacy with Richard Wagner. I
wish to be just with regard to the rest of my human relationships; but I absolutely cannot efface from my life the days at Triebschen, days of
confidence, of gaiety, of sublime flashes — days of profound perceptions. I
do not know what Wagner was for others: our sky was never darkened by a
cloud.»
D. Halevy, «The Life of Nietzsche».
«The days of serenity have gone by. Wounded to the death, Nietzsche wishes
to return blow for blow. Richard Wagner is his mark, the false apostle of
Parsifal, the illusionist who has seduced his period. If he formerly served
Wagner, now he will disserve him, out of passion as out of a sense of duty.
He thinks: «It is I who made Wagnerism; it is I who must unmake it.» He
wishes to liberate, by means of a violent attack, those of his contemporaries
who, weaker than himself, still submit to the prestige of this art. He wants
to humiliate this man whom he has loved, whom he still loves; he wishes to
defame this master who was the benefactor of his youth; in short, if we do
not mistake, he wishes to take vengeance on a lost happiness. So he insults
Wagner; calls him a decadent, a low comedian, a modern Cagliostro. This
indelicacy — an unheard-of thing in Nietzsche's life — suffices to prove the
presence of the evil.
The Case of Wagner being completed, Nietzsche began a new pamphlet,
directed not against a man, but against ideas — against all ideas that men
have found whereby to guide their acts. There is no metaphysical world, and the rationalists are dreamers; there is no moral world, and the moralists

are dreamers. What then remains? «The world of appearances, perhaps? But
no; for with the world of truth we have abolished the world of
appearances!“ Nothing exists but energy, renewed at every instant. „Incipiet
Zarathustra.»
D. Halevy, «The Life of Nietzsche».
«Ariadne, I love you,» he wrote to Cosima Wagner.
Overbeck started immediately. He found Nietzsche, watched over by his hosts, ploughing the piano with his elbow, singing and crying his Dionysian glory. He was able to bring him back to Basle, and introduce him, without too painful a scene, into a hospital, where his mother came to seek him. He lived another ten years. The first of them were cruel, the later more kindly; sometimes even there seemed to be hope. He would recall his work. «Have I not written fine books?» he would say. He was shown portraits of Wagner. «Him,» he would say, «I loved much.»

IENTIFIC FORMULA NINE. TO REMOVE NARCISSE-INLOVESICKNESS AND ESCAPE «DEAD EGO»

1. TRUE HEROISM OF REJECTION OF EGO-PROTECTION. SERMON OF JESUS AND HEROISM OF FATHERS OF CHURCH AND SAINT MARTYRS

We now back to the beginning of our Formulas. For we have started with assertion that true Heroism is Christian sermon, and Christian Sermon is sermon on rejection of Field of Ego-system.

Gospel as Sermon on Fighting one's own Material Energy (Evil)

— Now, we can say boldly that we have deciphered Renan's term on «pure religion». Indeed, I admit that my Sermon was Sermon on Laws of Psychic Energy, namely on Fight of Energy of Spirit with Evil as Material Energy, which every person possesses as original sin — continued Jesus his Lecture

— I know that many of my critics blamed me for hate to the world and to the biological body of humans. But this was entirely erroneous, because my battle was fought against material Energy of psyche (mind), not against biological body.

— My War was waged to Field of Egosystem to put it in modern words of Discovery of Psychic Energy, — said Jesus, — and not against the rest of material world. Because it is material energy of mind which is Evil for humans, being parasite, which works havoc for energy of Spirit. Not any other material energy of universe can be defined as Evil for Humankind.

— Hence my Sermon was on Evil of Field of Egosystem, or on Evil of material energy of mind. I will endeavor to demonstrate this now.

— First of all, my appeal to get rid from Self was gravely misunderstood in this respect. Naturally, I meant to get rid from Field of Egosystem of material energy, from False Ego, to put it in terms of Discovery. I cannot and did not mean to get rid from your True Self, which is Energy of Spirit! For all my Sermon was on growth and preservation of Energy of Spirit, as you know! And what is Soul, what is mind, what is Self of human being if not his Spirit?

— This is the key to somewhat equivocal phrase of Gospel:

Mark 8:

34 Whosoever will come after me, let him a deny
himself, and take up his cross, and follow me.
35 For whosoever will save his life
shall lose it; but whosoever shall
lose his life for my sake and the
gospel's, the same shall save it.
36 For what shall it profit a man,
if he shall a gain the whole world,
and lose his own soul?

— It is apparent, that person cannot to lose and to save his life simultaneously. Thus, this phrase has sense only in the case if we are talking on two different lives: life of material energy of Ego and life of energy of spirit of true self (soul). Then its meaning clears up immediately: he who will lose his Ego of material energy following my sermon will save his eternal life of energy of spirit, his true self and his true life.

— My dear Chesterton! I love your defense of my Theory of Psychic Energy in your famous and genius Orthodoxy! These words explain everything out. Thank you! And many thanks to your brother Cecil for stressing another of your brilliant observations on reducing Ego to zero as conditions of fullest enjoyment of life! Indeed, I did not prohibit enjoying life when I insisted on abolishment of Ego! I meant true and full enjoyment of life through obtaining health and force of energy of spirit! Energy of Spirit of Divine Space of Intellect!

G.K. Chesterton, «Orthodoxy»:

> «One can hardly think too little of one's self.
> One can hardly think too much of one's soul»

Cecil Chesterton, "G.K.Chesterton, a criticism»:

«Nothing can be truer and more vividly expressed than his defense of Christian virtue of humility:

«Heretics»: «Now, the psychological discovery is merely this, that whereas it had been supposed that the fullest possible enjoyment is to be found by extending our ego to infinity, the truth is that the fullest possible enjoyment is to be found by reducing our ego to zero»

— Of other Christian writers I shall single out such great philosophers like Spinoza (Ethics) and Seren Kierkegaard (Wherther Or, Sickness unto death! — They deserve your acclamations. Both of them managed it brilliantly to exhibit that Ego is «satanical obstinacy against God» (Kierkegaard), disease and weakness of material energy (temporal Self opposed to eternal Self of Spirit by Kiekegaard). That haughtiness and violence of sadomasochism of material energy is disaster not only for environment, but first and foremost for man himself. And both insisted that Ego is product of stupidity and ignorance. Thus, both described Energy of Spirit (Soul of Ture Self, Eternal Self) as Love to God Intellect, and as Great Power of human Genius, His Health and Grace, produced by Divine Thought of humankind.

— Now, it is needless to numerate names of great scientists of humanistic psychology, followers of Christian philosophers like Spinoza and Kierkegaard, and Plato too can be easily identifies as Christian writer as Trubezkoy says on his essay on Plato and Aristotle. All of them kept referring to these honorable authors in their works, while distinguishing between False Ega as disease of mind and True Self as energy of intellect, spirit, power and good health: Karl Jung, Erich Fromm, A. Maslow, K. Horney, K. Rodgers, A. Adler, G. Allport, V. Frankl, and others.

— Famous passage on prohibition of adultery is not hate to biology of men. It is hate to Cyclic homeostasis of physical control of material energy, which consists of two gravitations: Superior Ego-protection (Narcissism) and Inferior Ego-protection (Inlovesickness) and produces relations of sadomasochism (command — subjection). It is this Cyclic Homeostasis of material energy of psyche which abuses biology of men through overindulgence in sexual intercourse, through debauchery and profligacy of all kinds. And it is this Cyclic Homeostasis of physical control of material energy of psyche, which works havoc for any serious exertions of men in attempt to concentration of his powers of thought and conscience. Through this unity of two cyclic homeostasis of two material energies — biological and psychical — sexual intercourse, innocent for animals- becomes hell of seduction into abyss of Satanism of material energy for men with active Ego. This is why it is wise to take any precautions against biological intercourse, and as Gospel says to confine all biological relations to one wife and one husband. Maslow's research confirms this considerations of Gospel.

MATTHEW 5:

> 28 But I say unto you, That
> whosoever looketh on a b woman to
> lust after her hath committed adul
> tery with her already in his heart.
> 29 And if thy right eye a offend thee,
> pluck it out, and cast it from thee:
> for it is profitable for thee that one
> of thy members should perish, and
> not that thy whole body should be
> cast into b hell.
> 30 And if thy right a hand offend
> thee, cut it off, and cast it from thee:
> for it is profitable for thee that one
> of thy members should perish, and
> not that thy whole body should be
> cast into b hell.
> John 6

63 It is the a spirit that quickeneth;
the flesh profiteth nothing: the
words that I speak unto you, they
are spirit, and they are life.
John 3
3 Jesus answered and said unto him, Verily, verily, I say unto thee,
Except a man be a born b again, he cannot see the kingdom
of God.
4 Nicodemus saith unto him, How can a man be born when he is old?
can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be a
born of b water and of the c Spirit, he can not d enter into the
kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the
Spirit is spirit.
7Marvel not that I said unto thee, Ye must be a born again

2. SCIENTIFIC FORMULA HOW TO REMOVE EFFECT OF DEAD EGO OF SCHIZOID ROMANCE LOVE

— We have established equation of Romance as Emergence of Two Pluses on Field of Ego-system:

1) A. proved that Ego is always Plus, Power, Force; A= Power (+)

This means that opposite pole of Field of Ego-system — SuperEgo (outer world) — is always Minus, always weakness, subordinate to power of Ego.

2) Now we take any external object of outer world, which will be reflected in Field of Ego-system of A. as Minus of Super Ego. That is to say as some slave and non-entity, despised by Olympic Hubris Ego. Say his name is B.

3) B. confirms that Ego of A. is Power, Hero, Olympic God. Flattery means everything in this case, for it solves mathematics of quantities of force of Field of Ego-system.

Mathematics of Ego-system of A confirms that B. is also Power, because he recognized power of A.

Thus, it is enough to give some good and subtle enough to sooth woes of conceited man flattery to schizoid Hubris Ego in order to return Super Ego as «Plus», as Power.

— Now we need to explain how to get things back: how to Remove Effect of Two Pluses of Romance, in order to Remove also Two Minuses of Romance as effect of Dead Ego

It is obvious from our equation:

1) Equation between Ego and SuperEgo emerges as result of «Flattery» to Hubris Ego, — that is to say result of recognition of Power of Hubris by someone, who that becomes loading of SuperEgo as «second Plus», or dear beloved

2) Then to get things back we have only to deliberately prove that person, which became thus loading of Hubris as second Plus, in reality aims only to eat power of Hubris, to humiliate and destruct it

3) To prove this we will need all heroism of Christian Self-denial, because the process implies deliberate Blow on «Dead Hubris Ego» with its famous Hyperesthesia. For example Nietzsche went the length of all his stupid books and sacrifice of his career and life only with regard to Protect his Ego, to prove omnipotence of his Ego and Victory of his Ego.

4) The operation we are suggesting to cancel Romance of Two Pluses is the exact reverse to Nietzsche's behavior. Not to do your best to protect your Ego, sacrificing to it energy of spirit and youe life, but on the contrary — to do your best to humiliate your Ego in eyes of the person, who has become loading of your SuperEgo as second Plus.

This is easy mathematics of Removal of Romance of Two Pluses and Two Minuses of very dangerous for health schizoid gravitation Narcisse — Inlovesickness.

3. MY OWN EXPERIENCE IN REMOVAL ROMANCE OF TWO PLUSES AND TWO MINUSES IN ORDER TO CURE «EFFECT OF DEAD EGO»

STAGE ONE

Realization of my Hubris Ego in dean of my Moscow's University's Faculty. Emergence of Two Pluses of Narcisse-Inlovesickness of Romance.

T.L. Khugaeva Thinikashvili «Switch the current of your energy» (2008, 2023, ISBN 978-5-0050-8050-9)

А ты что, и вправду умная?..

Я думала об этом загадочном декане, который согласился посодействовать моему переводу. «В общем, — рассказывал мне отец по приезде, — в МГУ нам на этот раз жестко отказали, и я вспомнил про Плехановскую академию. Я пошел тогда к их президенту, но его у себя не оказалось. А у них так: много институтов и один президент. Тогда я пошел к директорам институтов. Двое наотрез отказали: мы говорит, переводим строго по Москве. А тут с Кавказа. Я уже хотел уходить, но думаю, дай зайду еще к одному. И представь себе, он согласился. Я ему пообещал ходатайство правительства республики. Вот говорит, принеси эту бумагу, и мы ее переведем. Ничего, говорит, особенного тут нет. Конечно, ему надо еще спросить президента, но он обещал посодействовать». Президент согласился, и я вылетела в Москву. Я прилетела в субботу, и вот в понедельник, я ждала своего загадочного благодетеля у входа: охрана сказала, что он еще не подошел, и не пропустила меня внутрь. Почему он вдруг согласился мне помочь? Он не просил денег и не намекал на взятку. По крайней мере, так сказал отец. «Я ему говорю: я тебе белого коня подарю! А он говорит: не надо мне твоего коня! Такой молодой, и уже декан». Молодой? Но ведь он меня не видел. Я же не могла ему заочно приглянуться.

— Можно мне пройти к Басову? Уже 11. Неужели он еще не подошел?

— Хорошо, идите. Наверное, он с другого входа прошел. Это на пятом этаже, налево, по узкому коридорчику, железная дверь.

Эта встреча оказала огромное воздействие на мою энергетику. С бешено бьющимся сердцем я опустила золотую ручку двери. Женщина с прозрачными, голубыми глазами вопросительно взглянула на меня.

— Александр Иванович у себя?

— Да, но он занят. Подождите.

Почти с радостью вынырнула я из их красивого светлого кабинета. Миссия просителя тяжелым грузом ложилась на мое величество. Минут через двадцать дверь распахнулась, и на пороге по-

явился высокий широкоплечий мужчина в длинной, черной мантии.

— Так я тебе что говорю! — разрезал напряженную тишину его энергичный голос. — Мы только что посвящали в почетные доктора академии этого корифея большой политики! А там, глядишь, и сами с усами! — втолковывал он, громко хохоча и прогибаясь всем телом, чтобы акцентировать сказанное вышедшему вслед за ним мужчине. Я не сводила с него напряженного взгляда, догадываясь, что это собственно и должен был быть тот самый Басов. Внезапно он смолк и оглянулся на меня. На его лице моментально застыла холодная, высокомерная маска. Стальной блеск зеленных, строгих глаз прожег меня насквозь, до смерти напугав мое величество.

— Здравствуйте! — с огромным трудом преодолела я свой страх.

— Здравствуй! — отрезал он с прежним высокомерием и строгостью.

— А я по поводу перевода.

— Какого перевода?

— Из Владикавказа… к вам заходил мой отец.- я была почти в предобморочном состоянии, загипнотизированная страшным блеском его надменных глаз.

Жуткие локаторы зеленных глаз метнулись и остановились на стене рядом со мной, словно хотели скрыть от меня что-то, что задело их за живое.

— Хорошо! — собрался он несколько секунд спустя, что-то для себя соображая. — Очень хорошо! — Его взгляд слегка смягчился и даже повеселел. — Ну, теперь жди! Я сейчас отойду. Буду через час, полтора, не раньше.

Меня слегка покоробило это бесцеремонное «ты», но я уже была готова, к тому, что все получается «не так».

— Можно? — просунула я голову час спустя.

— Входи! — заорал Басов из глубины кабинета. — Ольга, посади ее там. Пусть подождет. — обратился он к женщине с голубыми глазами. Меня усадили за стол в небольшой приемной, соединяющей два кабинета. Справа от меня находился кабинет Басова — более просторный и нарядный, а слева кабинет его заместителя — Ольги Алексеевны Гришиной.

Я сидела, скромно опустив голову: моему величеству оказывали огромную, жизненно важную услугу, и его переполняло чувство ответственности за этот дар и благодарности. Оно такая зануда — это величество! Жутко вспоминать, как страдала его гордость в тот момент.

— Это у нас «Финансы и кредит»! — доносилась до нас с величеством эмоциональная речь Басова. — А на западе просто «Финансы». Ведь кредит — это тот же финансовый рынок!

Я пыталась сосредоточиться на их диалоге, но от волнения мысли путались и обрывались. И вновь фраза врезалась в возбужденный мозг.

— У меня пять замов! — сотрясал Басов воздух. — Представь себе! И все равно работы невпроворот.

Наконец, он проводил посетителя до дверей и с энтузиазмом развернулся ко мне.

— Извини, что заставил тебя так долго ждать. Пойдем, посмотрим, что у тебя там. — ласково обнял он меня за плечо.

Мое величество едва не подавилось: это еще что за новости! Он извиняется за то, что помог мне с переводом и ласкает за то, что я доставила ему хлопоты! Не давая мне поднять головы от смущения, величество пребывало в диком недоумении и смятении.

— Садись сюда. — предложил мне Басов кресло напротив своего стола. — Так. Ну, давай, что ты нам принесла. Посмотрим, что ты за уникальная такая!

Так! Вот оно что! Отец наговорил ему бог весть чего! Страшно было и представить себе, что он мог понарассказывать. Величество, как всегда, жутко испугалось, что его рассекретили, и что теперь будут над ним смеяться. Я прятала свое Я от всех в тот период. А тут на тебе! Все то исподнее и искреннее, что выходило из меня в период самых сильных кризисов величества, когда оно билось в агонии и всеми возможными способами доказывало, что ему нужна учеба, на блюдечке с золотой каемочкой было представлено этому чужому человеку.

— Что ни одной четверки?! — обалдел Басов. — Ты что, и вправду умная?

Я истерично расхохоталась, хотя лицо Басова не выдавало не малейшего признака того, что это была шутка. Какое-то время он внимательно изучал содержимое папки. Я сидела напротив, по-прежнему не смея поднимать на него взгляда, пока он сам не обратиться ко мне. Меня смущал тот напор живейшего интереса и энтузиазма, с которым он взялся за мою проблему. И это на фоне всех наших прежних неудач!

Что же ты за уникальная такая?..

Наконец, он вновь поднял на меня насмешливый, испытывающий взгляд, до смерти напугав мое величество все тем же вопросом:

— Что же ты за уникальная такая?

Пока я не знала другого способа выжить, кроме как прятать от всех свое величество, притворяясь простой и негордой девочкой. Избавиться от величества у меня не было никакой возможности — потому как я, собственно, не знала о его существовании. Я называла это

«не выходить на личные отношения», «не показывать своего настоящего Я». Разумеется, я не могла и помыслить избавиться от своего настоящего Я.

Я подняла голову и посмотрела ему в глаза. Крутая смесь любопытства, симпатии и снисходительности убедили меня, что он сумел разглядеть мое настоящее Я и проникнуться к нему живейшей симпатией. Вот чем объясняется его неординарный поступок! Он настоящий гений, ученый, человек, который сделает все, что будет в его силах, чтобы помочь пробить дорогу настоящему таланту. Ну, что ж! Если в нас с величеством поверили, мы ляжем костьми, но оправдаем это доверие.

— Посмотрим. — ответили мы очень осторожно, чтобы не увеличивать чувства ответственности, итак уже натянувшего нервы до предела.

— Вот и я говорю: «Посмотрим!» — искрясь весельем, почти заорал на меня Басов, прогнувшись ко мне всем телом в своей эмоциональной манере. — Сессию не боишься сдавать?

Я боялась. Еще как боялась. На дворе конец ноября, вот-вот грянут первые зачеты, а я не знакома с предметами, меня в лицо не видели преподаватели, у меня нет лекций, рекомендуемой литературы, ничего. Но дороги назад не было. Так или иначе, но я бы все равно бросила тот университет.

— Попробую.

— Молодец! — горячо поддержал меня Басов, и какое-то время с интересом меня разглядывал. — Возьми у девочек из группы тетрадки и отксерь. Папе скажи, чтоб дал денег на карманные расходы. — в его кокетливом тоне чувствовалось снисхождение большого дяди к маленькой девочке. — Вот это не теряй! Пригодиться. — указал он на распечатку из моей «отличной» зачетки. — Да нет! Вы все напутали! — вдруг не понравилось ему что-то в моих документах. Я перестала ощущать биение своего сердца. — Ну, ладно. Сделаем по другому. — вернул он меня к жизни. — Вот тебе бумага: пиши заявление. Да нет! Не на мое имя! На имя президента. Виталию Ивановичу Видя-пи-ну… — диктовал он мне явно польщенный моей оплошностью.

— А все таки мы выиграли ваш Спартак! — искрящиеся радостью глаза смотрели на меня почти влюблено. Нас с величеством приглашали на дружескую беседу с деканом московского ВУЗа. Мы были глубоко тронуты. Я с удовольствием признала их победу, широко улыбнувшись в ответ и отразив в глазах всю глубину своей благодарности этому неординарному человеку.

— Теперь иди в деканат, скажи, чтобы тебе выписали академическую разницу, и принесешь, покажешь мне. Нет, сиди. Сейчас вместе пой-

дем. — остановил он меня, снимая трубку. — А-а-а! Банкир! — заорал Басов в трубку, утонув в своем кожаном кресле. — Что-то давно ты не звонил! Зазнался небось!

Я отведу ребенка...

Впечатленное величество испугалось и дальше уже не слушало.

— Я отведу ребенка. — положил Басов наконец трубку и, непринужденно обхватив меня за плечи, повел в деканат.

— Это Хугаева Лейла. Она перевелась к нам из Владикавказа, потому что ее там плохо учили! — В своей шумной манере, с нотками снисходительной иронии в голосе представлял он меня там. — Она совершенно уникальная, одаренная, таких во Владикавказе больше нет! Она свободно владеет английским языком! Выпишите ей разницу на полную катушку: она одаренная — сдаст! Там должно быть много. Они ведь не четыре года учатся, как мы, пять. Общежитие ей не нужно. Потом покажешь мне. — развернулся он ко мне на последок и удалился.

Я стояла в полной растерянности. Если до этого у меня еще были сомнения, что он видит мое настоящее Я, то теперь они окончательно исчезли: становилось совершенно очевидно, что отец рассказал ему все, а это только верхушка айсберга. Выходит, он не просто сумел проникнуться искренней симпатией к моему таланту, но еще и сумел не испугаться, не разозлиться, как реагировали обычно другие. Наоборот: стремление воспитывать и ставить на место, которое было у моего прежнего декана, заменила у него отеческая нежность и снисходительность.

Разница оказалась впечатляющая: 5 экзаменов, 15—17 зачетов и еще курсовая. При этом 3 из 5 экзаменов были по высшей математике. Теперь, когда разница была у меня в руках, у меня впервые возникла проблема, которая впредь на протяжении всего обучения в плешке станет традиционной: величество не пускало меня в кабинет к Басову, ему было стыдно навязываться. «Но он же сам меня просил!» — уговаривала я его. Наконец преодолев чудовищное сопротивление, я возникла на его пороге с гримасой страдания на лице:

— Извините, можно?

— Заходи, заходи! — заорал мне Басов в своей бесцеремонной манере. — Так будешь ждать, ничего в плешке не дождешься! — хохотал он. — Ну, давай свою разницу.

Он внимательно изучил разницу. Я не представляла, зачем ему это понадобилось: «Может быть дело в том, что если он решит, что задача мне не по плечу, он не станет меня переводить?» — в страхе думала я.

— Пошли. — вышел из-за стола Басов и его рука вновь дружески легла мне на плечо. — Сдашь? — спросил он по пути.

— Не знаю… Там три высшие математики.

— Ой, как трудно! — засюсюкал (!) Басов, кокетливо сложив губы трубочкой.

«Может и впрямь по московским меркам это не трудно?» — опешила я.

— А мне перезачтут то, что я в университете сдавала?

— Конечно перезачтут! — уверил меня Басов. — У тебя же государственный университет.

В деканате сидели секретари — три привлекательные девушки с кричащим макияжем и тесной одеждой — с такими недоброжелательными выражениями лиц, что мои однокурсники позже называли их «редисками». Лицо Басова изменилось, словно по мановению волшебной палочки. Оно вдруг превратилось в ту надменную маску, с которой он разговаривал со мной в начале нашего знакомства.

— Готовьте приказ о зачислении. — властно распорядился он. — Пусть пока сдает сессию, я разрешаю. Разницу потом. А я пойду, попробую подписать заявление у президента.

— Нет. Давайте сначала заявление, а потом приказ. — уверенно возразила брюнетка с черными глазами, поразив меня своей храбростью. И макияж у нее не был кричащим. В общем, она мне почти понравилась.

— Хорошо. — сдался Басов без боя. — Специализацию пусть сама выбирает. Я разрешаю.

— Мне к вам завтра зайти? — остановила я его на выходе. Моему величеству требовалось персональное приглашение, иначе оно вновь замучает меня у его дверей.

— Ну, зайди. — пожал плечами Басов. — Под лежачий камень же вода не течет!

Это уже был тот шумный весельчак, с которым мы успели подружиться. Я с завистью посмотрела ему вслед. Счастливый человек! Сейчас закроется в своем просторном, светлом кабинете и будет болтать с банкирами и президентами, подшучивая с высоты своего благополучия над бедными студентками вроде меня. Его кипучая энергия оказала сильное воздействие на мой тогда еще очень нестабильный организм. Тепло, сила, уверенность, которые он излучал в таком изобилии, и главное статус столичного ученного, абсолютно покорили меня. Мое настоящее Я потянулось к доброте, ласке, обеспеченности и силе, мое величество было сражено тем, что его увидел и оценил настоящий представитель Разума абсолюта. Это воздействие было настолько сильным, что я физически почувствовала, как

тысячи мелких иголок одновременно вонзились в меня, не оставив нетронутым ни одного островка моего тела.

— А все остальное ты уже сдала?!..

— Сегодня суббота, Гришиной нет. — предупредила меня Марина, выписывая ведомость.

— А у кого тогда ее подписать?

— Ну, вон, Басов уже у себя. Может он подпишет. — пряча в плотно сжатых губах улыбку она окинула меня оценивающим взглядом. Я действительно неплохо выглядела. Пышные кольца свежевымытых отросших волос мягко обрамляли бледное лицо. Длинная, узкая юбка выгодно подчеркивала похудевшее тело. И странное дело: я не чувствовала обычное напряжение от необходимости зайти к нему в кабинет. Я не топталась молча у порога и не высматривала разрешения войти у него на лице, как делала это обычно. Совсем напротив. Я бодро поздоровалась, и легким шагом преодолев приемную, в одно мгновение оказалась у его стола. Я стеснялась только своего ученного: проницательного и великодушного, видевшего меня насквозь и восхищавшегося в свою очередь мной. Мелкий эгоизм Басова повредил между нами нить. Сознание собственной привлекательности делало меня еще более холодной.

— Здравствуй! — вложил Басов всю душу в приветствие. Казалось, он с трудом удержался, чтобы не встать мне навстречу. Виновато нахмурившись, он медленно выводил на ведомости свою помпезную роспись: «Да, я знаю, — говорило его лицо. — этот экзамен тебе приходится сдавать, потому что я отказался его перезачесть».

— Спасибо! — заторопилась я к выходу.

— Пожалуйста. — прохрипел Басов, не смея поднять на меня глаз.

На пути к выходу я разминулась с каким-то пареньком.

— Как у тебя успехи? — услышала я за спиной голос декана.

«Надо же! Он спрашивает его об успехах. Мог бы и у меня спросить. У меня!» — осенило меня уже у самых дверей.

— У меня?!

Лицо Басова вдруг залила густая краска.

— Да.

Ничего не могло так подкупить величество, как это милое, милое смущение! Об обиде было тут же забыто.

— Хорошо! — в одно мгновение вернулась я и, опершись плечом о косяк двери, зафиксировала на нем полный ожидания и нежности взгляд. «Не переживай. — говорили мои глаза. — Ты ни в чем меня не подвел. И я и не думала на тебя обижаться. Я с удовольствием отвечу на все твои вопросы».

— Что тебе осталось? — набрался Басов смелости.

— Еще один экзамен и курсовая.
— А все остальное ты уже сдала?!! — почти заорал Басов, внезапно забыв о своем смущении и изумленно выкатав на меня глаза.
— Ну еще два зачета. — окончательно умилилась я, расплываясь в широкой улыбке.
Басов оторопело пялился на меня, не веря своим ушам.
— Мо-ло-дец. — упавшим голосом выговорил он, наконец, и повержено склонил голову к своим бумажкам. Бедолага студент переводил ошалелый взгляд с декана на меня и обратно.
Я полагаю, вы уже догадались, какой дозой морфия стала эта триумфальная победа для моего величества. Если до сих пор я только воображала себе как он восхищается на мои успехи и самоотверженность, то теперь я могла убедиться в этом воочию. Более того, даже в самых своих смелых мечтах я и представить себе не могла, что его до такой степени поразят мои успехи! «Но если он считал такие успехи совершенно невероятными, зачем он попросил выписать разницу „на полную катушку"?» — единственный вопрос, который не вписывался в прелесть прочей картины.
Я выпорхнула из кабинета, чувствуя, как дикий восторг заполняет каждую клеточку моего существа. В такие минуты я бывала настолько опьянена эмоциями, что теряла ориентацию во времени и в пространстве. Спрятавшись от любопытных глаз в пустой аудитории, я приземлилась на парту и устремила мечтательный взгляд в окно: «Так и есть! Он просто не знал о моих успехах и боялся, что я повисну на нем мертвым грузом. Он думал, я какая-нибудь бессовестная попрошайка, которая пытается злоупотребить его добротой. Но после той нашей встречи, когда он увидел, как мне плохо и когда я с ним не поздоровалась при этом, он понял, что я не собираюсь вешать на него свои проблемы. Ему стало меня жаль, поэтому он был такой приветливый сегодня.» Горячая волна нежности растекалась по моему телу, связывая мое дыхание с ним. «Бедный! Он, наверное, хотел предложить свою помощь. Наверное, ему это было непросто, но он решился из любви ко мне. А когда я не откликнулась на его вопрос, он решил, что я больше не желаю его знать. Какая боль была написана на его лице, когда я развернулась!» Я упивалась этой болью, этой демонстрацией глубины его «любви» к себе, возносясь на вершину счастья. «А когда он услышал про мои успехи, он понял, что опоздал с помощью и совсем растерялся. Бедный мой! Ты не волнуйся, Сашенька, это ничего, что ты мне не помог. Это я была виновата. Я больше тебя ни о чем не попрошу. Перед глазами стояло его изумленное, красное от смущения лицо: «А все остальное ты уже сдала?!!» Теперь он знает, что и я на что-то способна!

STAGE TWO

Blow on Hubris Ego («Insult from object of Romance») and Emergence of Two Minuses.

T.L. Khugaeva Thinikashvili «Switch the current of your energy» (2008, 2023, ISBN 978-5-0050-8050-9)

Папа все еще там работает?..

С Басовым мы по-прежнему беседовали взглядами, случайно встречаясь в коридоре или в его кабинете. Как-то я задумалась, уютно устроившись на подоконнике, как вдруг кто-то энергично потрепал меня за коленку:

— Что? Уснул?

Басов! Счастливая улыбка озарила мое лицо. Басов смеялся в ответ, развернувшись на меня на ходу. В другой раз, услышав мое традиционное «Здравствуйте, можно?», обращенное к его заму — Гришиной, он поспешно вышел из своей комнаты отдыха, расположенной за его столом. Но я уже прошла к Гришиной, и он не успел подписать мне ведомость лично. Он до того смутился этой неудачной попытке пообщаться со мной, что когда я на обратном пути подняла на него глаза, резко развернулся ко мне спиной. В тот же момент, осознав всю нелепость своего поведения, он медленно принял исходную позицию и заставил себя ответить на мое приветствие.

— Здравствуйте. — в другой раз встретила я его в коридоре.

— Здравствуй! — зазвенел голос Басова от нежности и умиления.

Вот так, коллекционируя эпизоды наших встреч, величество подпитывало свою наркотическую зависимость от его «любви».

Наконец, пришло время браться вплотную за подготовку к последнему третьему экзамену — «Банковские операции». На улице во всю бушевала весна и я, принарядившись, отправилась в академию за вопросами. Мне было так хорошо, что я даже решилась проехаться на лифте. В этот самый момент энергичная фигура Басова в эффектных солнечных очках возникла из-за угла. Мы моментально друг друга заметили и я, ритуально помучавшись, наконец, выдавила из себя «Здравствуйте!» «Здравствуйте!» — бодро поддержал меня Басов и оглядел попутчиков. Я специально прошла в самую глубь лифта, верная своей политике «ненавязывания». Но Басов прошел вслед за мной, и еще раз обведя взглядом спины попутчиков, ласково обнял за талию. Боже! Какое море нежности и страсти затопило мое сердце!

— Ну, как у тебя дела?

— Спасибо, хорошо.

— Что тебе осталось?
— Еще один экзамен.
— Один экзамен? — захотел удостовериться Басов.
Я ответила глазами, впервые осмелившись поднять их на него.
— Домой поедешь?
И вновь я отвечала взглядом: «Да, — говорили мои глаза, — но это только потому, что ты не хочешь меня остановить! Останови меня! Пожалуйста!»
— Папка соскучился? — отшутился Басов.
И уже на выходе он еще раз ко мне развернулся:
— Папа все еще ***там*** работает? — и указал пальцем куда-то в небо.
— Он в министерстве. — занервничала сразу я, не понимая к чему он клонит.
— В министерстве? — удовлетворенно переспросил Басов. — Ну, передай ему привет.
Представляете себе, какую истерику закатило мне величество!
«Боже мой! — думала я по дороге домой. — Он думает, за моей семьей стоит какая-то реальная социальная сила, и поэтому я такая дерзкая. А мы с трудом сводим концы с концами. Вся моя ценность во мне самой и состоит. И если он этого не видит, то все пропало, надеяться больше не на что».
«Почему вы такая грустная, девушка?» — ворвался вдруг чей-то обеспокоенный голос в ход моих мыслей.
«Грустная? — думала я, поспешно уходя прочь. — Неужели это так бросается в глаза?». В который раз меня удивляла легкость, с которой люди читали на моем лице.
Здравствуй, девушка весенняя!..
Тем не менее, несмотря на свое отчаяние, я заставила отца позвонить Басову. Где-то в глубине своей детской души я лелеяла надежду, что вопреки всем очевидным доводам, он хочет сделать мне предложение или хотя бы намекнуть на желание породниться.
«Что ты его боишься? — выговаривал мне отец, после звонка. — Он так хорошо к тебе относиться. Сразу узнал, о ком я говорю. Спасибо, говорит, что не подвел. Тут, говорит, ее все хвалят. Говорят даже, что у нее научное мышление».
— Здравствуй, девушка весенняя! — радостно приветствовал меня Басов, когда я вошла к нему с последней ведомостью в руке. Он не обратил внимания на протянутую ему ведомость, но вдруг с такой силой меня сжал в своих объятиях, что я лишилась возможности дышать. В следующее мгновение я ощутила его губы у себя на голове. Звук затяжного поцелуя совсем вскружил мне голову.

— Как у тебя дела? — наконец отпустил он меня. — Наверное, поклонники замучили? — хмуро поинтересовался Басов, взяв из моих рук ведомость.

— Могли быть и лучше! — рассмеялась я в ответ.

— Я говорю, наверное, поклонники замучили? — бесцеремонно перебил он мой смех.

— Да вроде нет. — польщенная его настойчивым интересом, скромно ответила я.

— Рассказываешь! — не поверил мне он. — Я же папе не скажу.

Я только улыбалась в ответ, не в силах понять, чего хочет от меня человек, к которому я продолжаю относиться по дочернему. Он еще раз прижал меня к себе с той же силой, и еще раз его губы со страстной нежностью припали к моей голове. Мне было одновременно и очень хорошо и страшно неловко.

— Хорошая девочка! — не умея приласкать меня иначе отпустил меня, наконец, Басов. И тут же, осознав комичность ситуации, разразился хохотом. Я смеялась вместе с ним, давая выход переполнявшим меня чувствам. Разминувшись на выходе с Гришиной, я поспешила спрятать от ее любопытных глаз свое счастливое лицо.

— Какая счастливая! — моментально среагировали на мое сияющее лицо девочки. — Сразу видно домой едешь.

С моего лица не сходила ошалелая улыбка. Я была настолько потрясена произошедшим, что с трудом ориентировалась в окружающем мире. Отделавшись дежурными фразами, я отправилась на поиски укромного местечка, где я могла бы свободно предаться переполнявшему меня счастью.

Весь май я кропотливо готовилась к государственному экзамену. Я слышала, что комиссию возглавляет декан и эта новость не позволила мне расстаться с учебниками вплоть до 11 июня, по которым был назначен «гос». Уже накануне я узнала, что декан возглавляет комиссию не у всех, и я не успокоилась, пока не узнала, будет ли он у нас. Как оказалось, не будет! Какое разочарование!

— Если хотите, поменяйте билет. — улыбнулась мне, как знакомой, методист с кафедры финансов, у которой мы тянули билеты.

— Спасибо, не надо. — мне попался тринадцатый билет, но после той тщательности, с которой я подошла к подготовке, даже число 13 ничего уже не могло испортить.

Вскоре два ответственных члена комиссии из семи, значащихся в списке, были в сборе:

— Ну, давайте, быстрее списывайте. Чего тянуть резину. — прикрикнул на нас один из них. Постепенно до меня стала доходить вся нелепость моего отношения к этому экзамену. Он оказался всего

лишь формальным мероприятием, вместо серьезного научного теста, которым я его себе представляла. Мне оставалось ждать вручения диплома. Если он и там ничего не скажет, то это конец. Я еду домой, и весь ажиотаж моей столичной жизни можно расценивать как кошмарный сон, не имеющий никакого отношения к действительности. Неужели мы вот так и расстанемся, не сказав друг другу ни слова?

Сейчас мне с трудом вериться, что я была такой идиоткой. Но факт остается фактом: действительно была.

Что так нас и бросишь? Не броса-а-ай!...

На церемонию вручения я слегка опоздала: завозилась примеряя новый бежевый сарафан, приобретенный специально по этому случаю. Когда я вошла, наш курс уже был в сборе и Басов начал церемонию вручения дипломов. Он обвел меня оценивающим взглядом и вновь вернулся к своей публике.

— Диплом с отличием вручается... — называл он счастливого выпускника и спустя пару минут скреплял его триумф крепким рукопожатием. Невольно встречаясь со мной глазами, он тут же отводил взгляд, чтобы не выдать своего волнения на публике.

— Диплом с отличием.... Ой! Это я увлекся! — все же выдал он свое волнение. — Диплом вручается...

Я со страхом и нетерпением ждала своей очереди. Наконец, очередь дошла и до меня. Как только он произнес мою фамилию, все кто был в курсе нашей любовной истории — его заместитель и секретари, — напряглись и зафиксировали на нас свое пристальное внимание.

— Что так нас и бросишь? — с чувством сжал мою руку Басов. Я не смела поднять на него глаз, боясь выдать свое волнение на публике, но он все не отпускал мою руку. И только, дождавшись моего взгляда и глубоко вонзив в меня свои зеленые глаза, он, наконец, меня отпустил:

— Не броса-ай! — многозначительно протянул он на последок.

Усевшись на место, я стала рассматривать вкладыш в поисках тройки, которую мне поставил Слепов. Какого же было мое удивление, когда я обнаружила, что по валютно-финансовым отношениям у меня значится «отлично»! Видимо, Басов и Слепов вместе решили исправить эту несправедливость. Я все сидела и сидела в аудитории и наблюдала за Басовым, когда уже почти вся наша группа разошлась, и только редкие студенты оставались в ожидании своих дипломов. Гришина и секретари стали понимающе поглядывать в мою сторону. Осознав, что ставлю себя в смешное положение, я заставила себя уйти.

Ты так мне нравишься, милая!...

Необходимо было принять решение: «Что означали его слова? Он явно хочет, чтобы я зашла». Мне нужно было зайти к нему во чтобы

то ни стало, но величество совершенно обезумело от страха и не хотело меня туда пускать: «Как я зайду без ничего, без подарка к человеку, которому обязана своим переводом?» В итоге я порадовала Басова еще одной своей выходкой. Я купила на все деньги, что у меня оставались два роскошных букета роз. Красные розы я подарила Гришиной, а белые с красными прожилками у основания, занесла Басову:

— Большое вам спасибо за все!

Он яростно отшвырнул букет куда-то в сторону и решительно склонился к моему рту. Я медленно повернула голову к его губам, не думая ни о чем, кроме близости райского источника. В тот же момент его язык, преодолевая сопротивление моего напряженного рта, проник глубоко вовнутрь, а теплая ладонь согрела низ живота. Это был мой первый поцелуй.

— Ты так мне нравишься, милая!

Пьяная от потрясения, с затуманенным взором, я тяжело опустила сумку на кресло:

— О-бал-деть!

Я не знала, как реагировать на признания человека, которому говорю «вы», человека, с которым поддерживаю только деловое знакомство, без тени личных отношений. Сказать: «Я тоже вас люблю», значит низвести себя до роли влюбленной в своего хозяина прислуги, чего бы мне величество ни в жизнь не простило. Я бы возненавидела его сразу после подобного признания. И я продолжала молча смотреть в его ошалелые от поцелуя глаза, ожидая, что теперь мне может быть предложат, наконец, сесть и поговорят со мной по-человечески. Басов истолковал мое оцепенение как всегда по своему:

— Папа все еще в правительстве?

— Он никогда там и не был! — жестко осадило его мое величество, оскорбленное таким явным пренебрежением к нему. Отец, хоть и занимал должность замминистра сельского хозяйства, но величество не считало это принадлежностью к правительству, в том смысле, в котором должен был говорить такой человек, как Басов.

Басов выглядел растерянным. Он никак не мог сообразить, что происходит.

— Ты поедешь домой или останешься?

— Пока не знаю. — честно ответила я.

— Ну забрось мне свое резюме. Вот девочки оставляют. — и он протянул мне образец.

Я молча смотрела на расплывавшиеся перед глазами буквы, не понимая о чем он говорит. Разговор направлялся совершенно не в то русло, и я чувствовала себя все более неловко.

— Или ты хочешь сама? — нервно отдернул руку Басов, не дождавшись ответа.

— Нет, нет. — спохватилась я, испугавшись лишиться возможности общения с ним. — Если вы будете так добры, я буду вам очень благодарна. Я пыталась сама, но у меня ничего не вышло.

Я действительно чего-то там пробовала два раза, но во-первых кому нужен студент без опыта работы, а во-вторых я была подготовлена по теории и ровным счетом ничего не знала о практике, и прежде всего о бухучете.

— Почему? — обалдел Басов. — А что у папы нет связей в Москве?

— Нет. — так же жестко отрезала я.

Басов молча взял букет моих роз и небрежно бросил перед собой на маленький столик. Его манера как бы говорила: «Это еще что за новости дарить мне цветы, но в то же время это чертовски трогательно!» Какое-то время он внимательно его разглядывал. Поколебавшись еще немного он наконец решился сменить тактику. Он вплотную приблизился ко мне и я с ужасом вспомнила о тщательно припудренном, ненавистном прыще на носу.

— Роскошная.. — услышала я его неуверенный шепот.

— Нравлюсь? — с горькой иронией переспросило его мое величество.

— Определенно! — пожирал мое тело откровенными взглядами Басов. — Красивая женщина!

— Пока нет! — обиженная до глубины души, с вызовом переняла я его тон.

— Что?! — обрадовался Басов зеленому свету. — Ты уже взрослая или ты еще маленькая девочка?

— Смотря что вы имеете ввиду. — я говорила о психологической зрелости, которую тогда весьма самоуверенно считала уже достигнутой, и о реальном половом опыте. Но Басов истолковал мои слова по своему. Он вопросительно поднял бровь и радостно сверкнул глазами.

В этот момент его отвлек с шумом вбежавший мужчина:

— Отправь! — небрежно махнул он в мою сторону, и заговорил о чем-то важном для них обоих. Я и без этого стояла как на раскаленных углях, а это его пренебрежительное «Отправь» окончательно доконало меня.

— Ну я пошла. — не стала я дожидаться когда меня выпроводят. Басов остановил меня властным взмахом руки.

— Виктор, подожди меня у Ольги. Я скоро.

Я не нашла в себе сил уйти — слишком важно мне было понять, что этот человек в конечном итоге хотел от меня.

— Так ты не ответила на мой вопрос. — впился в меня взглядом Басов.

— Если это то, что я думаю, то нет.

Вряд ли этот человек мог говорить о психологической зрелости.

— Неправда… — засомневался Басов, намекая на мою бурную реакцию на поцелуй.

— Правда. — отрезала я безапелляционным тоном, задетая до глубины души предметом нашего разговора.

Он стоял в нерешительности, не зная, что сказать или сделать. Я выразительно поглядывала на кресло, чувствуя, как у меня подкашиваются ноги от шокового состояния, но он делал вид, что не понимает значения моего взгляда.

— Ну, я пошла. — окончательно оскорбилась я проявленному неуважению.

— Появляйся! — не стал удерживать меня Басов. — Взрослей побыстрее! — прокричал он мне вдогонку.

Ну, это было уже слишком! Если быть взрослой означает иметь половой опыт, выходит, он просил меня лишиться девственности с кем-то другим.

— Не могу! — обхохоталось величество, теряя последние остатки мужества.

Не совсем понимая причин моего веселья, Басов все же решил меня поддержать. Потуги его деланного смеха только сильнее разозлили меня.

— Ты на каникулах в Москве будешь? — спросил он уже у самых дверей.

— Да. — ответила я, и уверенно пошла прочь.

Метро стало для моей клаустрофобии одним из самых тяжелых испытаний из тех, которым подвергла меня столица. Я часто ходила по две, три станции пешком или добиралась наземным транспортом. В этот день я даже не заметила, как спустилась в метро. Уставившись в точку перед собой, я напряженно прокручивала наш диалог снова и снова, каждый раз заканчивая тем же обреченным смешком: «Не могу!» Очнувшись на миг, я ловила на себе настороженные взгляды пассажиров и тщетно силилась придать своему лицу безучастное выражение. Уже через мгновение я снова слышала его страстное признание: «Ты так мне нравишься, милая!»

Дома я стала жертвой противоречивых чувств. С одной стороны его пылкое признание и поцелуй пробудили в моем сердце лавину ответной нежности, еще сильнее привязав меня к нему. С другой стороны его неуважение к моему величеству, непонимание того, чего я от него ждала, глубоко оскорбили меня. Мое сердце разрывалось

на части, и я не знала, как поступить, чтобы притупить боль. «Как больно! — рыдала я, уткнувшись головой в подушку. — Боже, как больно! Ну, когда же я, наконец, стану человеком? Сколько еще крови должно из меня выйти?» Я перестала есть: от одного вида пищи мне делалось дурно

STAGE THREE

Obssession of Nietzsche «Eternal Return». Love and Hate, alternation of Two Pluses and Two Minuses. Dead Ego and lost sense of life without Romance (object of realization of Hubris Ego).

T.L. Khugaeva Thinikashvili «Switch the current of your energy» (2008, 2023, ISBN 978-5-0050-8050-9)

Так ты уже умеешь?...

Наконец, через неделю я поняла, что не успокоюсь, пока не выясню, чего же в действительности хотел от меня этот человек. Неужели он и вправду хотел меня вынудить к сексу из-за работы? И это после всего, что я сделала? Если так, он об этом сильно пожалеет. Я выскажу все, что я думаю об этом подлеце! Я потратила все деньги, что отец прислал мне на стоматолога на новый костюм, и отправилась к Басову. Когда я вошла, я обнаружила на его лице такое отсутствующее и мечтательное выражение, что поняла, что меня давно ждали.

— Здравствуйте, можно? — остановилась я на пороге по своему обыкновению.

— Здравствуй, госпожа выпускница! — моментально оценил Басов мой новый костюм и впервые за наше знакомство протянул мне руку. Я протянула в ответ свою, и он нежно ее поцеловал.

— Принесла резюме?

— Да. — побледнела я и протянула ему файл. — только там три.

— Вот все три и оставляй. — испугался Басов конкуренции. — Вот тебе ручка и лист — пиши свои координаты.

— Адрес?

— Адрес, телефон, все.

— А там все есть. — кивнула я на резюме.

Басов удостоверился в правдивости моих слов и вновь вернулся ко мне. Я вдруг поняла, что эта неделя была нелегкой и для него. Видимо, он переживал, что я больше не приду, а у него нет даже моих координат.

Я стояла в полной растерянности, как вдруг Басов, склонившись к моему лицу и вонзив в меня свои страстные зеленые глаза, до от-

каза вытащил язык. На меня пахнуло перегаром, — видимо, набрался для храбрости. Величество чуть Кондратий не хватил: я с таким страданием закрыла глаза, что он поспешно выпрямился и отошел.
— Я к тебе заеду? — попробовал он с другой стороны нарочито небрежным тоном. Я продолжала храбро поддерживать разговор о «сексе», хотя с моим величеством происходили страшные вещи.
— Нет, что вы. Я ведь не одна живу. Там мои братья.
— На них не нарваться? — тем же тоном продолжал он. — А в какой сфере твои братья работают?
Я вновь не сдержала смешка разочарования.
— Бандиты? — перепугался Басов.
— Свободные художники.
Я продолжала отрезвлять его представления о своем социальном положении, чтобы он не раскатывал губу на принцессу. Нам с величеством было важно выяснить: уважает он ***нас*** или нет.
В этот момент Гришина, предварительно остановившись у двери и внимательно оглядев нас, вышла. Все это время Басов старался расположить меня в той части своего кабинета, которая не видна с ее кабинета. Когда она вышла, он почувствовал себя более уверенно. Опасливо озираясь на дверь, он уверенно запустил руку в отворот моего пиджака.
— А вдруг кто-нибудь войдет? — испугалась я.
Он взвесил рукой достоинство моей груди и поспешил отойти на безопасное расстояние.
— Приедешь ко мне в конце июля? Я буду здесь один, без всяких! — и он брезгливо махнул в сторону двери.
— Приеду. — не отводя от него напряженного взгляда, словно ожидая своей участи на эшафоте, тихо, но уверенно сказала я.
— Так ты уже умеешь? — все больше злился Басов моей дерзости. Он все никак не мог почувствовать себя сверху.
— Нет. Я же сказала, у меня никого не было. — я на лету приноравливалась к его жаргону.
— Ну, можно же по другому доставить женщине удовольствие.
Я не сразу поняла, о чем он говорит.
— Да нет. — рассмеялась я на конец. — Я же сказала: у меня никого не было! Я даже никогда не целовалась!
Басов на мгновение опешил.
— А хочется?
— Да. — честно ответила я, вспомнив как мечтала о нем по ночам. Секс с ним давно стал моей навязчивой идеей.
— Кого-то конкретно или-и-и? — вопросительно потянул Басов.
— Да. — я с прежним напряжением смотрела ему в глаза.

Тут он совсем взбесился. Оскорблено выпрямившись, он уничтожал меня взглядом, но я и не подумала отводить глаз. «Что дальше? Я вся внимание!» — говорили мои глаза. Наконец, он обмяк, не найдя в моих глазах насмешки и вновь склонился ко мне:

— Ну, ты придешь? ***Целоваться***-то придешь? — он все никак не мог понять мою мотивацию.

— Да. — опять кивнула я, не спуская с него напряженного взгляда.

— А можно я тебя по-у-чу? — спрятал Басов глаза в пол.

— Можно. Даже нужно. — с особенной злостью вновь поддакнула я. Тут Басов уже не выдержал и разразился душевным смехом. Вошедшая Гришина застала уже сцену прощания.

— А кто будет звонить? — спросила я.

— Ты звони. Я не хочу компрометировать ни тебя, ни себя.

— У меня нет вашего телефона.

— Запиши.

Я записала его телефон, и мы расстались.

Пенсионер какой-то...

Следующие тридцать дней стали тяжелым испытанием для меня. Обострившаяся любовь с одной стороны и чувство униженности и оскорбленности с другой окончательно лишили меня аппетита и сна. «Если что, — успокаивала я себя. — я просто откажусь от его работы и все. Если мне не заплатили, значит, это контакт на равных и мне здесь нечего стесняться». Но тем не менее величество больно лягалось, провоцируя спонтанные решения. Бывало, я одевалась, чтобы ехать к нему немедленно в академию, открыть ногой дверь и надавать ему при всех пощечин:

«Да как ты посмел так со мной разговаривать? Кто дал тебе право? Я задыхалась от проклятых экзаменов в твоем институте, но я ни разу не обратилась к тебе за помощью! Я ничего тебе не должна. Еще раз раскроешь свой рот и пожалеешь, что родился на свет. Можешь мне верить!»

Я говорила все это своему бледному отражению в зеркале, выпучив от сжигавшей меня ярости глаза и конвульсивно сжав губы. Меня всю трясло от ненависти и возмущения. Но, в конце концов, я всегда брала себя в руки, зная по горькому опыту, что агрессия никогда до добра не доводит, и продолжала мучиться в ожидании развязки. Волны гнева сменялись приступами любви, и печальный надрывный плач вырывался из моей груди. Я решила дождаться той роковой встречи в его кабинете и посмотреть своими глазами на то, что этот человек хочет мне предложить. Насиловать в институте он меня не сможет, следовательно, я ничем не рискую. Если мне что-то не понравиться, я просто уйду. Но, представляя себе, как он будет дотра-

гиваться до меня, я понимала, что никакая сила не заставит меня уйти, и я позволю ему делать все, что ему вздумается. Желание стало настолько сильным, что я уже не могла его контролировать. Но вот только как же он сможет любить меня после того, как я лишусь чувства собственного достоинства? Я представляла себе, какими горькими слезами зальюсь в момент, когда все будет кончено и я пойму, что больше не интересна ни ему, ни себе.

Важно было дожить до 20-го числа. Потом начинался период, который можно было считать «концом июля», то есть временем, на которое мы условились созвониться. Я боялась выходить из дому: «А вдруг он сам решит позвонить?» Наконец, я решилась звонить сама:

— Здравствуйте, это Лейла. — произнеся свое имя, я едва не умерла от унижения.

— Привет. Как у тебя дела?

— У меня все хорошо. А у вас?

— Да вот работаем, работаем по черному. Я говорил по твоему вопросу со своим выпускником, он сейчас в Российском кредите, он обещал что-нибудь подыскать.

Я пропустила это мимо ушей. Ни о какой работе с его помощью не могло идти и речи, пока я не разберусь, как этот человек представляет себе наши отношения.

— А-а… когда мне… приехать? — величество издыхало от унижения.

— Ну, я позвоню.

— Ну, я буду ждать.

— Хорошо.

Превратившись в законченную истеричку, я парила над телефоном словно коршун: не дай бох трубку снимет брат. Но как всегда бывает в таких случаях, когда он позвонил, трубку снял брат:

— Нет, вы не туда попали. — услышала я, галопом прибежав из кухни.

— Кто? — с замершим сердцем спросила я, когда он положил трубку.

— Алешу какого-то. — пожал он плечами.

— Ну, я же просила не брать трубку! — разревелась я.

— Да это не тебя! — испугался брат. — Пенсионер какой-то.

Достали меня все и вся!..

Я больше не могла выносить этого кошмара. Надо было ставить точку и пусть дело принимает любой оборот. Но уже был поздний вечер, следовательно, еще нужно было дожить до утра. Транквилизаторы оставались единственным спасением в таких случаях. На следующий день прямо с утра я позвонила Басову. Однако никто не взял трубку. Я звонила снова и снова, глотая транквилизато-

ры, но трубку так и не сняли. «Все кончено». — подумала я. Чтобы как то отвлечься на следующий день я уехала на книжную ярмарку и, по возвращении сделала контрольный звонок, хотя была уверена, что он больше не снимет трубку.

— А-а-а! Привет. — услышала я на свое удивление его раздраженный почти брезгливый голос. Так словно, он вдруг столкнулся с кем-то настолько отвратительным, что даже не считает нужным от него это скрывать. — Ну, как у тебя дела?

— У меня все хорошо. А у вас?

— Достали меня все и вся! — заорал Басов в трубку.

— Вы заняты?

— Да, я провожу совещание. Перезвонить через полчаса?

— Я буду ждать.

— Ну, давай.

Так и не дождавшись его звонка, через два с половиной часа я сама набрала ему.

— Да. — грозно рявкнул голос Басова в трубку.

— Александр Иванович, — с необыкновенной легкостью начала я заготовленную речь, — вы извините, что я опять вас беспокою, но я должна вам сказать, что я все-таки решила вернуться домой. Поэтому не стоит больше беспокоиться по поводу моей работы.

— А почему-у-у? — вдруг ласково заблеял голос Басова. — Тебе там будет лучше, да?

— Ну, я еще побуду здесь недельки две… — дала я ему последний шанс.

— Ну, я позвоню на следующей неделе. — усмехнулся Басов.

— Нет! — жестко отрезала я. Еще неделя этого ада? Ни за что на свете! — То есть, конечно, — вновь смягчился мой голос, — только по поводу работы я решила, как бы, окончательно, а поводу «позвоню» — с удовольствием!

— Хорошо. Счастливо! — издевательски слащаво напутствовал меня Басов.

Я нажала на рычаг и почувствовала, как огромный груз свалился с моей шеи. Величество было спасено, и на данный момент это было главное. Нет, оно, конечно, пострадало и здорово пострадало — ведь от него отвернулся человек, которого оно глубоко уважало, и даже еще при этом посмеялся над ним. Но ничего страшного не произошло — и это было главное. В конечном итоге, мне было не в чем себя упрекнуть. Если он сам от меня отказался, значит, он меня не любит и значит, я тоже не буду его больше любить. Информация, которую я так хотела получить, теперь всецело в моих руках. Человек, который так откровенно надо мной издевается —

это не тот лучезарный ученный в которого я была влюблена. Человек, который отказался от меня, только потому, что узнал, что мой папа не в правительстве — это не тот человек, которого я любила. Теперь то рвение, с которым я до сих пор завоевывала его любовь, я направлю на то, чтобы вытравить ее из сердца. Да, я все еще любила его, но его поведение ясно говорит о том, что это моя погибель. Ничего хорошего от контакта с ним ожидать не приходиться.
Нехотя, я улетела домой. Мне надо было переварить все произошедшее, осмыслить и решить, что делать дальше.

STAGE FOUR

Removal of Realisation of Ego in dean of my Moscow University's faculty. Deliberate humiliation of my Ego instead of Ego-protection. True Heroism of deliberate Blows on Ego in order to remove it.

T.L. Khugaeva Thinikashvili «Switch the current of your energy» (2008, 2023, ISBN 978-5-0050-8050-9)

Это продвинутая кафедра...
Прежде чем идти в академию, я набрала его номер телефона:
— Это продвинутая кафедра... — услышала я голос Басова, — алло? Алло?
Я повесила трубку. Он там, можно трогаться в путь. С бешено бьющимся сердцем, совершенно ошалев от напряжения, направилась я в академию. Вот та самая лестница, по которой я столько раз взбиралась к нему во сне. Бледная, как полотно, с холодными, мокрыми ладонями, медленно карабкалась я наверх. Вот какой-то мужчина спускается мне навстречу, обводит мою интригующую фигуру оценивающим взглядом.
— Время не подскажите? — обращаюсь я к нему, чтобы хоть как-то замедлить ход событий. Его почему-то смущает моя просьба, но он охотно сообщает мне время, пряча предательскую улыбку на губах.
— Спасибо. — наблюдая за ним, словно во сне, произношу я жалобным голосом. «Он смутился? Я так хорошо выгляжу? Ну, что ж, надеюсь, все будет хорошо».
А вот и пятый этаж. Как быстро! Оттягивая решающий момент, я иду в обход, огибая коридор с другой стороны. Вынырнувшая из-за угла девушка стремительно стучит каблуками мне навстречу. Вдруг ее ли-

цо расплывается в чуть насмешливой улыбке. Это Марина, его секретарь. Мы одновременно киваем друг другу.

— Привет.

— Привет. У вас там кто-нибудь есть?

— А что?

— Мне надо аттестат забрать. Я тогда не взяла.

Это чистая правда, и это был легальный предлог моего визита.

— А это не у нас. Это на третьем этаже.

— Хорошо. Спасибо.

— Пожалуйста. — и ее каблуки застучали прочь.

«На 3-м? Какое счастье! Мне надо на 3-й!. И я круто развернувшись, пошла вниз. Еще на некоторое время оттянута казнь моего величества, но это только усугубляет мои мучения. В поисках уединенного места для концентрации я захожу в туалет. Запершись в кабинке, собираюсь с духом. Не знаю, сколько времени ушло у меня на медитацию — не меньше часа, это все, что я могу сказать. Снова и снова перебирая в уме все те доводы, которые привели меня сюда, я искала в себе силы дойти до его проклятой двери и открыть ее.

«Если ты не сделаешь этого сейчас, то ни сделаешь уже никогда. Это твой единственный шанс восстановить душевное равновесие. Упустишь его, и ты пропала. Как я потом смогу уважать себя, если не смогла довести жизненно важное дело до конца? Не бойся его. Он — ничего, ноль, это только твои фантазии. Потом тебе все это будет просто смешно».

Отчаянно дернув шпингалет, я буквально побежала наверх. Нельзя дать себе время вновь засомневаться. Вот дверь, вот ручка, я вхожу. Басов стоял ко мне вполоборота и перебирал какие-то папки с документами. Он был не один. Какая-то незнакомая мне женщина помогала ему. Мне сразу бросилась в глаза его полнота: он явно набрал за эти два года. На звук хлопнувшей двери он не среагировал, продолжая увлеченно копаться в бумагах. Не в силах больше тянуть эту резину, я громко топчусь у порога, чтобы привлечь его внимание. Он медленно поворачивает голову ко мне и как-то очень неуверенно поднимает на меня глаза. В его взгляде нет ни неожиданности, ни удивления. Он явно ждал моего визита: «Марина!» — подумала я.

— Сейчас, — как-то виновато обращается он ко мне. — Подожди минутку. Ты вернулась в Москву?

— Да. — произношу я не своими губами, чувствуя как окаменели мои почки, и, глубоко вздохнув, выхожу в коридор. Самое трудное было сделано, остальное дело техники.

Через несколько минут женщина покинула кабинет Басова. Он вышел вслед за ней и пригласил меня войти:

— Добрый день!

Я молчала, не в силах произнести ни звука. Достаточно, что после всех его оскорблений, я вновь была в его кабинете.

— Ну, что там у тебя? — ласково обхватил он меня за талию.

Я тебя вспоминал...

Мы встретились глазами, и какое-то время я не сводила с него испытывающего взгляда. Он моментально среагировал, сметив руку на низ живота.

— В общем, все дело в работе! — выпалила я, наконец, опершись на кресло и спрятав глаза в низко опущенной голове.

— А ты будешь ко мне приезжать?

— Да. — не поднимая головы подтвердила я.

— А ты девушка или женщина?

— Женщина!

— Точно?

— Да.

— А папа знает, что ты женщина?

— Он болен.

— Ну, он знает?

— Да не волнуйтесь вы!

— Что? — вдруг осекся Басов.

— Вот смотрите, я даже немножко модель. — и я вынула из сумки свое потфолио. Он с интересом разглядывал видневшийся из файла снимок. — Там много! — взяла я из его рук файл, чтобы показать все. Чтобы я, Хугаева Лейла, предлагала себя, показывая второсортные снимки, и униженно просила взамен работу!!! Я чувствовала, что справляюсь с поставленной задачей. Если он проглотит наживку, я буду спасена.

Мы их потом посмотрим. — испуганно озираясь на дверь, остановил меня Басов. Но он сделал это очень неловко, и фотографии рассыпались по полу. Не сдержавшись, он стал поднимать их и разглядывать. Теперь уже я его остановила, выхватив их из его рук и запихав обратно в сумку.

Пока все шло по плану. Он принимал мое поведение, как должное: не брякнулся в обморок и не кинулся мерить мне температуру.

— Ну, и кто этот счастливчик? — вдруг прижал он меня к себе. — Кто целует такую красавицу?

Я молчала, не понимая, зачем ему это понадобилось знать. Ревность? К той жалкой попрошайке, в роли которой я выступала? Мне трудно было в это поверить.

— А-а? — настаивал он. Но я так и не нашлась, что ответить. Подняв на него, наконец, глаза, я увидела, как его лицо, с зафиксированным

на моих губах похотливым взглядом, томно поплыло на меня. И тут свершилось невероятное! В моей груди родился протест! Мне не хотелось его целовать. Мне не хотелось целовать Басова, о котором я мечтала последние три года точно! Вновь ощутив во рту его язык, я с трудом сдержалась, чтобы не оттолкнуть его: нужно было довести дело до конца.

— Хорошо. Я тебе позвоню. Напомни мне свой телефон. У тебя есть мои телефоны? Отлично.

— Ну, я пошла. — развернулась я к выходу.

— Подожди. Кто же так уходит?

Он вновь привлек меня к себе и поцеловал с прежней страстью.

— Ты прелесть. — нежно прошептал он, наконец, неохотно отстраняясь от меня. — Чем ты занималась?

— Я училась в аспирантуре. Но я больше не хочу учиться!

Он чему-то усмехнулся.

— Я устала. — отразила я во взгляде все страдания последних лет.

Он на мгновение задумался.

— Я тебя вспоминал… — наконец выдавил он из себя.

— Я тоже. — коротко отрезала я. Еще бы мне не вспоминать человека, который все это время был моей навязчивой идеей. Он вновь привлек меня к себе, но тут я взбунтовалась:

— Я до дома не доеду!

— Что?

Он вдруг развернулся и бодрым шагом пошел по направлению к своему телефону. Видимо, вызвать своего шофера.

— Ну, я пошла. — не поняла я его намерений, готовая к любому унижению. Басов остановился, поколебался с минуту и, наконец, махнул рукой:

— А-а! Давай, до встречи.

Ну, как ты? Жив здоров?..

Пьяная от захлестнувших меня эмоций, перемежая круговое проговаривание нашего разговора приступами нервного хохота, я спустилась в метро. И вновь моей насущной задачей было скрыть свое шоковое состояние от попутчиков. И вновь мне это не удавалось: их любопытствующие, настороженные взгляды не раз задерживались на моем лице. Я же совершенно ошалела от одержанной победы над собой: все получалось, как нельзя лучше. Подумать только: мне был противен поцелуй Басова! Если все пойдет так и дальше, я убью сразу двух зайцев. Избавлюсь навсегда от его величества всесильного разума и найду источник настоящей силы: законы природы, управляющие психикой. На этот раз Басов не рискнул откладывать дело в долгий ящик. Он знал по опыту, что лучше не испытывать мое терпение. Ровно

через день, 31 августа 2000 года, в моей квартире раздался звонок:
— Лейла? — он впервые обращался ко мне по имени.
— Да. Это я.
— Ну, как ты? Жив здоров?
— Да. Спасибо.
— Какие у тебя планы на сегодня?
— Никаких.
— Сможешь подъехать вечером?
— Да, конечно.
— Ну, давай, где-то к пол шестому подходи.
— Да, хорошо.
— Ну, все. Договорились. Пока.
— До свидания.
Не чувствуя под собой ног, я вернулась в постель. Помимо всего прочего, этот эксперимент должен был стать моим первым половым опытом. До 3-х часов дня я не нашла в себе сил подняться с постели. Потом вскочила и принялась лихорадочно готовиться.
Как назло именно в тот момент я находилась в тяжелом денежном кризисе. Отец не любил финансировать мои поездки в Москву, а я жила на его средства и мне приходилось как-то выкручиваться. На тот момент у меня оставалась мелочь в кошельке, и я ждала со дня на день денежного перевода. Кольцо и цепочку я уже продала, оставался только маленький золотой крестик. Сорок рублей, вырученных за него в ломбарде, позволили мне довести дело до конца.
С ослабленными коленками, дрожащими конечностями, пошатываясь из стороны в сторону, и каждую минуту боясь грохнуться в обморок, пробиралась я сквозь толпы людей в метро. «Дорога широкая, а она меня толкает!» — жестко пихнула меня локтем какая-то женщина. Я извинилась, посмотрев в ее глаза такими замученными глазами, что она вдруг сразу осеклась. Никогда меня так не нервировал бешеный скрежет колес поездов и слепящий электрический свет подземелья. Казалось, колеса стучат по рельсам моих нервов. Чтобы подавить острый приступ паники, я лихорадочно раскрыла припасенную специально для такого случая газету. Чувствуя, как звенит от напряжения каждый нерв, я теребила газету наслушавшимися руками. «Все будет хорошо! Все будет хорошо!» — успокаивала я свою перепуганную детскую душу. Мне страшно было вообразить, что будет представлять из себя секс с этим зрелым самцом, так воспламенившим меня своими страстными взглядами и ласковой фамильярностью.

Но вот путешествие по метрополитену, наконец, позади. Я предъявляю свой студенческий билет двухлетней давности охране на входе.
— Смотри-ка. Билет 98 года! Нельзя!
Я в панике кричу на них:
— Меня ждут. Мне назначили встречу. О чем вы говорите? Дайте мне позвонить. Меня ждет Басов.
— Звоните с метро.
Пошатываясь, я бегу обратно в метро. Мне нужно, во что бы то ни стало, попасть на эту встречу. Речь идет больше, чем о жизни и смерти: речь идет о научном эксперименте и эти знания могут пригодиться ни мне одной. И тут меня ждет сюрприз: жетонов для автоматов там нет, только карты, и самая дешевая из них стоит 60 рублей! А у меня на все про все 40! В поле моего зрения попадают девочки, о чем-то беспечно воркующие у одного из аппаратов.
— Сколько у вас минут на карте?
— Две.
— Вот вам 20 рублей, уступите их мне.
— Да как-то неудобно за две минуты двадцать рублей брать… — замялись они.
— Ну, берите десять.
— Ну, ладно, мы лучше двадцать. — хохочут они и удаляются.
— Алло, Александр Иванович?
— Да, да.
— Я приехала, а меня охрана не пускает!
— Ну-ка дай им трубочку.
— Я звоню с метро. Они мне даже позвонить не дали.
— Ты подходи. Я с ними поговорю.
Ну, я же не буду в тебя кончать…
С бешено колотящимся сердцем открыла я дверь и, сжавшись от страха, уставилась на Басова. Он в своей властной манере давал наставления какому-то парню, указывая на жалюзи. Мы встретились с парнем глазами, и я увидела, как его взгляд за стеклами очков вдруг остановился, а лицо вытянулось в состоянии абсолютного шока.
— Проходи, Лейла, проходи. — нахмурился Басов моему испуганному виду и, задержав на мне еще какое-то время подозрительный взгляд, повернулся вновь к парню. — Я сейчас отъеду. Тогда зайдешь в понедельник.
Но молодой человек его едва слышал. Он провожал мою удалявшуюся в глубь кабинета фигуру с тем же шокированным выражением лица. Басов настойчиво подталкивал парня, лишившегося дара речи, к выходу и, в конце концов, почти силком выставил его за дверь.

Брезгливая тревожность, написанная на моем лице, нервировала Басова.

— Я закрою дверь, чтоб нам не мешали? — осторожно осведомился он, боясь реакции протеста.

— Да, конечно.

Разжав мою вспотевшую руку, он с жадностью облизнул ладонь.

«Я же с улицы рук не мыла!» — в ужасе подумала я, радуясь, что это не я слизнула микробы. До меня не сразу дошло, что, поцеловав меня в следующее мгновение, он честно со мной ими поделился.

— Я не очень сведуща в этих вопросах. — оправдывалась я, все еще дрожа всем телом. — Я оставлю инициативу за вами.

— Н-нет! — грозно возразил Басов и потащил меня в свою таинственную комнатку в глубине кабинета.

— А как я поеду домой? — решительно остановила я его, понимая, что после такой нервной встряски мне не одолеть метро.

— Поедешь, как надо! — уверил меня Басов, готовый на все, лишь бы дойти на этот раз до конца. На меня пахнуло перегаром, и я поняла, что он принял для храбрости.

— А что, без презерватива? — секс ассоциировался у меня с понятием «безопасный».

— А ты не принесла? — осекся как-то Басов.

— Но я не знала.

— А почему ты спрашиваешь?

Говорить, что я за безопасный секс было как-то неловко.

— Я не хочу забеременеть.

— Ну, я же не буду в тебя кончать. — оскорблено передернул плечами Басов.

Я не очень поняла, что он имел в виду, слегка шокированная его жаргоном, но отступать было уже поздно.

— Я могу упасть в обморок.

— Ты теряешь сознание? Часто? Долго отходишь?

Вспоминая сейчас выражение лица Басова, я понимаю, что он был напуган, ну, может быть, чуть меньше меня.

— Да, нет. Просто для меня это все ново. Я нервничаю. Сейчас, я только привыкну…

— Выпьешь вина?

— Нет.

— Сначала секс? — деловито подошел он ко мне, все больше нервничая. — Дай лапки. Как ты больше любишь?

STAGE FIVE

Great Success of my Psychological experiment. Removal of realisation of my Ego from dean, destruction of Romance of Two pluses and Two Minuses. The end of obssession and Laughter on stupidity of Mask's of both Ego. Maslow's philosophical humor and Schelling's masks of Ego.

T.L. Khugaeva Thinikashvili «Switch the current of your energy» (2008, 2023, ISBN 978-5-0050-8050-9)

> ***Вино французское?..***
> В жадности, с которой он разглядывал мое обнаженное тело, отчетливо просматривалось сдерживаемое годами желание. Я слепо подчинялась его инициативе, стараясь освоиться и собраться с силами. Нужно было преодолеть нервную дрожь и постараться отнестись к происходящему спокойно. Вскоре я уже была способна анализировать ситуацию. Басов явно нервничал, пытаясь скрыть свою неуверенность за маской мачо и большого босса, но чем больше он хмурился и задирал нос, тем меньше становилась его мужская сила. И это в то время, как я, воспитанная на описаниях пылких любовных сцен в романах и не менее горячих совокуплениях на экране, ожидала от этого зрелого соблазнителя неистощимой страсти и чудес любовной техники. Правда, он с лихвой компенсировал слабость потенции страстью поцелуев. Он с такой силой впивался в мой язык, что я боялась, что он его вырвет.
> — Больно? — останавливал его мой вопль.
> — Да.
> И какое-то время он держал себя в руках. А потом все повторялось сначала.
> — Вино французское? — отошел он к холодильнику и, развернувшись ко мне голым задом, стал разливать вино по бокалам.
> — Не знаю. Я не разбираюсь.
> — Как это? Человек с Кавказа и не разбирается в винах.
> Мы сидели на видавшем виды небольшом, но уютном диванчике. Я смотрела на предусмотрительно разложенные на журнальном столике конфеты и фрукты, и думала, что не такого приема ожидала от большого босса. Вялая гроздь винограда стыдливо прикрывала пару неспелых персиков.
> — Съешь конфетку. — протянул мне Басов шоколадку.
> Я надкусила и положила обратно: несвежая и невкусная. Басов взял сразу две и демонстративно проглотил:

— Конфеты хорошие!

Я не стала возражать.

— Давай, я порежу тебе персик?

— Потом. Мне сейчас ничего не хочется.

И это тоже было чистой правдой. Если бы я съела хоть что-нибудь в этой комнате ужасов, мой перевозбужденный кишечник среагировал бы смертельной коликой.

А вот вино оказалось по-настоящему хорошим. Никогда раньше я не пила такого вкусного вина. Я сидела с бокалом в руке и не сводила пьяных от счастья глаз с обмякшей фигуры Басова. Нервно хохоча, я думала о том, что одержала сногсшибательную победу. Все получалось, как нельзя лучше: образ великодушного всесильного ученного таял на глазах, унося с собой последние остатки моей влюбленности.

— Много не пей! — злился Басов на торжествующие огоньки в моих глазах. — Пьяной быть не надо! — отчеканивая каждое слово, строго выговаривал он мне. — Пьяной быть не надо! Хватит, что я поддатый. — усмехнулся он в конце.

— Это не много. — залилась я еще более счастливым смехом.

Ты думала все будет супер-пупер?..

— Это я виноват. — наконец собравшись с духом, заговорил Басов о своем бессилие. Я вспомнила, как читала у Ремарка, что мужчинам всегда больно в таких случаях, и мне вдруг, неожиданно для себя самой, стало его жаль.

— Да, нет. Это я виновата, я знаю. — с готовностью взяла я вину на себя.

— Ну, вообще, — окончательно взбесился Басов. — в таких случаях всегда виноваты оба!

Меня поразил его резкий тон.

— Да, нет. Просто я нервничаю. А когда я нервничаю, я сильно нервничаю! — отразила я на своем лице весь свой внутренний ажиотаж, понимая, что только моя неуверенность успокоит его уязвленное самолюбие. — Это передается.

— Ну, что? Ты думала все будет супер-пупер? — не мог Басов понять о каких нервах идет речь.

— Все супер-пупер!!! — от всей души уверила я чему-то вдруг громко расхохотавшегося Басова. — Правда! Все очень хорошо! Вы не переживайте по этому поводу! Просто-о… Не хочу говорить…

— Ну, скажи-и-и… — умоляюще заблеял Басов.

— Я ведь в вас сильно влюбилась по началу.

— Почему?!

— Не знаю.

— Почему сразу не сказала? Я бы не стал с тобой ничего иметь.
— Почему?
— Ну, как это говориться. Чтобы не ломать тебе судьбу.
«Кто тебе позволит сломать мне судьбу?» — подумала тогда я.
— Да вы не волнуйтесь. Я все равно не собираюсь выходить замуж.
— Ну, ведь когда-нибудь придется?
— Не знаю. Не думаю. А вы вообще верите в такое дело как любовь?
На лице Басова отразились титанические усилия сохранить серьезное выражение лица, а глаза засветились от еле сдерживаемого веселья.
— Верю. — кивнул он мне.
— А вы думаете, за что люди любят друг друга? — продолжала я лечиться его пренебрежением.
— Вообще это сложный вопрос. — по прежнему, борясь с собой, осторожно подбирал слова Басов. — Кто-то любит за достоинства, а кто-то за пороки и недостатки.
— А вы себя к какой категории относите?
Тут Басов не нашелся, что ответить: сказать за достоинства, значит сказать, что его недостойное поведение любить не надо, сказать за пороки, значит обозвать собственное поведение порочным.
— Я думаю ко второй. — пришла я к нему на помощь.
— Нет, почему. — разоблачено усмехнулся Басов. — Я люблю и за достоинства. Но ведь нравиться же многим грубость.
— Я бы никогда не смогла полюбить человека за грубость.
— Но грубость же бывает ласковая.
— Да, я бы охарактеризовала так ваше поведение иногда. — вспомнила я каким бальзамом на душу ложилась его фамильярность, когда я еще считала, что он желает мне добра.
— А что касается меня, то я и не знаю, что думать о любви. — наивно округлила я глаза. — Вообще бывало и довольно сильно… — я говорила об этом так просто, словно эта ерунда никогда и не ставила меня на грань истерики.
— Да ты еще совсем маленький! — не выдержал, наконец, Басов и, давая волю душившему его смеху, обнял меня. — Все у тебя будет хорошо! — он встал и отошел к холодильнику за бутылкой вина.
«Можешь не сомневаться!» — подумала я, со страхом оглядывая его грузное тело.
— А вы знаете, что забеременеть можно и без, ну, как это называется, эякуляции? Я в «Здоровье» читала.
— У меня еще ни одна женщина…
— Но я же особенная.

— Я знаю! — сказал Басов с таким видом, словно хотел предупредить, что принял все меры предосторожности против этой моей опасной особенности.

— Уникальная, как вы говорите.

— Ты сейчас не беременна?

— Думаете, я хочу вас «подловить»? — вложив в интонацию всю брезгливость, которую вызывало во мне это предположение, с насмешкой парировала я. Он и представить себе не мог, какую тонкую игру вела с ним я.

— Да, нет. — оскорбился Басов моей брезгливости, — просто когда я целовал твою грудь, мне показалось…

Я не представляла себе, каким образом эта процедура могла его информировать, но продолжать развивать эту тему, у меня не было ни малейшего желания. Я и так чувствовала себя настоящим героем, запросто обсуждая темы, с которыми только что, впервые соприкоснулась.

— Ты уже была взрослая, когда я тебя увидел? — с особенным чувством перебил меня Басов.

— Нет. Это уже потом, когда я уехала…

Басов все ниже опускал голову.

Теперь мне с трудом верилось, что у этого незнакомого мне человека и впрямь могли быть чувства ко мне.

— Ты где? — вывел меня из задумчивости Басов.

— Нигде. Я люблю иногда уходить.

— В кого?

Мне всегда казалась странной эта зацикленность мужчин друг на друге. Им всегда кажется, что их соперник другой мужчина. Ничего подобного. Нам с Басовым мешали два совершенно других фактора: разные природные данные и отсутствие знаний о закономерностях психики. Тогда же я его ненавидела за мелкий эгоизм, которого не могла понять и потому простить.

— В себя. — честно призналась я. — Вы себя любите? Мне, кажется, вы очень себя любите?

— Да нет. — его глаза, как всегда, когда он врал, вдруг округлились и стали стеклянными, — так словно из них ушла жизнь. — Я не эгоист. «Да, ты альтруист, чего там говорить», — думала я ласково улыбаясь в ответ.

Запала ты мне в душу…

— А я думал, где ты? С кем ты? — опять вернулась жизнь в его глаза, которые вдруг наполнились такой искренней печалью и грустью, что я невольно вспомнила, как тешила себя мыслью о его страданиях по мне. — Думал, выдали тебя замуж.

— Почему? — теперь я не могла этого понять.
— Не знаю. — болезненно прищурился Басов, опуская голову. — Девчонка девчонкой. Запала ты мне в душу.
Как я узнавала его! Не знает! Выходит, я ничем не отличилась? Но я продолжала улыбаться.
— Папа зашел твой. Выручи, говорит, переведи. Замучила меня дочь, совсем. Ну, я думаю, помогу ребенку. А когда я девушку увидел! — покачал Басов головой в восхищении. — Думаю, кому такое достанется?
Меня опять передернуло: ***Кому такое достанется!***
— А когда я тебя поцеловал… — покачал головой Басов, отразив во взгляде страдание.
Надо же, ему и впрямь тоже было больно.
— А потом я смотрел, как ты где-нибудь в коридорчике стоишь с тетрадкой…
— А я заметила.
— Заметила?! — чему-то страшно удивился Басов. — Мой взгляд заметила?!
— Да. Потом уже сама стала фантазировать.
Он в недоумении передернул плечами: «Не может быть! — говорило его лицо. — Мой взгляд невозможно было заметить». Интересно, если такой пожирающий взгляд невозможно заметить, то какой тогда можно?
— У меня ведь лежит твое резюме. — продолжал Басов признаваться в любви. — Я недавно чистил сейф. Все выбросил, а его оставил. Думал: «Будет в Москве, сообразит зайти?» Там еще телефончик есть. — хихикнул он под конец.
Я вспоминала, с каким чувством представляла себе, что он хранит мое резюме. И вот он мне признается, а мне все равно. Я даже не могу теперь понять, зачем ему это нужно было.
— Я вообще больше никогда не хотела приходить, но я не смогла…
Басов опять нервно вздрогнул, уловив нотки сильной привязанности, и насторожился, готовый открещиваться от меня до седьмого пота. ***Бедная девочка…***
— А у меня дочь недавно в академию поступила. — решил он расставить точки над «и».
— У вас есть дочь?
— Да-а. — растаяв от умиления, промычал Басов.
— На вас похожа. Блондинка?
— Нет, она русая.
— Ну, да.
— Похожа, да. Мне тут говорят: «Не откажешься!» — засмеялся он.

— Она не знает что такое четверка! — вдруг опять остекленели его глаза, и я поняла, что это очередная атака на меня. Он и здесь не хотел давать мне преимущества. По математикам и на кризисных сессиях мне ставили четверки. — Она и на вступительных экзаменах получила все пятерки.

— Ой! — не выдержала я. — Сама поступила!

Зеленые глаза лезли из орбит от наигранного непонимания.

— Конечно! Все сама. У нее такой характер! Она у меня такая: лучше на экзамен не пойдет, чем четверку получит.

Мало того, что он заговорил о своей семье, указывая мне мое место, он еще хочет лишить мою гордость последнего оплота: веры в свою одаренность и твердость характера.

— У вас только дочь?

— Нет. — вновь разомлел Басов. — У меня еще сын есть. Он мне сегодня звонил: «Па! Привет!» Довольный такой. Мы же с ним почти не видимся. Когда он приходит, я уже сплю, когда я ухожу, он уже спит. А он у меня такой! Ему везде надо быть первым. Я-то еще както с возрастом. Пришлось его в 8-м классе воспитывать.

— А чем он занимается?

— Он тоже в академии учиться.

— А чего вы их обоих сюда?

И вновь оборона из стекла невинности в глазах.

— Да, они сами захотели.

— Тоже отличник?

— Не-е-ет, — махнул он рукой. — Тут он не в меня. Я был Ленинским стипендиатом. — смущаясь собственной исключительности, качал головой Басов.

Мне становилось ясно, насколько его задели мои успехи в учебе.

— А кто из них на вас больше похож по характеру?

— Сын добрее, а я до-о-обрый. — все не мог намиловаться на себя Басов, скромно опустив глаза долу. — Дочь на экзамене спросили: «Ты декана дочь?» Она говорит: «Да». А они ей: «Бедная девочка!»

Здесь я не выдержала и от души расхохоталась: «Точно!»

— Тише! — остановил меня Басов. — Они думают, если я тут бездельников гоняю, то я и дома, с ребенком, буду… А вообще характер у меня конечно сложный. Тут говорят Басов ни под кого не стелиться. У Ольги (Гришиной) сначала спрашивают, в каком я настроении. Если она говорит «нормально» — заходят, а если брови домиком, то боятся.

Здесь он брал реванш за мой характер и доброту. Он не только ленинский стипендиат, с дочерью отличницей и сыном мачо, но еще и самый хороший и самый не подкупный.

— Ну, Гришина вас, конечно, хорошо знает.

Он нервно дернул рукой, и маска безразличия мгновенно застыла на его лице.

— Да мы вместе учились. Я ее тогда и не замечал даже. Потом она ко мне пришла.

— Значит, у вас веселая жизнь. — подытожила я наш диалог. — Двое взрослых детей.

— Да-а! — все не подымал на меня глаз Басов из особенной скромности. — У меня жена никогда не работала. Хоть было кому детьми заниматься.

Так. Вот и до жены дело дошло. Было что-то особенно унизительное в этом обсуждении его домочадцев, но именно это и должно было ему нравиться.

Дед давал девушкам французские романы читать...

— Мои родители надумали разводиться, когда я был совсем маленький. Хорошо, что додумались отвезти меня к бабушке. Я ведь один в семье.

— Вы один в семье? — я вспомнила сколько лестного читала в своих книжках по психологии о таких маленьких тиранах.

— Да-а. А родители у меня из Твери.

Они не москвичи?

— Не-ет. И говорят у нас дворянский род. — распирало Басова от гордости. — Мой дед книжки собирал, у него была целая библиотека.

— Ваш дед ученный?

— Крестьянин. — с достоинством поправил меня Басов. — Он давал там девушкам читать французские романы.

— Читала я эту гадость. — не выдержала я.

— А вы в Москве родились?

— Да, я уже в Москве.

— А вам не доводится актер Басов? — продолжала я развеивать свои детские мечты.

— Нет. — Басов еле сдерживал веселье, блестевшее у него в глазах.

— Есть такой ученый, психолог Басов. А он?

— Нет.

Пока мы болтали, потенция Басова все убывала. К этому моменту его тело не выдавало уже ни малейших признаков возбуждения.

— У меня всегда так с новой женщиной.

Он и здесь не хотел делать мне исключений.

— Наверное, это у всех так. — посчитала я своим долгом поддержать его. — Пока люди притрутся...

Он как-то странно на меня посмотрел, не совсем понимая, что именно я имела в виду. В следующее мгновение он привлек меня к себе и уже в который раз принялся жадно целовать.

— Когда я вспоминала этот поцелуй, у меня все жгло внутри! — рассталась я с последней интимной подробностью своей любви к нему. В ответ, он только плотнее прижал меня к себе.

— Давай, полежим. — и потеснив меня в глубь дивана, он прилег с краю и положил мне голову на грудь. — А ты голая еще красивее! Я засмеялась.

— Правда!

— Это я просто похудела вовремя! — смеялась я, довольная ходом событий. — Мне ведь надо было готовиться к фотосессии. Но голой я не снималась. Голой я не снималась.

— Кто тебя снимал?

— Види Вичи.

— Нет. *Кто* тебя снимал?

— Фотограф. — поразил меня его вопрос. «Ревность?»

— Кто тебя туда заманил?

«Ты!» — подумала я.

— Я сама пошла. Просто интересно: модель, модель.

Он не стал развивать эту тему. Видимо, такой деловой подход к торговле своей внешностью задевал его собственнические чувства.

— А почему ты про презерватив спросила? — с затаенной в голосе болью поинтересовался он. — Кому не доверяешь: мне или себе?

Каждый его вопрос оказывался очередным ребусом для меня. Он не представлял себе, с кем разговаривает. Мой опыт ограничивался парой порнофильмов и статьями в медицинских журналах. На этот раз я так и не сообразила, чего он от меня хотел. Причем тут доверие? Бох его знает!

Человек, о близости с которым я мечтала последние 4 года, лежал рядом, обнаженный, млеющий от нежности ко мне, а я ничего не чувствовала! Ничего! Ни желания, ни неприязни. Мне было абсолютно все равно. Как если бы я лежала рядом ни с мужчиной своей мечты, а с бревном или с манекеном. Я видела перед собой большого, эгоистичного, глупого ребенка, и в моем сердце зарождалась новая нежность, уже более земная и умеренная. Такую нежность можно легко подавить в себе при надобности, и она не станет помехой для дальнейшей жизни. Теперь, мне казались верхом странности мои прежние ассоциации с ним: моя жизнь, мое сердце, моя кровь. Если бы я и стала величать его ласковыми прозвищами, то это было бы что-то вроде «мой маленький гаденыш», и эти мысли чрезвычайно веселили и забавляли меня.

Я смотрела, как он силился не пропустить момент наибольшего возбуждения и хлопотливо кружил вокруг меня, надеясь, что на этот раз все получится.

— Так, кажется есть. Давай, давай!

— Хороший мой! Родной мой! — вторила ему я.

Однако, эти мои слова убили остатки его возбуждения. Медленно подняв на меня голову и заглянув в глаза, он вдруг совсем сник и завалился на свое прежнее место с краю.

— Хохотунка!

— Смех продлевает жизнь! — мне уже было по настоящему весело.

— Серьезно. — заглянул мне в глаза Басов. — А я вообще редко смеюсь.

— Ну, со мной вы вроде неплохо смеетесь.

— Разве что над собой? — каждый раз привставая, чтобы не терять визуального контакта, насмешливо произнес он.

Я уже поняла, что от моего сочувствия ему только больнее, и не стала ничего отвечать. Мы помолчали. Затем он схватил мою ладонь и потащил на себя.

— Ну-у! — запротестовала я. — У меня руки вспотели.

Но он только с еще большим чувством смахнул с ладони лишнюю влагу языком, а затем стал пристально ее изучать.

— Вы что хиромант? — спросила я не без иронии.

— Да вон там все видно. — отпустил Басов мою кисть. — Там бугорочки всякие…

Я так и знала. Он сразу рассекретил мой бугор честолюбия. Этот бугор, расположенный под указательным пальцем, и впрямь горой возвышается на моей ладони.

Удостоверившись, что я спокойно принимаю мысль о его женатом статусе и не напрашиваюсь в жены, по крайней мере открыто, он решил дать волю своим собственническим чувствам и подогреть во мне гаснущее пламя любви.

— Носик, глазик, лобик, губки, — сюсюкал Басов, покрывая мое лицо поцелуями. — Ты еще нервничаешь? — посмотрел он мне в глаза.

— Немножко. Ну, чего? — сморщилась я под его торжествующим взглядом.

— Любуюсь! — вновь устроился на моем плече Басов. «А все-таки я тебя взял!» — говорили его сверкающие триумфом глаза. — А мне стало грустно, когда ты позвонила и сказала, что уезжаешь. — совсем разомлел от нежности Басов, продолжая дурачится и наивно округлив глаза.

— Да, потому вы сразу сказали «счастливо»! — устало отмахнулась я. — А может, у меня люди были?

Но мне его логика любви тогда понятна не была. Я даже не чувствовала, что эта его нежность и есть самая искренняя любовь, на которую он способен. Я расценивала эту нежность только как радость на мое унижение, на одержанную победу, и потому продолжала ненавидеть его в глубине души.

— Вам не могло стать грустно. — жестко парировала я. — Чтобы вам стало грустно, вы должны были меня знать! А вы меня не знали. Можно согласиться?

В глазах Басова отразилось недоумение. Он неуверенно покачал головой и задумался, очередной раз просчитавшись с моей реакцией.

— Вкусная, сладкая! — целовал он меня.

— Ну, почему, почему? — Возродилось вдруг и мое желание услышать горячее признание в любви.

— Не знаю. — вернул меня Басов на грешную землю. — Шоколадков ты не ела.

У меня таких малышек нет...

Мы рассмеялись, и тема была закрыта. Я нежно пригладила его русые с проседью волосы на уже порядочно облысевшей голове. Я так давно мечтала это сделать. Басов нервно вскинул голову, задетый этой лаской до глубины души. «Ты издеваешься?» — говорили его глаза.

— У меня от вашей воды весь волос выпал. — поспешила я переменить тему.

— Московской? — сел Басов от пережитого стресса. — У моего деда была пышная шевелюра. Я вообще считаю, что человечество деградирует.

Так считают все романтики. Они любят восхищаться временами, когда претендовать на всесилие было не смешно, не понимая, что именно эта претензия и уничтожила их.

— Порезать тебе персик?

— Я не хочу есть. — коротко отрезала я, не желая рисковать. Я тоже села и, плотно обхватив коленки руками, уставилась перед собой.

Басов больше не стал мне ничего предлагать.

— Да ты просто маленькая. — вновь вспомнил он о своем поражении. — У меня таких малышек нет.

— А может все дело в том, что мы на «вы»? — не давала, в свою очередь, покоя мне моя навязчивая идея. — Может, попробуем на «ты»?

Воистину дурацкий вопрос. И Басов ответил на него соответственно. Он встал и развернувшись ко мне голым задом с усмешкой уронил голову на грудь.

— Или не стоит? — вновь показали мне мое место.

— Да я просто перегорел. — вернулся Басов на диван. — Я тебя так хотел…

Я не очень понимала, почему ему так важно оправдаться за это вполне понятное следствие напряженных нервов, но как могла старалась облегчить его участь. Я скромно сидела на краю дивана, сжавшись в комок и не глядя в его сторону. Он еще надеялся, что у него все наладится, и не отпускал меня.

— Давай еще полежим. — вновь потеснил он меня вглубь дивана.

— Кажется, я хочу в туалет.

— Ну, иди, иди, иди. — заулыбался он в ответ, и уже громко хихикнул: — Только ведь для этого надо одеться!

— Мои штаны помялись! — с укоризной посмотрела я на Басова, который небрежно закинул их на спинку стула.

— Что это за штаны! — прикрикнул он на меня в ответ. — На свидание надо ходить в немнущейся юбке.

«На свидание?!» — порезала меня эта фраза.

— Ну, я не знала… — в который раз ссылалась я на свою неопытность. — Думаю, я тут с вами быстро всему научусь! — уже со злостью добавила я, рассердившись на критику моих уже прилично поношенных штанов.

Он виновато промолчал, не смея поднимать на меня глаз.

Кстати, пишу я мало…

Я направилась к его стеллажу с книгами. Он меня не разочаровал: его библиотеку можно было пересчитать на пальцах одной руки.

— Что вы читаете?

— Что ты имеешь в виду?

— У меня есть такая книжка! — вдруг заметила «Рынок ценных бумаг», где он значился вторым редактором. — Я ее купила только потому, что она была ваша. Она мне не была нужна. Я ее купила только потому, что она была ваша. — радостно прощалась я со своей большой и горькой любовью.

Обиженно вытянувшееся лицо Басова выдавало недовольство моим разочарованным тоном.

— У меня еще одна вышла. — подошел он к стеллажу и достал близнеца-брата первой. Даже тема мало поменялась: «Биржевое дело». И там он тоже значился вторым редактором.

— А вы плодовитый! — поддержала я его.

— Кстати пишу я мало. — с достоинством поправил меня Басов. — Редактировать редактирую, а пишу мало.

Я тебе не дам на свидания бегать…

— Вы смотрите сериалы? — переменила я тему, указывая на предусмотрительно включенный в кабинете телевизор.

— Нет. — серьезно ответил он мне.
— А я смотрю. Только один, главный.
— Интересно, какой там главный? Вот слышишь, что в твоем любимом сериале говорят: выбрасывать беременных девушек из джипа! — загоготал Басов. Такого рода шутки он понимал и любил. — Разве беременные девушки бывают?
— В джипе? — намеренно не поняла я.
— Да, нет. Вообще.
— Вообще мы с вами долго обсуждали вопрос о девушках и женщинах! — разозлилась я.
Басов от души расхохотался, а потом вдруг серьезно заметил:
— Я тебе не дам на свидания бегать. Я скажу, чтобы тебя как следует загрузили работой.
Атас! Человек женатый, собирается спать со мной за содействие в поисках работы и еще не хочет, чтобы я постаралась как-то наладить свою личную жизнь!
— А кстати, как? — развернулась я к нему.
— А как ты сама хочешь?
— Я за свободу!
— Что? Сегодня один? Завтра другой?
— Нет. Я за свободу в принципе.
Басов задержал на мне оскорбленный, озлобленный взгляд и затем резко развернулся ко мне спиной, давая понять, что если я собираюсь продолжать в том же духе, то добра с его стороны мне ждать не приходиться.
Провожая меня минуту спустя до двери, он заботливо повесил мне на плечо сумку:
— Счастливо, моя хорошая!
Не надо было быть гением, чтобы догадаться, что он хочет меня выпроводить окончательно. Это никак не входило в мои планы: я не чувствовала в себе сил добираться до дому самостоятельно.
— Я так поняла, я совсем ухожу? — с вызовом крикнула я вслед его удаляющейся вглубь кабинета фигуре.
— Нет, ты возвращаешься! — испугавшись расстроить так и не законченное им дело, с чувством развернулся на меня Басов.
Когда я вернулась, он стоял у зеркала и, явно любуясь на свое отражение, приглаживал волосы.
— Какой вы красивый! — кокетливо произнесла я то, что он хотел услышать. Он обвел мою приближающуюся фигуру оценивающим взглядом и, вдруг, крепко меня обнял.
— Ай! — успела вскрикнуть я, болтая ногами в воздухе.
Я вон думал тебя на государеву службу устроить...

Я вновь уселась на диване в ожидании машины.
— Куда бы тебя теперь? — деловито расхаживал передо мной Басов. — Ты у нас осетинка?
— Нет.
— Нет?
— Нет. У меня отец осетин, мать грузинка.
— Мать грузинка?
— Да. И еще у меня прописка московская.
— Прописка московская?
— Да.
— Ну, тогда легче будет. Временно, ладно? Мы тебя пока временно устроим. Ты не переживай! Я подыщу тебе позже что-нибудь более подходящее.
«Ну, начинается. — подумала я. — А если бы мне и впрямь нужна была работа и я сказала бы: нет, давай сейчас подходящую. Что бы это изменило?»
— А у кого ты прописана?
— У брата. Ему отец двухкомнатную квартиру купил. — теперь я знала, что такие суммы далеко не пустяк для него.
— А-а. — деланное равнодушие в который раз убеждало меня в справедливости моего нового подхода.
— Но я хочу снять квартиру.
Басов усмехнулся и спрятал глаза в пол.
— А что тебе там плохо?
— Ну, это не моя квартира. Да и я уже взрослая и мне нужна свобода.
Я все еще плохо представляла себе, с кем разговаривала.
— Так тебе работа не сразу нужна?
— Сразу. Мне деньги нужны.
Я намеренно заговорила о деньгах, чтобы сломать в себе все еще теплящуюся веру в неприличность этой темы.
— А как ты снимешь квартиру, если у тебя нет денег?
— Ну что? Мне вон предлагали 450 долларов в банке. Квартира стоит 250.
— А как ты будешь жить на 200?
«Как я буду жить на 200? До сих пор я обходилась 150 — ю и меньше».
— Ну, поживу пока на 200.
— Папа говорил, он председателем колхоза работал… — Басову все не давала покоя должность моего отца.
— Нет. Последние 7 лет он был заместителем министра сельского хозяйства. — уверенно возразила я, зная теперь насколько для него

это значимо. Наверняка, тихо ликовал при мысли, что вдоволь наигрался с дочерью министра.

— А-а- а! — та же маска нарочитого равнодушия.

— А что с ним. Ты сказала, он болен.

— Ему здесь Акчурин шунтирование делал.

Это Басова добило. Та же операция и у того же хирурга, что и у экс-президента!

— Цок-цок-цок! — громко выразил он свое сочувствие. — Он же ко мне заходил.

— Когда? — испугалась я, что не все знаю.

— Ну, тогда, когда о переводе договаривался.

— А-а. — выдохнула я с облегчением.

— Я, говорит, тебе белого коня подарю. Я ему говорю: не надо мне никакого коня. А он мне: «Почему не надо? Лужкову же подарили». «Так теперь он хочет сказать, что я ему должна. Ни фига. Он договаривался не со мной, и лично я у него ничего не просила. Я все сделала сама».

— У меня, говорит, дочь ненормальная. — он остановился, ожидая моей реакции.

«И это все, что тебе отец обо мне рассказал?»

— Просто мне трудно жить на Кавказе. Обычаи, традиции…

— А что плохого в традициях?

— Для творческого человека — все. Они тормозят развитие. Выйти в 17 лет замуж и забыть обо всем, кроме пеленок — я от такой перспективы чуть с ума не сошла!

Басов расхохотался. «А говорит, что редко смеется» — опять подумала я.

— Я сказала: «Я еду в Москву, покорять столицу!»

Вздрогнувшее плечо Басова дало мне понять, что мне это вполне удалось.

— Я вон думал тебя на государеву службу устроить… — деловито добавил он. — но там мало платят…

— Ну, это смотря на какой государевой службе. — возразила я, направляя разговор в русло, настолько дорогое его сердцу.

Ну, давай, я куплю тебе фотостудию!..

— Моя дочь тоже мне недавно заявила: «Если там не будет домработницы, я замуж не пойду!» — с видимой гордостью процитировал Басов свое чадо.

— Ну и правильно! Если она с характером…

— Она с характером! — с чувством перебил меня Басов.

— …то она итак не сможет сидеть дома.

— Почему? Если она удачно выйдет замуж?

— Ну и что? Как можно жить без работы?

— Многим нравиться. — защищал Басов пассивных женщин. — Растить детей, наблюдать за их первыми шагами, словами. А вообще она ведь у меня уже вышла в банк работать. Приносит домой эти копейки… — с блестящими от радости глазами нарочито небрежным тоном хвастался Басов. — Она любит фотографировать. Ну я ей говорю: «Ну, давай, я куплю тебе фотостудию!» А диплом пусть лежит, пригодится.

Это постоянное противопоставление мне своей дочери жгло мне внутренности каленым железом. Я, со всеми своими хваленными способностями, сижу на его потертом диване, униженно предлагая себя в обмен на работу, а он рассказывает мне, какая у него необыкновенная дочь!

— А что у вас дома нет домработницы?

— Нет! — наивно округлилось зеленое стекло его глаз. — Все жена.

— Обслужить трех взрослых людей!

— Так она же у меня никогда не работала! Вот только сейчас вышла, когда дети подросли.

— Ну, правильно. Зачем ей работать, если вы работаете?

Глаза Басова неуверенно забегали.

— Да я же не только здесь работаю! — наконец сориентировался он. — У меня центр там, центр здесь!

— Но в основном вы находитесь в академии.

— Все здесь. Связь по телефону. Я вызываю управляющих для переговоров, если нужно бывает.

«Пиздешь!» — думала я, веселясь от всей души.

Да я тогда всю академию упишу!..

— У вас так много работы на практике. Как вы еще успеваете заниматься теорией?

В который раз Басов озадаченно уставился на меня. Мне, человеку, который не понаслышке знает, что такое интеллектуальный труд, было хорошо известно, что в таких условиях ни о какой научной работе не могло идти и речи.

— Сейчас же новый метод применяют. — авторитетно проинформировал меня Басов в конечном итоге. — Диктуешь секретарше свои мысли, а она потом из этих самых твоих мыслей все сама за тебя пишет.

— Какой удобный метод. Вам надо так и поступить.

Опять поиск русла для вранья и наконец реакция:

— Ха! Да я тогда всю академию упишу!

«Куда уехал цирк?»

— Я вообще не могу долго без работы. Я ведь только два последних года брал отпуск, а до тех пор никогда.

— Значит, пока меня не было, вы отдыхали?
— Уже два года прошло?
— Да, я закончила в 98.
— А я как-то за работой и не заметил, как время пролетело. — он и впрямь выглядел удивленным. — Я вот уезжал в отпуск. Выдержал там всего 8 дней и вернулся в Москву. И то, когда уезжал, дотянул до самого последнего момента. Прямо с работы на вокзал поехал. Шофер еще успел закинуть мои вещи в эсвэшный вагон. Я ехал на 12 дней, а вернулся через 8.
— Почему? Вам там не понравилось?
— Да нет! Что ты! Там такая природа! Как это говорят: хоть на воздух на хлеб мажь и ешь. Сам не знаю, почему. — он недоуменно пожал плечами. — У моего друга вилла в Испании. Думаю на следующий год к нему поехать.
— У вас хорошая пора: когда уже много удобных знакомых.
— Да нет. Не поэтому — оправдывался Басов. — Просто, мы вместе учились. Я, как это говорится, без комплексов.
«Когда же он вызовет свою машину?» — устало думала я, полуприкрыв глаза. Мощнейшее нервное напряжение, которого мне стоил этот визит, совершенно обесточило меня. Я прилегла, опершись на локоть и ожидая развязки.
— А вы вообще как спите?
— Вообще хорошо! — и он удовлетворенно рассмеялся.
«Редко смеется? Чепуха!»
— Это хорошо!
— Просто я очень устаю. — деловито пожаловался Басов, намекая на свою титаническую занятость.
— Это хорошо! — не купилась я, как всегда.
Еще один приступ смеха.
— Завтра мы встретиться не сможем. Первое сентября. Здесь будет большой праздник. В субботу увидимся?
— Не-е-ет! — в ужасе отмахнулась я. Второй такой стресс мог стать для меня последним. — Давайте на следующей неделе. Мне надо это все переварить.
— Перевари правильно! — с силой обнял меня Басов, до смерти боясь, что я больше не приду и не дам ему завершить начатое. — Просто у меня был очень загруженный день. Столько людей. Я как выжатый лимон.
Он все еще надеялся, что эта его осечка результат недоразумения и ему удастся наладить со мной такие же отношения, как и с прочими. Вскоре ему придется отказаться от этой мысли.
«Он опять о своей потенции? Далась она ему!»

— Да все нормально. Просто для меня это все ново.
— А что у тебя здесь никого не было?
— Но я ведь заучилась. У меня не было на это ни сил, ни времени.
Сразу было видно человека, не имеющего ни малейшего представления о серьезной умственной нагрузке.
— А-а! Это когда ты там что-то сдала? — почти брезгливая небрежность в голосе.
— Я сдала 4 высшие математики за месяц! — не выдержала я.
— А что у вас там не было математики? — осекся Басов. — А кому ты сдавала?
— Шершневу.
— Шершнев очень строго принимает. Все досконально спрашивает
— Он мне сразу ставил. *Четверки.*
— А-а-а! — упал голос Басова.
— Я брала неделю на экзамен. — вспомнила я свои мучения.
— Умненькая девочка. — засюсюкал Басов, и принялся меня целовать.
— Я была под конец, как это вы говорите, как выжатый лимон. То на сессию приехала, то 4 математики, то досрочная сдача.
Если сам себя не похвалишь, Басов тебя никогда не похвалит. В лучшем случае обзовет ненормальной, пионеркой или умненькой девочкой. Не смея возражать, он сидел смиренно потупив глаза.
А почему бы мне самому здесь не целоваться?..
— А куда эта дверь ведет? — указала я на дверцу в его потаенной комнатке.
— Эта? В коридор. Этот угол ведь сначала не был частью моего кабинета. Это был коридор. А потом я как-то иду, а в этом углу молодежь целуется. И я подумал: «А почему бы мне самому здесь не целоваться?» — от души расхохотался Басов. — Что называется, творчески подошел к вопросу! И потом, когда ремонт делали, я ее присоединил к кабинету. А дверь сделал, чтобы девушку выпустить, если надо будет. — хихикнул он.
— А ремонт давно делали?
— Так я же здесь не всегда работал. У меня был свой институт, я в другом корпусе находился. Они меня сюда тащили: открой, говорят, нам институт финансов.
— Так это ваше детище?
— Да, конечно. Я иногда хожу на «госы», смотрю уровень студентов.
— Вам нравится, когда у студентов хороший уровень? Я думала, вам не нравится. Когда я что-то сдавала, вы меня обычно называли пионеркой.

Басов рассмеялся, вспомнив о тяготах по соблазнению моей упрямой персоны.

— А мне так хотелось вам что-нибудь сдать! Я специально узнавала, будете вы у нас в комиссии на «госах» или нет.

— А я был? — томно поинтересовался Басов.

— Нет, но вы ведь и у той группы, у которой значились, тоже не появились. Я специально месяц готовилась к экзамену, чтобы вас удивить, но не вышло. — удовлетворенно рассмеялась я.

Как всегда в таких случаях лицо Басова обиженно вытянулось. Ему не нравилось слушать мои признания в прошедшем времени, так словно бы они уже не имели никакого отношения к настоящему. Все это время нерешительно поглядывая на свою затекшую под моей головой руку, он теперь решительно ее высвободил.

Я бы тебе больше рассказал, но тут могли поставить жучки...

— А вы в том кабинете один были?

За время своей влюбленности в него, я очень намучилась постоянным присутствием привлекательной женщины в его кабинете.

— С замом. — нервно дернул Басов рукой. — А вообще начальник должен быть один. — тут же вернул он себе представительный вид и его глаза вновь стали стеклянными. — А то потом будут говорить, как он в носу ковырялся и так далее. У меня вон друг вице-президент немецкого банка. Он мне говорит: «Саша, как мы редко видимся! Перебирайся ко мне в Германию».

— Банк в Германии?

— Да. — «Ну, само собой! — говорили его глаза. — Но это такая для меня ерунда».

— Политики, наверное, неплохо зарабатывают.

— Путина убьют. — почему-то стало его первой ассоциацией с большой политикой. — Березовского и Гусинского уберут прямо сейчас, а потом Путина.

Он говорил это с видом профессионала, для которого осведомленность в делах большой политики — непосредственная часть работы.

— Я бы тебе больше рассказал, но тут могли поставить жучки.

— Кто?! — мгновенно оживилась я.

— Не-хо-ро-шие ре-бя-та. — загадочно улыбнулся Басов, давая понять своим ласковым тоном, что такие серьезные вещи не для ушей маленьких девочек.

— А вы вообще как к совку относитесь? — решила я прощупать его на деспотизм.

— А что там плохого было? Я не считаю, что Сталин был неправ. Это же он создал СССР. Я считаю, методы оправдывались результатом. Для порядка в стране это необходимо.

«Отлично. Вот теперь полный комплект».

— Он же был наполовину осетином, наполовину грузином. — продолжал он свою речь и вдруг внезапно затих и озадаченно посмотрел на меня.

— Да, вот как я. — поняла я причину его беспокойства.

Рука Басова очередной раз нервно вздрогнула.

— А что теперь? — поспешил он сменить тему. — Да Сталин с Чечней бы в неделю разделался. Ой, Кавказ это вообще такой узел! Или лодка вот затонула, и мы не можем самостоятельно ее поднять! Обращаемся за помощью к Западу! Для СССР это был сущий пустяк. У нас было такое влияние.

— Да, Путин говорит, мы рано сдали позиции в Восточной Европе. — решила я поддержать Басова.

— Я могу тебе все это объяснить. — широко раскрыв глаза, убеждал меня он.

«О боже! Не надо! — в ужасе думала я, устало моргая глазами. — Когда же он вызовет свою чертову машину? Чего он еще ждет?»

— А я вас когда увидела, подумала, у вас куча женщин. — поспешила переменить я тему.

— Да я просто очень разборчив, — тщетно пытался скрыть улыбку разоблачения Басов. — для всяких там куч…

«Правда глаза колет», — хохотала я про себя.

Я вспомнила «девочек», которые оставляли ему резюме, «девушек», которых он выпускал через эту свою дверь, ватагу хорошеньких вульгарных секретарш и еще привлекательного зама в его кабинете.

— А кто вам из секретарш больше нравится?

Его лицо мгновенно напряглось, а непроизвольный жест рукой как всегда выдал внутреннее волнение.

— Марина себе на уме, — нервно заговорил он, словно не понял, на что я намекала. — Она лишнего работать не станет!

— Марина мне нравится, а те две нет! — вспомнила я былые времена.

— Ну, как. Они же меняются. — поправил меня Басов.

«Ах, они еще и меняются!»

— Они же учатся здесь, а потом уходят.

— Да, я помню, девочки говорили, что Гришина ходит с их зачетками по преподавателям.

Лицо Басова опять напряглось. Он не знал, как реагировать.

— А Марина соискатель.

— Соискатель?!

— Да. Она дочь профессора!

— А зачем она там работает?

— Ну, нравится человеку общаться с молодежью! — пылко вступился за нее Басов. — Сколько тебе лет?

— 23.

Басов чему-то удовлетворенно хмыкнул и потом посчитал нужным добавить:

— 23—29 — прекрасный возраст для женщины!

«Короткий ты мне срок отмерил!»

— Значит, я у вас самая маленькая?

— Самая маленькая из кого? — приготовился умереть со меху Басов, заглянув мне в глаза с еле сдерживаемым весельем.

— Ну… как… из кого… — сжалась я от чудовищной боли. Величество не было готово к его атаке и не успело увернуться от удара. — Из ж-жэ-энщин! — наконец, с вызовом произнесла я.

Басов поторопился скромно потупить глаза: ему нельзя было разозлить меня прежде, чем он докажет себе, что победил.

— Я просто ищу что-нибудь с «самая». Самая маленькая! Я вообще люблю превосходную степень.

— Самое дорогое! — дал выход Басов своему веселью, и от души заголотал. Мы смеялись вместе: я с горечью, он с удовлетворением.

Ты сама не знаешь, какое ты чудо!..

Я уже давно заметила, что он как-то нервничает, словно собирается что-то сказать и не решается.

«Он что? Ждет, когда я сама домой попрошусь? Басов стесняется?! Вот это новости!»

— Я вас задерживаю?

— Нет! — испугался он.

— Я просто, как всегда, оставляю инициативу за вами.

— Допей свое вино.

— Смотря как я поеду. — стала до меня доходить причина его колебаний.

И тут его прорвало. Вобрав в себя голову и не глядя на меня, он быстро произнес:

— Я не могу отвезти тебя на персональном автомобиле. Я могу дать денег на машину.

— А это не опасно?

— Ну, я запишу номера, а потом позвоню тебе.

— Ну, вам надо было сразу сказать! — завопила я в отчаянии. — Я бы пораньше ушла. Не сяду я в машину, ночью, в Москве, к первому встречному! И я не могу ездить в метро!

— Почему?

— У меня клаустрофобия. Я даже на лифте не езжу.

— Атас!

Он стал что-то лихорадочно обдумывать.

— Ну, я плохо себя чувствую! — уронила я голову на руки. В течении долгих часов выносить агрессию и злорадство этого человека, ощущая свою полную беспомощность и униженность, а теперь еще и его жестокое намерение по-любому от меня избавится — это было уже слишком! В таком состоянии мне было не одолеть и одной станции метро.

— Где ты говоришь, ты живешь? Я вспомнил, он тоже где-то в тех краях живет. Он тебя подвезет.

— А вы будете здесь ждать?

— Нет, сначала, он закинет меня. Я тут в пяти минутах живу.

— Ну, слава богу.

— А какая машина?

— Белая волга. 459-я. — с гордостью добавил он.

— Как зовут шофера?

— Юра.

— Где он остановится?

— У 1-го корпуса. Ну, где аспирантура. — видя, что я не понимаю, помог мне Басов и отошел к телефону.

Теперь я слегка успокоилась: меня подвезут, значит, все будет хорошо.

— Тут у меня дочь приятеля, — связался Басов со своим шофером. — Ты сейчас подъезжай туда, где обычно останавливаешься. Она сядет. Потом минут через 5—10 к главному входу. Все! Не переживай. — развернулся он ко мне. — Он тебя довезет. Минут через 10 пойдешь.

В ожидании машины мы вновь присели на диван.

— Ну, я тебя разочаровал!

— Нет-нет, что вы? Все было очень хорошо.

— Ну, ты хотела секса.

— Да какой там секс! Было-то пару раз.

— Ты же хотела, чтоб до обморока.

— Да причем тут секс! — окончательно вскипела я. — Просто для меня это все ново... Все было очень хорошо. Правда. Я просто хотела с вами поговорить.

Он вдруг нервно вскинул голову и призадумался, по-видимому взвешивая, сказал ли он достаточно, чтобы иметь шансы на мое возвращение.

— Все. Пора! Иди сюда. — Он прижал меня к стенке и несколько раз с чувством чмокнул в губы. — Ты чудо! Ты просто чудо!

— Ну, не такое уж я и чудо, выходит. — нервно рассмеялась я.

— Нет, это я виноват. Ты сама не знаешь, какое ты чудо!

Меня начинала по-настоящему раздражать его манера разговаривать со мной, как со слабоумной.

— Ну, — сделала я многозначительную паузу, — спасибо!

Извини меня, если я тебя разочаровал в каких-то там твоих...

Он уже успел пройти вперед, чтобы открыть мне дверь. Новая интонация в моем голосе застала его врасплох. Медленно обернувшись, он ждал встречи с моими глазами, но я намеренно не отрывала их от пола. Мне не нужны были его оправдания. Что мне мог сказать Басов? Я просто не выдержала и дала понять, чтобы он не перегибал палку. Он стоял в растерянности, не зная, что еще сказать или сделать, чтобы повысить свои шансы на успех. Я, делая вид, что ничего не замечаю, прошла вперед по направлению к двери.

— Извини меня! — вдруг раздался за спиной его неуверенный голос. Я круто развернулась: это было что-то новенькое. — Если я тебя разочаровал в каких-то там твоих... — смутился Басов и покрутил рукой у себя у виска. «В каких-то там твоих бреднях» говорило его растерянное лицо.

— Да нет, что вы! — растрогалась я неожиданно для себя. — Все было очень хорошо! Правда! Правда! — уверенно повторила я. — Вы не переживайте.

Успокоенный моим отчаянным протестом, он, наконец, повернул ключ в замке.

— А может самой поехать? — остановилась я в раздумье, не желая никого насиловать.

— Нет, нет. Он тебя довезет! Никаких проблем. — с чувством уверил меня Басов. — Я просто сразу не вспомнил, что ему по пути.

Охрана с интересом смотрела мне вслед. Я просидела у Басова около 4 часов: с полшестого приблизительно до полдесятого.

— Вы Юра? — обратилась я к полному молодому человеку у белой «Волги», озабоченно разглядывавшего мою интригующую фигуру.

— Да. — усадил он меня.

Держи нос морковкой! И не спи! Замерзнешь!..

Вскоре к нам присоединился Басов. Первым делом он развернулся на меня и зафиксировал на мне полный страсти и значения взгляд. «Когда же это все кончится?» — еле дыша, улыбнулась я в ответ уголками рта.

Шофер напряженно разглядывал мое лицо в зеркальце.

— Ты где практику прошла? — шумно загудел на всю машину Басов.

— В Агропромбанке.

— А может в СБС-Агро?

— Ну, да. Просто дома.

— А то у меня такой случай был! — хохотал Басов. — Устраивал я девушку на работу бухгалтером, как сейчас помню. А мне вместо банка кондитерская фабрика подвернулась! То-то она обрадовалась. Я, говорит, конфеты обожаю. А я ей: «Ну, ешь, теперь, сколько влезет!»
Басов переводил свой полный задора взгляд с меня на шофера, приглашая нас разделить его веселье. У меня было такое чувство, словно кто-то танцует на гробу. Он разворачивался каждые несколько секунд, чтобы зафиксировать на мне возбужденный, пронзительный взгляд, а я изнемогала от перенапряжения и усталости. Дождавшись, когда он очередной раз отвернулся, я закрыла глаза и уже больше не открывала их. Я и в самом деле была близка к обмороку.
— Я здесь выйду! — вывел меня Басов из оцепенения. Его рука с чувством покрыла мою. — Позвони мне в субботу. — И он повернулся к шоферу. — Отвези ее!
Уже открыв дверь, он вдруг замер на месте.
— Ну, можешь в понедельничек. — помахал он рукой в воздухе, не оборачиваясь на меня. — Но лучше в субботу. — почти гневно добавил он. — Держи нос морковкой! Все будет хорошо! И не спи! — наконец, посмотрел он мне в глаза. — Замерзнешь!
Хлопнула дверь, и я облегченно вздохнула. «Теперь бы еще продержаться до дому. Что этот перепуганный юноша будет делать с моим бездыханным телом? Надо держаться, во что бы то ни стало».
Шофер поглядывал на меня с прежним любопытством и напряжением. Было видно, что его, как и тому парню в очках, с которым Басов беседовал о жалюзях, эта история насторожила

STAGE SIX

Publication of my Scientific Experiment on Two Pluses and Two Minuses of Narcisse-Inlovesickness of schizoid Hubris-Ego. Two publications: in 2008 and in 2022, both with ISBN.

It was after first publication of my experience on schizoid Hubris Ego that Putin; s regime began hounding me. That time I managed to win some time by writing to pressa and sending them my book.

But in 2015, seven years later after my first publication in 2008, Putin's regime has attacked me and has broken my backbone on fore levels. Now it is evelenth year that I am sitting in wheelchair in pain, in blood, in regular high tempreture, and

often in excrements. And everytime I accuse murderers for attack on scientist they remind me of text you can see above. I had not time to translate it for you, because they continue to threaten to kill me every day, but you will have time to read it, and to make your own mind on outragous satanism of those secret services, killing scientist for the text on Removal of Hubris Ego.

Approval of my version of course of events is available in my Documants, published in Internet. It is Recommendation, signed by A. I. Basov, my unversity's Romance, with following content:

> «Знаю Хугаеву Лейлу Романовну, которая в качестве студент ки обучалась в институте финансов РЭА им. Г. В. Плеханова с 1994 по 1998. За время обучения в институте зарекомендовала себя добросовестной, дисциплинированной студенткой, совмещаю щей в основном отличную учебу с общественной деятельностью.
> Могу характеризовать Хугаеву Лейлу Романовну, как целе устремленную, трудолюбивую, ответственную, способную в кратчайшее время изучить и творчески переработать большие объемы материалов. Она совмещала серьезные занятия по специальным дисциплинам с глубоким изучением английского языка и социальных наук, реализацией чего явились следующие опубликованные ра боты: «Корневые группы в английском языке» М: «НЦ ЭНАС» 2003 «4500 базовых слов английского языка и их исторические корни». М: «НЦ ЭНАС» 2005 «Теория личности как синтез социальных наук: философия, психология, история, экономика». Владикавказ: Проект-пресс. 2005»

4. AMORPHOUS SERPENTS OF SATAN EGO EMPLOYING ROMANCE OF HUBRIS EGO FOR SEDUCTION OF COMMON PEOPLE. THE MORBID MODERN CULTURE

Nietzsche, who immolated his great spirit and his life on altar of his Hubris Ego with the only purpose to impress Wagner! ANd thought it to be Heroism! But already in Zarathustra he concedes that his desperate Ego-protection was folly, and that that folly killed him.

Nietzsche, «Thus Spoke Zarathustra»:

> «O Zarathustra, I am weary of it, I am disgusted with mine arts, I am not great, why do I dissemble! But thou knowest it well 1 sought for greatness! Agreat man I wanted to appear, and persuaded many; but the lie hath been beyond my power. On it do I collapse. OZarathustra, everything is a lie in me; but that I collapse this my collapsing is genuine!;;It honoureth thee, said Zarathustra gloomily, looking downwith sidelong glance,;it honoureth thee that thou soughtest for greatness, but it betrayeth thee also. Thou art not great»

He understood that the exact reverse would be salvation — the removal of Ego-protection and still he had not guts to deliberately to put his Ego under mortal Blow — like I did in my experiment.

He needed only to assume semblence of subjecting to the tyrannical will of Wagner to apply our Formula of Removal of Romance of Two Pluses and Two Minuses. And he failed.

Though his analysis of «art» of Romantic Idealism of Wagner was quite correct: such Romance became the weapon of Satan Ego to provoke Inlovesickness in naive common men in order to found their Leviathans on broken energy of spirit of mankind.

This is the perdition that modern culture have brought about altogether with cult of Romance.

Nietzsche, «The case of Wagner':

> «To this extent are we already pure fools.... Never was there a greater Master in heavy hieratic perfumes — Never on earth has there been such a connoisseur of paltry infinities, of all that thrills, of extravagant excesses, of all the feminism from out the vocabulary of happiness! My friends, do but drink the philtres of this art! Nowhere will ye find a more pleasant method of enervating your spirit, of forgetting your manliness in the shade of a rosebush.... Ah, this old magician, mightiest of Klingsors; how he wages war against us with his art, against us free spirits! How he appeals to every form of cowardice of the modern soul with his charming girlish notes! There never was such a mortal hatred of knowledge! One must be a very cynic in order to resist seduction here. One must be able to bite in order to resist worshipping at this shrine. Very well, old seducer! The cynic cautions you — cave canem.
>
> One pays dearly for having been a follower of Wagner. I contemplate the youthlets who have long been exposed to his infection. The first

relatively innocuous effect of it is the corruption of their taste. Wagner acts like chronic recourse to the bottle. Much more dangerous than all this, however, is the corruption of ideas. The youthlet becomes a moon-calf, an «idealist». He stands above science, and in this respect he has reached the master's heights. On the other hand, he assumes the airs of a philosopher, he writes for the Bayreuth Journal; he solves all problems in the name of the Father, the Son, and the Holy Master. But the most ghastly thing of all is the deterioration of the nerves. Let any one wander through a large city at night, in all directions he will hear people doing violence to instruments with solemn rage and fury, a wild uproar breaks out at intervals. What is happening? It is the disciples of Wagner in the act of worshipping him.…

The female Wagnerite, the most attractive equivocality that exists to-day: she is the incarnation of Wagner's cause: his cause triumphs with her as its symbol.… Ah, this old robber! He robs our young men: he even robs our women as well, and drags them to his cell.… Ah, this old Minotaur! What has he not already cost us? Every year processions of the finest young men and maidens are led into his labyrinth that he may swallow them up, every year the whole of Europe cries out «Away to Crete! Away to Crete!».

G. Flaubert, «Madam Bovary»:

«She read Balzac and George Sand, seeking in them imaginary satisfaction for her own desires. Even at table she had her book by her, and turned over the pages while Charles ate and talked to her. The memory of the Viscount always returned as she read. Between him and the imaginary personages she made comparisons. But the circle of which he was the centre gradually widened round him, and the aureole that he bore, fading from his form, broadened out beyond, lighting up her other dreams. …She repeated, „I have a lover! a lover!" delighting at the idea as if a second puberty had come to her. So at last she was to know those joys of love, that fever of happiness of which she had despaired! She was entering upon marvels where all would be passion, ecstasy, delirium. An azure infinity encompassed her, the heights of sentiment sparkled under her thought, and ordinary existence appeared only afar off, down below in the shade, through the interspaces of these heights. Then she recalled the heroines of the books that she had read, and the lyric legion of these adulterous women began to sing in her memory with the voice of sisters that charmed her. She became herself, as it 955 TESLA L. KHUGAEVA were, an actual part of these imaginings, and realised the love-dream of her youth as she saw herself in this type of amorous women whom she had

so envied. ...Now the lights of the orchestra were lit, the lustre, let down from the ceiling, throwing by the glimmering of its facets a sudden gaiety over the theatre. She felt herself transported to the reading of her youth, into the midst of Walter Scott. Lucie attacked her cavatina in G major bravely. She plained of love; she longed for wings. Emma, too, fleeing from life, would have liked to fly away in an embrace. Suddenly Edgar Lagardy appeared. From the first scene he evoked enthusiasm. He pressed Lucy in his arms, he left her, he came back, he seemed desperate; he had outbursts of rage, then elegiac gurglings of infinite sweetness, and the notes escaped from his bare neck full of sobs and kisses. Emma leant forward to see him, clutching the velvet of the box with her nails. She was filling her heart with these melodious lamentations that were drawn out to the accompaniment of the double-basses, like the cries of the drowning in the tumult of a tempest. She recognised all the intoxication and the anguish that had almost killed her. The voice of a prima donna seemed to her to be but echoes of her conscience, and this illusion that charmed her as some very thing of her own life. But no one on earth had loved her with such love. He had not wept like Edgar that last moonlit night when they said, „To-morrow! to-morrow!“ The theatre rang with cheers; they recommenced the entire movement; the lovers spoke of the flowers on their tomb, of vows, exile, fate, hopes; and when they uttered the final adieu, Emma gave a sharp cry that mingled with the vibrations of the last chords. Emma dreamed of her marriage day. Ah! if in the freshness of her beauty, before the soiling of marriage and the disillusions of adultery, she could have anchored her life upon some great, strong heart, then virtue, tenderness, voluptuousness, and duty blending, she would never have fallen from so high a happiness. But that happiness, no doubt, was a lie invented for the despair of all desire. She now knew the smallness of the passions that art exaggerated. Edgar, flashing with fury, dominated all the others with his clearer voice; He, she thought must have an inexhaustible love to lavish it upon the crowd with such effusion. All her small fault-findings faded before the poetry of the part that absorbed her; and, drawn towards this man by the illusion of the character, she tried to imagine to herself his life — that life resonant, extraordinary, splendid, and that might have been hers if fate had willed it. They would have known one another, loved one another. With him, through all the kingdoms of Europe she would have travelled from capital to capital, sharing his fatigues and his pride, picking up the flowers thrown to him, herself embroidering his costumes. Then each evening, at the back of a box, behind the golden trellis-work she would have

drunk in eagerly the expansions of this soul that would have sung for her alone; from the stage, even as he acted, he would have looked at her. But the mad idea seized her that he was looking at her; it was certain. She longed to run to his arms, to take refuge in his strength, as in the incarnation of love itself, and to say to him, to cry out, „Take me away! carry me with you! let us go! Thine, thine! all my ardour and all my dreams!" The curtain fell».

Tolstoy, «Keutzer Sonata»:

«All of us, men and women, are brought up in these aberrations of feeling that we call love. I from childhood had prepared myself for this thing, and I loved, and I loved during all my youth, and I was joyous in loving. It had been put into my head that it was the noblest and highest occupation in the world. But when this expected feeling came at last, and I, a man, abandoned myself to it, the lie was pierced through and through. Theoretically a lofty love is conceivable; practically it is an ignoble and degrading thing, which it is equally disgusting to talk about and to remember. It is not in vain that nature has made ceremonies, but people pretend that the ignoble and the shameful is beautiful and lofty. «If it were only that! Take all the poetry, the painting, the sculpture, beginning with Pouschkine's «Little Feet,» with «Venus and Phryne,» and you will see that woman is only a means of enjoyment. That is what she is at Trouba, at Gratchevka, and in a court ball-room. And think of this diabolical trick: if she were a thing without moral value, it might be said that woman is a fine morsel; but, in the first place, these knights assure us that they adore woman (they adore her and look upon her, however, as a means of enjoyment), then all assure us that they esteem woman. And all know it, and pretend not to know it. In all the novels are described down to the smallest details the feelings of the characters, the lakes and brambles around which they walk; but, when it comes to describing their GREAT love, not a word is breathed of what HE, the interesting character, has previously done, not a word about his frequenting of disreputable houses, or his association with nursery-maids, cooks, and the wives of others. that the noblest and most poetic love, as we call it, depends, not on moral qualities, but on the physical intimacy, and also on the manner of doing the hair, and the color and shape. And it was very easy to capture me, since I was brought up under artificial conditions, which, like a hothouse produces cucumbers, produce easily falling in love young people. «That, then, was the way in which I was captured. I was in love, as it is called; not only did she appear to me a perfect being, but I considered myself a white

> blackbird. It is a commonplace fact that there is no one so low in the world that he cannot find some one viler than himself, and consequently puff with pride and self-contentment. Yes, I was a wretch, convinced that I was an angel. The period of my engagement did not last long. I cannot remember those days without shame. What an abomination! «It is generally agreed that love is a moral sentiment, a community of thought rather than of sense. If that is the case, this community of thought ought to find expression in words and conversation. Nothing of the sort. It was extremely difficult for us to talk with each other. What a toil of Sisyphus was our conversation! Scarcely had we thought of something to say, and said it, when we had to resume our silence and try to discover new subjects. Literally, we did not know what to say to each other. All that we could think of concerning the life that was before us and our home was said. «And then what? If we had been animals, we should have known that we had not to talk. But here, on the contrary, it was necessary to talk, and there were no resources! For that which occupied our minds was not a thing to be expressed in words. The impression of this first quarrel was terrible. I say quarrel, but the term is inexact. It was the sudden discovery of the abyss that had been dug between us. Love was exhausted with the satisfaction of sensuality. We stood face to face in our true light, like two egoists trying to procure the greatest possible enjoyment, like two egoists trying to mutually exploit each other. Idid not know that in all households the same sudden changes take place, but that all, like myself, imagine that it is a misfortune exclusively reserved for themselves alone, which they carefully conceal as shameful, not only to others, but to themselves, like a bad disease. «That was what happened to me. Begun in the early days, it continued and increased with characteristics of fury that were ever more pronounced. At the bottom of my soul, from the first weeks, I felt that I was in a trap, that I had what I did not expect, and that marriage is not a joy, but a painful trial. Like everybody else, I refused to confess it (I should not have confessed it even now but for the outcome)».

And this time it is not Romantism-Idealism even of Wagner's sort. This time it is Satan-Ego of Cave-man — the man from foul stuffi air of Plato's Cave — the man with Dead Thought, Dead Conscience, Dead Friendliness. The men, who, as Chesterton said, destroyed chivalry in love, to reduce it to brutish rape, — in fact, to cannibalism.

Chesterton, «Saint Francis»:

> «For it seems conceivable that some barbarians might try to destroy chivalry in love, as the barbarians ruling in Berlin destroyed chivalry in war».

Chesterton, «Everlasting man»:

> «Why do men entertain this queer idea that what is sordid must always overthrow what is magnanimous; that there is some dim connection between brains and brutality, or that it does not matter if a man is dull so long as he is also mean? Why do they vaguely think of all chivalry as sentiment and all sentiment as weakness?»

Chesterton, «Everlasting man»:

> «To-day all our novels and newspapers will be found swarming with numberless allusions to a popular character called a Cave-Man. He seems to be quite familiar to us, not only as a public character but as a private character. His psychology is seriously taken into account in psychological fiction and psychological medicine. So far as I can understand, his chief occupation in life was knocking his wife about, or treating women in general with what is, I believe, known in the world of the film as 'rough stuff.» I have never happened to come upon the evidence for this idea; and I do not know on what primitive diaries or prehistoric divorce-reports it is founded. Nor, as I have explained elsewhere, have I ever been able to see the probability of it, even considered a priori. We are always told without any explanation or authority that primitive man waved a club and knocked the woman down before he carried her off. But onevery animal analogy, it would seem an almost morbid modesty and reluctance, on the part of the lady, always to insist on being knocked down before consenting to be carried off. And I repeat that I can never comprehend why, when the male was so very rude, the female should have been so very refined. The cave-man may have been a brute, but there is no reason why he should have been more brutal than the brutes. And the loves of the giraffes and the river romance of the hippopotami are effected without any of this preliminary fracas or shindy. The cave-man may have been no better that the cave-bear; but the child she-bear, so famous in hymnology, is not trained with any such bias for spinsterhood. In short these details of the domestic life of the cave puzzle me upon either the revolutionary or the static hypothesis; ...When novelists and educationists and psychologists of all sorts talk about the cave-man, they never conceive him in connection with anything that is really in the cave. When the realist of the sex novel writes, «Red sparks

> danced in Dagmar Doubledick's brain; he felt the spirit of the cave-man rising within him,» the novelist's readers would be very much disappointed if Dagmar only went off and drew large pictures of cows on the drawing-room wall. When the psycho-analyst writes to a patient, «The submerged instincts of the cave-man are doubtless prompting you to gratify a violent impulse,» he does not refer to the impulse to paint in water colours; or to make conscientious studies of how cattle swing their heads when they graze. Yet we do know for a fact that the cave man did these mild and innocent things; and we have not the most minute speck of evidence that he did any of the violent and ferocious things. In other words the cave-man as commonly presented to us is simply a myth or rather a muddle; for a myth has at least an imaginative outline of truth. The whole of the current way of talking is simply a confusion and a misunderstanding, founded on no sort of scientific evidence andvalued only as an excuse for a very modern mood of anarchy. If any gentleman wants to knock a woman about, he can surely be a cad without taking away the character of the cave-man, about whom we know next to nothing except what we can gather from a few harmless and pleasing pictures on a wall».

B. Russell,

> «The proposed roads to freedom»: «Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, manymenlovetheir wives in the way in which they love mutton, as something to devour and destroy. But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable»

B. Russell, «The conquest of happiness»:

> «The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other, one

> receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps of a quite impersonal sort. Evidently this springs from some defect in their nature, but it is one not altogether easy either to diagnose or to cure».

I have been planning some more hapters for this book. But Putin's FSB and CIA, in their conspiracy against Discovery start blocking my internet, and I am afraid, that I would not be able to publish even this chapter. They are bad killers, and all this time they have been killing not merely innocent person, but person of great impact, of great contribution to our civilization. I did my best to convey truth to you, Living Souls of the World! I did my best to prevent them from distorting my thought and thus deprive you from Discovery! And I do not know again what satans are planning when again blocking my internet. Thank you.

Author of Discovery of Psychic energy, author of Scientific Revolution Energetics,

Tesla Leila Khugaeva Thinikashvili.

BOOK FOUR CHIVALRY BY WALTER SCOTT AS METAPHYSICS OF INTELLECT DISTINGUISHED FROM SCHIZOID IDEALISM

SUMMERY IN SCIENTIFIC FORMULAS

Chivalric character as Healthy energy of Spirit, Platonic philosophy as Healthy energy of Spirit, Maslow's study on self-actualization as Healthy Energy of Spirit, Fromm's productive character as Healthy energy of Spirit, Russian Literature as Healthy Energy of Spirit in fight with Evil of physical control of material energy, Walter Scott's novels as chivalry of Healthy energy of Spirit

Chivalry of Metaphysics of Intellect as distinguished from schizoid Idealism, Metaphysics of Intellect as Divine Laws of Nature, Schizoid idealism as fictitious intellect on Field of Ego-system, Schizoid Idealism as fancy of omnipotence of Ego, False mirror of Field of Ego-system as quantitative abstraction of force of physical control of material energy

Real Plus of Energy of Spirit as Space of Intellect of Accumulated knowledge, Love to God as looking in one direction with Church of Friendliness of Energy of Spirit, False Plus as false supply of Energy of Field of Ego-system of physical control, Cave of dirt and staleness of scarce ambivalent emotions of material energy, powerful deluge of positive passion of Field of Intellect of Energy of Spirit

Plus and Minus of opposite gravitations of normal cyclic homeostasis — Narcissism and Inlovesickness, «Love» of sadomasochism as gazing at each other in «Loadings of SuperEgo», Love to False abstraction on pressing force as False Plus (false supply of energy),

Pathology of Two Pluses and Two Minuses of Schizoid Broken Cyclic Homeostasis, Romance as gravitation of Narcisse-Inlovesickness of Schizoid Broken Cyclic Homeostasis

Walter Scott's Old Mortality as Declaration of Divine Natural Law, chivalric friendliness as Church of Friendliness of looking in one direction of Space of Intellect in Walter Scott's novels,

Chivalric Love as distinguished from Romance Love of schizoid mentality, Chivalric Love as particular case of Church of Friendliness, Chivalric Love as looking in one direction of Real Plus (real supply of energy) of Truth, Justice, Conscience of Space of Intellect

Walter Scott's novels as artistic exposition of Laws of Nature of Psychic Energy in characters of heroes: characters of simple folk as Milgram-Ego, characters of healthy Energy of Spirit (chivalric characters), characters of Hubris-Ego of schizoid mentality, characters of Satan-Ego of Amorphous Serpents of Dead Thought and dead Conscience.

Locksley Robin Hood's team and Rob Roy's team as metaphor on Church of Friendliness as Church Military in fight with Evil of sadomasochism of Leviathans, as analogue of Tavern of comradeship and democratic debates of G.K. Chesterton, Locksley Robin Hood's team and Rob Roy's team as scientific control of Divine Natural Law of Augustine's Civitas Dei

CHAPTER 1. METAPHYSICS OF INTELLECT OF WALTER SCOTT AS LAWS OF PSYCHIC ENERGY IN HIS HISTORICAL NOVELS

1. «Esthetical» Magic of Idealism. The Idealism as Schizoid Physical Control.

2. Metaphysics of Intellect in Scott's works. Laws of Psychic energy in his characters: Energy of spirit, Milgram-Ego Hubris-Ego and Satan-Ego.

1. «ESTHETICAL» MAGIC OF IDEALISM. THE IDEALISM AS SCHIZOID PHYSICAL CONTROL

Bertrand Russell in «power» calls Fichte's Idealism merely a madness. Karl Jaspers in his work on world history calls German Idealism a false philosophy, produced by intoxication of Hubris. Kierkegaard speaks of Hegel's philosophy as of absurdity. G.K. Chesterton identifies Nietzschean Idealism as product of «softened with pride brains», or with Hubris. Anyway, all of them speak of German Idealism as unwholesome nonsensical absurdity.

C. Jaspers, «The origin and goal of history»:

> «This kind of sham faith was bound to swing over to lack of faith. It is true that this philosophy unfolded in the particular, conceptions that can never be lost; it was one of the manifestations of human thought that possessed genius, and its speculative grandeur cannot be doubted. But the distrust of its world, which has erroneously spread to all German philosophy, is justified. Here the „hubris" and waywardness of genius became a nun paralleled seduction. Whoever drunk of this potion became intoxicated, a promoter of ruin, through the fact that a spiritual firework of a high order caused loss of faith, which

> presupposes sobriety».

Bertrand Russell, «Power»:

> «Human life being a perpetual interaction between volition and uncontrollable facts, the philosopher who is guided by his power impulses seeks to minimise or decry the part played by facts that are not the result of our own will. I am thinking now not merely of men who glorify naked power, like Machiavelli and Thrasymachus in the Republic; I am thinking of men who invent theories which veil their own love of power beneath a garment of metaphysics or ethics. The first of such philosophers in modern times, and also the most thorough-going, is Fichte. The philosophy of Fichte starts from the ego, as the sole existent in the world. It is obvious that a metaphysic such as Fichte's leaves no place for social duties, since the outer world is merely a product of my dream. Belief in race and nationalism is thus a psychologically natural outcome of a solipsistic philosophy — all the more since love of power obviously inspires the theory, and power can only be achieved with the help of others. All this is known as «idealism', and is considered morally nobler than a philosophy which admits the reality of the external world. The love of power is a part of normal human nature, but power philosophies are, in a certain precise sense, insane. The existence of the external world, both that of matter and that of other human beings, is a datum, which may be humiliating to a certain kind of pride, but can only be denied by a madman. Men who allow their love of power to give them a distorted view of the world are to be found in every asylum: one man will think he is the Governor of the Bank of England, another will think he is the King, and yet another will think he is God. Highly similar delusions, if expressed by educated men in obscure language, lead to professorships of philosophy; and if expressed by emotional men in eloquent language, lead to dictatorships. Certified lunatics are shut up because of their proneness to violence when their pretensions are questioned; the uncertified variety are give the control of powerful armies, and can inflict death and disaster upon all sane men within their reach. The success of insanity, in literature, in philosophy, and in politics, is one of the peculiarities of our age, and the successful form of insanity proceeds almost entirely from impulses towards power».

G.K. Chesterton, «Orthodoxy»:

> «Nietzsche had some natural talent for sarcasm: he could sneer, though he could not laugh; but there is always something bodiless and without weight in his satire, simply because it has not any mass

> of common morality behind it. He is himself more preposterous than anything he denounces. But, indeed, Nietzsche will stand very well as the type of the whole of this failure of abstract violence. The softening of the brain which ultimately overtook him was not a physical accident. If Nietzsche had not ended in imbecility, Nietzscheism would end in imbecility. Thinking in isolation and with pride ends in being an idiot. Every man who will not have softening of the heart must at last have softening of the brain».

The thing is that idealism cannot be identified as Thought insofar as Thought we define as comprehension and analysis of facts of reality, as activity of reflection, activity of reason of human mind in process of consideration of facts of reality. The philosophy of Idealism has nothing to do with Intellect as reflection on facts of reality.

The philosophy of Idealism is Part of Physical Control of Field of Ego-system, which has nothing to do with reality and scientific control. It is fictitious intellect, formal logic, active on Field of Ego-system with delusions of False Mirror of Ego and SuperEgo. We already know, that Field of Ego-system of physical control gives data on two abstract quantitative forces — force of Ego against force of SuperEgo (entire outer world). This quantitative abstraction of force is the tissue of «magic» of Field of Ego-system. It is distortion of reality and its facts in picture of two hostile forces of this quantitative abstraction — plus and minus of some «force», and this abstraction of diversity of natural energies in one force is «magic» of Field of Ego-system (Durkheim).

Schizoid Thought or «Idealism» is formal logic which intrudes on Field of Ego-system «to protect Ego from SuperEgo», and thus it deals with chimeras of «magic» of false mirror of physical control, and has nothing to do with facts of reality.

It is another case with Metaphysics of Intellect, which is wholesome philosophy as product of real thought on facts of outer world (not fantasy on delusions of magic forces of Field of Ego-system).

Metaphysics of Intellect was inaugurated in Revelation of Ancient Greece in philosophies of Pythagoras, Socrates, Plato,

Aristotle, and later on was developed by philosophies of Augustine, Thomas Aquinas, Descartes, Leibnitz, Newton, Spinoza, Einstein and others.

G.K. Chesterton in his biographical essay on Life of Thomas Aquinas has emphasized the sharp distinction between German Idealism of Kant, Fichte, Hegel and Nietzsche and similar philosophies of formal logic, detached from reality and Metaphysics of Intellect of Plato and Aristotle as founders of Christianity, united in philosophy and scientific revolution of Thomas Aquinas.

Chesterton, «Everlasting Man»:

> «Since the modern world began in the sixteenth century, nobody's system of philosophy has really corresponded to everybody's sense of reality: to what, if left to themselves, common men would call common sense. Each started with a paradox: a peculiar point of view demanding the sacrifice of what they would call a sane point of view. That is the one thing common to Hobbes and Hegel, to Kant and Bergson. to Berkeley and William James. A man had to believe something that no normal man would believe, if it were suddenly propounded to his simplicity; as that law is above right, or right is outside reason, or things are only as we think them, or everything is relative to a reality that is not there. The modern philosopher claims, like a sort of confidence man, that if once we will grant him this, the rest will be easy; he will straighten out the world, if once he is allowed to give this one twist to the mind.
>
> …The consequence is that he can write calmly and even blandly sentences like these. «A certain likeness can be detected between the aim and method of Saint Thomas and those of Hegel. There are, however, also remarkable differences. For Saint Thomas it is impossible that contradictories should exist together, and again reality and intelligibility correspond, but a thing must first be, to be intelligible.» Let the man in the street be forgiven, if he adds that the «remarkable difference» seems to him to be that Saint Thomas was sane and Hegel was mad. The moron refuses to admit that Hegel can both exist and not exist; or that it can be possible to understand Hegel, if there is no Hegel to understand. Yet Father D'Arcy mentions this Hegelian paradox as if it were all in the day's work; and of course it is, if the work is reading all the modern philosophers as searchingly and sympathetically as he has done. And this is what I mean saying that all

modern philosophy starts with a stumbling-block. It is surely not too much to say that there seems to be a twist, in saying that contraries are not incompatible; or that a thing can «be» intelligible and not as yet «be» at all.

Against all this the philosophy of Saint Thomas stands founded on the universal common conviction that eggs are eggs. The Thomist stands in the broad daylight of the brotherhood of men, in their common consciousness that eggs are not hens or dreams or mere practical assumptions; but things attested by the Authority of the Senses, which is from God.

I suppose it is true in a sense that a man can be a fundamental sceptic, but he cannot be anything else: certainly not even a defender of fundamental scepticism. If a man feels that all the movements of his own mind are meaningless, then his mind is meaningless, and he is meaningless; and it does not mean anything to attempt to discover his meaning. Most fundamental sceptics appear to survive, because they are not consistently sceptical and not at all fundamental. They will first deny everything and then admit something, if for the sake of argument — or often rather of attack without argument. I saw an almost startling example of this essential frivolity in a professor of final scepticism, in a paper the other day. A man wrote to say that he accepted nothing but Solipsism, and added that he had often wondered it was not a more common philosophy. Now Solipsism simply means that a man believes in his own existence, but not in anybody or anything else. And it never struck this simple sophist, that if his philosophy was true, there obviously were no other philosophers to profess it.

To this question «Is there anything?» Saint Thomas begins by answering «Yes»; if he began by answering «No», it would not be the beginning, but the end.

Note how this view avoids both pitfalls; the alternative abysses of impotence. The mind is not merely receptive, in the sense that it absorbs sensations like so much blotting paper; on that sort of softness has been based all that cowardly materialism, which conceives man as wholly servile to his environment. On the other hand, the mind is not purely creative, in the sense that it paints pictures on the windows and then mistakes them for a landscape outside. But the mind is active, and its activity consists in following, so far as the will chooses to follow, the light outside that does really shine upon real landscapes. That is what gives the indefinably virile and even adventurous quality to this view of life; as compared with that which holds that material inferences pour in upon an utterly helpless mind, or that which holds

> that psychological influences pour out and create an entirely baseless phantasmagoria. In other words, the essence of the Thomist common sense is that two agencies are at work; reality and the recognition of reality; and their meeting is a sort of marriage. Indeed it is very truly a marriage, because it is fruitful; the only philosophy now in the world that really is fruitful. It produces practical results, precisely because it is the combination of an adventurous mind and a strange fact.
> M. Maritain has used an admirable metaphor, in his book Theonas, when he says that the external fact fertilises the internal intelligence, as the bee fertilises the flower. Anyhow, upon that marriage, or whatever it may be called, the whole system of Saint Thomas is founded; God made Man so that he was capable of coming in contact with reality; and those whom God hath joined, let no man put asunder. Thus Saint Thomas' work has a constructive quality absent from almost all cosmic systems after him. For he is already building a house, while the newer speculators are still at the stage of testing the rungs of a ladder, demonstrating the hopeless softness of the unbaked bricks, chemically analysing the spirit in the spirit-level, and generally quarrelling about whether they can even make the tools that will make the house. Aquinas is whole intellectual aeons ahead of them, over and above the common chronological sense of saying a man is in advance of his age; he is ages in advance of our age. For he has thrown out a bridge across the abyss of the first doubt, and found reality beyond and begun to build on it. Most modern philosophies are not philosophy but philosophic doubt; that is, doubt about whether there can be any philosophy. If we accept Saint Thomas's fundamental act or argument in the acceptance of reality, the further deductions from it will be equally real; they will be things and not words. Unlike Kant and most of the Hegelians, he has a faith that is not merely a doubt about doubt. It is not merely what is commonly called a faith about faith; it is a faith about fact. From this point he can go forward, and deduce and develop and decide, like a man planning a city and sitting in a judgment-seat. But never since that time has any thinking man of that eminence thought that there is any real evidence for anything, not even the evidence of his senses, that was strong enough to bear the weight of a definite deduction».

The fact that Philosophy of Idealism always finds sharp antithesis between Esthetics and Ethics has nothing to do with real incompatibility of both things, of course. On the contrary authentic Art, as Chesterton and Tolstoy used to say, is always founded on ethics as laws of human nature. But Philosophy

of Idealism still keeps asserting the sharp antithesis between their own «esthetical idealism» and religious ethics, as it is obvious in Nietzsche's «The Birth of Tragedy in Greece», where he laughs down ethics and especially Christianity as most conspicuous philosophy of ethics. Kierkegaard also had emphasized the fact that Philosophy of Idealism as «poetical fantasy» often deals with «esthetical point of view» as opposed to ethical point of view; this is why he titled his research «Whether — Or». F. Schelling in «Night watches» also had contrasted Philosophies of Idealism as «poets with heads full of Greek gods» to sane philosophy of laws of nature, or in other words to metaphysics of Intellect. Camus, giving report on movement of Dendism in «Rebel» defines the movement in terms of Kierkegaard, as diabolic opposition to God, as esthetical self-posing against mirror deprived of ethics, as acting their Ego on stage for success ignoring any sense of virtue. But! It was not only Dendism and Romanticism of Nietzsche or Wagner in Geek Tragedy! It was not only German Idealism in philosophies of Kant, Hegel, Fichte, Sartre. But it was also research of such reverent authors like Erich Fromm and Max Weber in Economics! And both researches confirmed this general fact of Idealism we already have observed in literature and in philosophy: the fact that Philosophy of Idealism is fictitious thought of formal logic as abstraction of entire world in quantitative forces, reduced to primitive «physical war» on survival. Erich Fromm in «Sane society» and «Man for himself» says that that abstraction of economics is madness which have reduced relationships of people to market bargaining, emasculating all true human relations from community. Max Weber in «Protestants and Capitalism» says that «poets of figures», who considers business as fight for success, as growth for growth's sake, are not those who founded true capitalism. Because, true capitalism, says Weber, had been founded by Religious men of ethics, who strived for virtue and service to God and people, and not by «artists of success» in pursuit of money.

It is obvious that all of these patterns of Philosophy of Idealism, which are similar in denial of ethics as inimical to their point of view, denies ethics not because it is contrary to esthetics, but because it is contrary to Physical control of Field of Ego-system — it is indeed «Beyond good and evil» of ethics.

Because as we have seen already, Field of Ego-system is relations of physical force, of quantitative abstractions of force, of violence and obedience, of masters and slaves, of success and defeat, of physical war of survival. And in this world of physical control there is no place for conscience, justness, truth, and compassion of Energy of Spirit of Scientific control. This is true reason why all those philosophies of Idealism are always opposed to ethics, — because Idealism has nothing to do with real thought of scientific control of Energy of Spirit. It belongs to domain of Physical control of material energy of Field of Ego-system.

And this is why True Esthetics has nothing to do with philosophy of Idealism, as Kierkegaard, Camus Tolstoy, Chesterton had emphasized. Because, we can add to their argument, Beauty and Art are also product of Energy of Spirit, and philosophy of Idealism has nothing to do with this divine energy of intellect, — it is merely schizoid fictitious thought, broken cyclic homeostasis of physical control of material energy.

Chesterton, «Heretics»:

> «Our modern politicians claim the colossal license of Caesar and the Superman, claim that they are too practical to be pure and too patriotic to be moral; but the upshot of it all is that a mediocrity is Chancellor of the Exchequer. Our new artistic philosophers call for the same moral license, for a freedom to wreck heaven and earth with their energy; but the upshot of it all is that a mediocrity is Poet Laureate. I do not say that there are no stronger men than these; but will any one say that there are any men stronger than those men of old who were dominated by their philosophy and steeped in their religion? Whether bondage be better than freedom may be discussed. But that their bondage came to more than our freedom it will be difficult for any one to deny»

Kierkegaard in «Sickness unto death»:

> «The self is its own lord and master, so it is said, its own lord, and precisely this is despair, — says Kierkegaard in Sickness unto death», — However, by closer inspection one easily ascertains that this ruler is a king without a country, he rules really over nothing; So the despairing self is constantly building nothing but castles in the air, it fights only in the air. All these experimented virtues make a brilliant showing; for an instant they are enchanting like an oriental poem: such self-control, such firmness, such ataraxia, etc., border almost on the fabulous. Yes, they do to be sure; and also at the bottom of it all there is nothing. like Prometheus the infinite, negative self feels that it is nailed to this servitude»

2. METAPHYSICS OF INTELLECT IN SCOTT'S WORKS. LAWS OF PSYCHIC ENERGY IN HIS CHARACTERS: ENERGY OF SPIRIT, MILGRAM-EGO HUBRIS-EGO AND SATAN-EGO

Sir Walter Scott is worldly recognized as Founder of Historical Novel. I intend to demonstrate in this work that Historical Novel invented by Walter Scott had been expression of his philosophy of Metaphysics of Intellect. That is to say his Historical Novels deal with Laws of Human Nature and sharply distinguish between biological and psychic nature of human.

It is apparent from those historical novels that Walter Scott's philosophy had nothing to do with materialism or Idealism of schizoid fictitious thought. His historical novels deal with Causations of human psyche, with Laws of two psychic energies — material energy of Field of Ego-system and spiritual energy of Field of Intellect.

With this regard we can firmly identify Sir Walter Scott as one of Prophets of mankind, who have brought the Light of Knowledge in his works of art (of true art!) in epoch still far removed from Scientific knowledge on Discovery of Psychic energy.

Within following pages of actual essay I will do my best to demonstrate how greatly Sir Walter Scott succeeded in revealing Laws of two Psychic Energies in his historical novels.

1) CHARACTERS OF COMMON PEOPLE. HEALTHY ENERGY OF SPIRIT WITH PASSIVE FIELD OF EGO-SYSTEM OF MATERIAL ENERGY (MILGRAM-EGO)

Like G. K. Chesterton Sir Walter Scott (one of his favorite writers) considers common people to be on the whole sane and healthy energy of spirit, though with lack of education, of course. In other words, he considers common people to be those «sinners» Jesus have come to: wholesome but due to the lack of knowledge subjected to spontaneous automatisms of physical control of Field of Ego-system of material energy.

Thus, «sinners» of common people may be identified as those of Milgram's experiments on Obedience to Authority: sane with their pure energy of Spirit when free from influence of Scoundrels. And found obeying to commands of Scoundrels in positions of «Authority» when Scoundrels focus their attention on subjugating willpower of common people to their own commands.

Milgram Ego or Inferior Ego-protection of Cyclic Homeostasis of physical control of material energy.

H. Pearson, «Life of Walter Scott»:

> «Walking in the park one day, Lockhart remarked that poets and novelists regarded life as material for their art. Scott reproved him: ' Are you not too apt to measure tilings by some reference to literature, to disbelieve that anybody can be worth much care who has no knowledge of that sort of thing, or taste for it? God help us! what a poor world this would be if that were the true doctrine! I have read books enough, and observed and conversed with enough of eminent and splendidly cultivated minds, too, in my time; but I assure you I have heard higher sentiments from the lips of poor uneducated men and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours, than I ever yet met with out of the pages of the Bible. We shall never * learn to feel and respect our calling and destiny unless we have taught ourselves to consider everything as moonshine compared with the education of the heart.»

H. Pearson, «Life of Walter Scott»:

«But as a portrait-painter in prose he is unrivalled. For characterisation and historical background no other writer of romantic fiction has approached his best works. Old Mortality, Rob Roy, The Abbot, The Fortunes of Nigel, and Quentin Durward remain the supreme achievements in that class of literature, and we must include The Antiquary and Redgauntlet to obtain the essence of Scott. Add Guy Mannering and Kenilworth as a pair of first-rate stories; and to go further is to fare worse.

the grand romancist was never romantic when drawing portraits of people he had met in real lite or knew from close study. While Dickens saw characters with his eyes and photo¬ graphed them brilliantly, Scott absorbed them through his pores and pictured them truthfully. Dickens acted Ins characters, Scott lived his; the one observed, the other felt. Scott understood people instinctively, not intellectually. He did not delve into the subconscious and bring torth the dream figures we dimly apprehend as aspects ot ourselves; but he looked at human beings with keenness and compassion, passed them as it were through the sieve of his mind, and produced figures we instantly recognise as belonging to the oddity and poetry ot the world around us

«The blockheads talk ot my being like Shakespeare — not fit to tie his brogues', wrote Scott in his Journal. In the sense that Shakespeare had an unparalleled power ot speech and understood the complexities as well as the simplicities of life, Scott cannot be com¬ pared with him; but as a creator of character he stands with Shakespeare, who, Falstati apart, conceived no figure more humorous, and none at all more lifelike, than «Edie Ochiltree' in The Antiquary, «Cuddie' and «Mausc' in Old Mortality, «Nicol Jarvie' and «Andrew Fairservice' in Rob Roy, «Malagrowther' and James I in The Fortunes of Nigel, and Louis XI in Quentin Durward. Some of these figures have the universal significance of Cervantes' great creations in addition to the richness of Shakespeare's»

2) CHARACTERS OF TRUE CHIVALRY — PURE HEALTHY ENERGY OF SPIRIT OF FIELD OF INTELLECT

Healthy Energy of Spirit means that material energy of physical control has been purged out from the human mind. That material energy and its laws as spontaneous automatisms

of physical control stopped to exist within this human mind. Such condition of human mind is by no means «ideal» or «dream». It is merely Normal and healthy, sane condition of mind, available for every person with sufficient education.

It is true, that up to this day we can recollect maybe hundreds of such healthy persons throughout the entire history of civilizations (maybe less). But this scarceness of Mental Health throughout history of mankind was due to the lack of knowledge. Now, with Discovery of Psychic energy, such Mental Health will be available for everyone, provided we have relevant educational institutions.

Thus, there is nothing in common between «magic Ideal» of schizoid Idealism as «Ideals» of Gods of Olympus, or Nietzsche's Superman and Pattern of healthy energy of Spirit in works of art of metaphysics of Intellect. For the Former is merely abstraction of quantity of force — «almighty force», and the Latter is real natural energy of human psyche. It is true that magic mentality of Field of Ego-system with its delusions of false mirror of physical control eventually actuates real material energy of psyche; but it is no less true that it needs absurd quantitative abstractions of force to produce this real energy, because material energy is energy of lunatics and savages.

«ideal» of schizoid mentality is fancy on almighty forces; while pattern of good person of science (metaphysics of intellect) is pattern of mental health as real as any other natural energy.

Walter Scott's portrait of Healthy Spirit of Human Mind in patterns of chivalric characters of his great historical novels is excellent. And as any good portrait of energy of spirit it is portrait of Ethics — Honour as Conscience in service to truth remains in core of all his chivalric characters.

Living Conscience, Living Thought, Living Friendliness of Healthy Spirit — this is exactly precise picture of Scott's chivalric characters, regardless to gender, regardless to nobility or to social ladder. These Living Thought, Conscience and Friendliness of his heroes is demonstrated so well, that he

ultimately achieves the goal of expressing the Oneness of all person of Energy of Spirit, their mutual Self as common object of scientific control.

All of them, all his heroes with chivalric character, acting within one novel, always succeed to set up One Mutual Self of Church of Friendliness, where Truth and Conscience of all friends lead them in one direction, unites them for the same goals in service to truth (to God).

Thus, observe chivalric characters of his famous «Ivanhoe»:

King Richard, Cedric, Ivanhoe, Lady Rowena, Jew Rebecca, Jester Wamba, Locksley Robin Hood, swineherd Gurt, knight Atelstan and priest Took (Locksly's friend). All of them, from various cultures and nations, gender and nobility, masters and slaves are «men of honor» in comprehension of Walter Scott. And all of them are Oneness as Church of Friendliness, where Honor of Conscience Rule the lives of its members. So that each of them is always ready to risk his life, to sacrifice his life for the sake of any honest man, any member of Church of Healthy Spirit. King Richard risk his life many times to save Ivanhoe and his friends; Locksley Robin Hood risks his life to save Ivanhoe and then to save king Richard, Rebecca risks her life to save life of wounded Ivanhoe; Ivanhoe risks his life twice to save Rebecca and her father, Jester Wamber and swineherd Gurt risk their life to save his master noble Cedric Saxon, and then Cedric is ready to sacrifice his own to save Wamba; he is filled with love to his servants and he gives freedom to his slave Gurt.

And this kind of Church of Healthy Spirit as Oneness of Self of men in Conscience, Truth and Friendliness appears on pages of all Walter Scott's novels.

This «Honor of Conscience» as ethical core of healthy spirit of Scott's chivalric characters is produced by his philosophy of metaphysics of intellect, which implies Laws of Nature as driving forces of history. Walter Scott's version of history is that of Jesus and Saint Augustine: his world history is being driving by Truth and Conscience of Energy of Spirit, by Laws of energy

of spirit of human nature — and not by political or normative laws. This is why his noble characters — such as King Richard and «outlaw» Robin Hood — are always friends in laws of Conscience, and not always in normative law of state. Richard keep admiring honest laws of Robin Hood's gang throughout the novel, though he knows that he is being bandit in his state. This is thus Divine Natural Law of Metaphysics of intellect, which manifests thus in preference of laws of conscience over the normative law of state (in normal state normative law must correlate to natural law).

Walter Scott, «Ivanhoe»:

> «Watch them closely, — said Locksley Robin Hood, — for even if they reach the castle before we collect our force, our honour is concerned to punish them, and we will find means to do so. Keep a close watch on them, therefore; and despatch one of your comrades, the lightest of foot, to bring the news of the yeomen thereabout.»
> «You can speak to no one,» replied the knight (Richard), «to whom England, and the life of every Englishman, can be dearer than to me.»
> «I would willingly believe so,» said the woodsman, «for never had this country such need to be supported by those who love her. Hear me, and I will tell thee of an enterprise in which, if thou be'st really that which thou seemest, thou mayst take an honourable part. A band of villains, in the disguise of better men than themselves, have made themselves master of the person of a noble Englishman, called Cedric the Saxon, together with his ward and his friend Athelstane of Coningsburgh, and have transported them to a castle in this forest called Torquilstone. I ask of thee, as a good knight and a good Englishman, wilt thou aid in their rescue?» «I am bound by my vow to do so,» replied the knight (Richard)
> ….When the bustle occasioned by this incident was somewhat composed, the chief outlaw took from his neck the rich horn and baldric which he had recently gained at the strife of archery near Ashby.
> «Noble knight (Richard),» he said to him of the Fetterlock, «if you disdain not to grace by your acceptance a bugle which an English yeoman has once worn, this I will pray you to keep as a memorial of your gallant bearing; and if ye have aught to do, and, as happeneth oft to a gallant knight, ye chance to be hard bested in any forest between Trent and Tees, wind three mots upon the horn thus, Wa-sa-hoa! and it may well chance ye shall find helpers and rescue.»

«I crave pardon, brave outlaw,» said the Knight, «your reproof is just. But it may be we shall meet hereafter with less of concealment on either side. Meanwhile we part friends, do we not?» «There is my hand upon it,» said Locksley; «and I will call it the hand of a true Englishman, though an outlaw for the present.» «And there is mine in return,» said the Knight, «and I hold it honoured by being clasped with yours. For he that does good, having the unlimited power to do evil, deserves praise not only for the good which he performs, but for the evil which he forbears. Fare thee well, gallant outlaw!» Thus parted that fair fellowship;

Locksley now proceeded to the distribution of the spoil, which he performed with the most laudable impartiality. A tenth part of the whole was set apart for the church and for pious uses; a portion was next allotted to a sort of public treasury; a part was assigned to the widows and children of those who had fallen, or to be expended in masses for the souls of such as had left no surviving family. The rest was divided amongst the outlaws, according to their rank and merit; and the judgment of the chief, on all such doubtful questions as occurred, was delivered with great shrewdness, and received with absolute submission. The Black Knight (Richard) was not a little surprised to find that men in a state so lawless were nevertheless among themselves so regularly and equitably governed, and all that he observed added to his opinion of the justice and judgment of their leader. When each had taken his own proportion of the booty, and while the treasurer, accompanied by four tall yeomen, was transporting that belonging to the state to some place of concealment or of security, the portion devoted to the church still remained unappropriated».

Walter Scott, «Rob Roy»:

«The Scotchman was obviously embarrassed. He looked around, and before, and behind him, and then said — «The ne'er a bit will I yield my consent to his being ill-guided for standing up for the father that got him — and I gie God's malison and mine to a' sort o' magistrates, justices, bailies., sheriffs, sheriff-officers, constables, and sic-like black cattle, that hae been the plagues o' puir auld Scotland this hunder year. — it was a merry warld when every man held his ain gear wi' his ain grip, and when the country side wasna fashed wi' warrants and poindings and apprizings, and a' that cheatry craft. And ance mair I say it, my conscience winna see this puir thoughtless lad ill-guided, and especially wi' that sort o' trade. I wad rather ye fell till't again, and fought it out like douce honest men.» «Your conscience, MacGregor!» said Rashleigh; «you forget how long you and I have known each

other.» «Yes, my conscience,» reiterated Campbell, or MacGregor, or whatever was his name; «I hae such a thing about me, Maister Osbaldistone; and therein it may weel chance that I hae the better o' you. As to our knowledge of each other, — if ye ken what I am, ye ken what usage it was made me what I am; and, whatever you may think, I would not change states with the proudest of the oppressors that hae driven me to tak the heather-bush for a beild. What you are, Maister Rashleigh, and what excuse ye hae for being what you are, is between your ain heart and the lang day»

E. Renan, «Life of Christ»:

«This expression, «Kingdom of God,» or» kingdom of heaven,» was, as we have said, already long familiar to the Jews. But Jesus gave it a moral sense, a social application, which even the author of the Book of Daniel, in his apocalyptic enthusiasm, had scarcely dared to perceive in it. He found that, in the world as it is, evil reigns supreme. Satan is «the prince of this world,» and everything obeys him. The kings slay the prophets. The priests and the doctors do not that which they command others to do; the just are persecuted, and the only portion of the righteous is weeping. The «world» is in a manner the enemy of God and his saints; but God will awaken and will avenge his saints

A sweeping revolution, even extending to nature itself such was the fundamental idea of Jesus. It was probably from this time forth that he renounced politics.

That indeed which distinguishes Jesus from the agitators of his own time, and from those of all ages, is his perfect idealism. Jesus was, in some respects, an anarchist, for he had no idea of civil government. That government seemed, to him purely and simply an abuse. He spoke of it in vague terms, and as a man of the people with no idea of Every magistrate appeared to him a natural enemy of the people of God; he predicted that his disciples would be in conflict with the civil powers, without thinking for a moment that there was anything of which to be ashamed in this. But he never showed any desire to put himself in the place of the rich and the mighty. He desired to annihilate riches and power, but not to seize them for himself. He predicted that his disciples would suffer per secution and all manner of punishments; but never once did the thought of armed resistance manifest itself. The idea of being all-powerful by suffering and resignation, and of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus. Jesus was not a dualist, for to him every thing tended to a concrete realisation; he had not the least notion of a soul separated from the body. But he was a perfect idealist, matter being to him only the

> outward manifestation of the idea, and the real, the living expression of that which is invisible. A great social revolution, in which distinctions of rank would be dis solved, in which all authority in this world would be humiliated, was his dream. The world was not to believe him; the world was to put him to death at last. But his disciples were not to be of this world. They were to be a little flock of humble and simple folk, who would conquer by their very humility. The idea which has made «worldly» the anti thesis of «Christian» was fully justified in the thoughts of the Master»

3) CHARACTERS OF SCHIZOID MENTALITY OF HUBRIS-EGO

Schizoid mentality also belongs to domain of physical control of material energy, though it is pathology of material energy: it is the case when fictitious intellect of formal logic violates Field of Ego-system to provide logical protection of «Ego» and thus breaking normal cyclic homeostasis.

Nevertheless, logic on Field of Ego-system provides stable Superior Ego-protection unlike Inferior Ego-protection of Milgram-Ego, and thus this is strong activity of material energy, dangerous for health.

But unlike Satan-Ego with normal cyclic homeostasis and also stable Superior Ego-protection, schizoid mentality due to active intellect (which is foundation of energy of spirit) is not so mortifying for Energy of Spirit. Both cases — Satan-Ego and Hubris-Ego — are dangerous condition of material energy, because both are strong activity of Superior Ego-protection, but Hubris-Ego spares energy of Spirit, leaving Thought and Conscience though wretched but alive.

This is why specialty of Satan-Ego is Deadness of Thought, Conscience and Friendliness, while specialty of Hubris-Ego is twoness, duality of person's mind, where both energies — spiritual and material — continue to live in sharp conflict.

Walter Scott has masterly depicted characters of Hubris-Ego in such personage as Conrade Marquis of Montserrat

in «Talisman», Templar Bois-Guilbert in «Ivanhoe», Richard Core-the-Lion in «Talisman». This last is most convincing as exhibition of battle of True Self of noble King with his diseased Hubris Ego, his success in overcoming his Hubris Ego in Christian resignation in order to surmount conflict of knights and to fulfill the noble task of Church Militant.

Walter Scott «Richard the Lionheart»:

> «Proud, ambitious, unscrupulous, and politic, the Marquis of Montserrat was yet not cruel by nature. He was a voluptuary and an epicurean, and, like many who profess this character, was averse, even upon selfish motives, from inflicting pain or witnessing acts of cruelty; and he retained also a general sense of respect for his own reputation, which sometimes supplies the want of the better principle by which reputation is to be maintained».

Walter Scott, «Ivanhoe»:

> «May Heaven be praised!» said the Jewess; «death is the least of my apprehensions in this den of evil.» «Ay,» replied the Templar, «the idea of death is easily received by the courageous mind, when the road to it is sudden and open. A thrust with a lance, a stroke with a sword, were to me little; to you, a spring from a dizzy battlement, a stroke with a sharp poniard, has no terrors, compared with what either thinks disgrace. Mark me — I say this — perhaps mine own sentiments of honour are not less fantastic, Rebecca, than thine are; but we know alike how to die for them.» «Unhappy man,» said the Jewess; «and art thou condemned to expose thy life for principles of which thy sober judgment does not acknowledge the solidity? Surely this is a parting with your treasure for that which is not bread. But deem not so of me. Thy resolution may fluctuate on the wild and changeful billows of human opinion; but mine is anchored on the Rock of Ages.»
> ...«Thus,» said Rebecca, «do men throw on fate the issue of their own wild passions. But I do forgive thee, Bois-Guilbert, though the author of my early death. There are noble things which cross over thy powerful mind; but it is the garden of the sluggard, and the weeds have rushed up, and conspired to choke the fair and wholesome blossom.» «Yes,» said the Templar, «I am, Rebecca, as thou hast spoken me, untaught, untamed; and proud that, amidst a shoal of empty fools and crafty bigots, I have retained the pre-eminent fortitude that places me above them. I have been a child of battle from my youth upward,

high in my views, steady and inflexible in pursuing them. Such must I remain — proud, inflexible, and unchanging; and of this the world shall have proof. But thou forgivest me, Rebecca?» «As freely as ever victim forgave her executioner.»

Walter Scott «Richard the Lionheart»:

«Wend we to the Council, my lord — the hour calls us. Thou sayest Richard is hasty and proud — thou shalt see him humble himself like the lowly broom-plant from which he derives his surname.»

«This day,» continued the King of England, «is a high festival of the church, and it well becomes Christian men, at such a tide, to reconcile themselves with their brethren, and confess their faults to each other. Noble princes and fathers of this holy expedition, Richard is a soldier — his hand is ever readier than his tongue — and his tongue is but too much used to the rough language of his trade. But do not, for Plantagenet's hasty speeches and ill-considered actions, forsake the noble cause of the redemption of Palestine — do not throw away earthly renown and eternal salvation

«Then we have done the noble Archduke the greater wrong,» said Richard; «and craving his pardon for imputing to him an outrage so cowardly, we extend our hand to him in token of renewed peace and amity.

«Noble Earl of Champagne — princely Marquis of Montserrat — valiant Grand Master of the Templars — I am here a penitent in the confessional. Do any of you bring a charge or claim amends from me?» Richard coloured very highly while the Grand Master was making this direct and unvarnished attack upon his conduct, and the murmur of assent which followed it showed plainly that almost all who were present acquiesced in the justice of the accusation. Incensed, and at the same time mortified, he yet foresaw that to give way to his headlong resentment would be to give the cold and wary accuser the advantage over him which it was the Templar's principal object to obtain. He therefore, with a strong effort, remained silent till he had repeated a pater noster, being the course which his confessor had enjoined him to pursue when anger was likely to obtain dominion over him.

…But it shames me to remind you of what all but myself seem to have forgotten. Let us rather look forward to our future measures; and believe me, brethren," he continued, his face kindling with eagerness, „you shall not find the pride, or the wrath, or the ambition of Richard a stumbling-block of offence in the path to which religion and glory summon you as with the trumpet of an archangel. Oh, no, no! never

> would I survive the thought that my frailties and infirmities had been the means to sever this goodly fellowship of assembled princes. I would cut off my left hand with my right, could my doing so attest my sincerity. I will yield up, voluntarily, all right to command in the host — even mine own liege subjects.
> …and when Zion is won,» he exclaimed, waving his hand aloft, as if displaying the standard of the Cross over Jerusalem — «when Zion is won, we will write upon her gates, NOT the name of Richard Plantagenet, but of those generous princes who entrusted him with the means of conquest!» The rough eloquence and determined expression of the military monarch at once roused the drooping spirits of the Crusaders, reanimated their devotion, and, fixing their attention on the principal object of the expedition, made most of them who were present blush for having been moved by such petty subjects of complaint as had before engrossed them. Eye caught fire from eye, voice lent courage to voice. They resumed, as with one accord, the war-cry with which the sermon of Peter the Hermit was echoed back, and shouted aloud, «Lead us on, gallant Lion's-heart; none so worthy to lead where brave men follow. Lead us on — to Jerusalem — to Jerusalem! It is the will of God — it is the will of God! Blessed is he who shall lend an arm to its fulfilment!»

4) CHARACTERS OF SATAN-EGO

Satan-Ego is extremity of diseased Energy of Spirit under blossom of material energy. This is the case, when Thought and Conscience (which produce friendliness) ultimately die away under mighty Superior Ego-protection of physical control of material energy. Satan-Ego have no intellect or speculative logic, but it has Treachery as its essential weapon in war for stable Superior Ego-protection. It is their Dead Conscience which affords them this effective tool in war against naïve half-healthy Milgram-Ego of common people, or even against alive conscience of Hubris-Ego. Though they are helpless and ineffective when trying to apply Treachery as weapon against genius of freed from Field of Ego-system Healthy Spirit.

Because such geniuses, like Walter Scott, knows everything on antagonism between material energy and spiritual energy in mind,

and knows how to defend themselves from their own Ego and from attacks of Ego of other persons.

Thus, Walter Scott again exhibited genius comprehension of causations of physical control of Field of Ego-system in case of Satan-Ego.

These are personages like Prince John, the treacherous son and treacherous brother in «Ivanhoe»; Templar Grand Magister in «Talisman», who begins with treachery of King Richard and ends with treachery of his complicit and comrade Conrade Marquis of Montserrat, killing him at Confession. Another superior example of Satan-Ego is image of Rashleigh in «Rob Roy», whose life appears life of treacherous Judah towards everyone, and whose thought, though seemingly active appears nonsensical sophisms. Another example of treacherous Satan-Ego is Front-de-Bœuf in «Ivanhoe», and others.

Walter Scott, «Rob Roy»:

> «Neither can I conceive with what view he should have engaged Diana in the gloomy maze of casuistry which schoolmen called philosophy, or in the equally abstruse though more certain sciences of mathematics and astronomy; unless it were to break down and confound in her mind the difference and distinction between the sexes, and to habituate her to trains of subtle reasoning, by which he might at his own time invest that which is wrong with the colour of that which is right. It was in the same spirit, though in the latter case the evil purpose was more obvious, that the lessons of Rashleigh had encouraged Miss Vernon in setting at nought and despising the forms and ceremonial limits which are drawn round females in modern society. Her wily instructor had, no doubt, his own views in levelling those outworks which reserve and caution erect around virtue. But for these, and for his other crimes, he has long since answered at a higher tribunal
>
> But the deliberate system of undertaking the education of a deserted orphan of noble birth, and so intimately allied to his own family, with the perfidious purpose of ultimately seducing her, detailed as it was by the intended victim with all the glow of virtuous resentment, seemed more atrocious to me than the worst of the tales I had heard at Bourdeaux, and I felt it would be extremely difficult for me to meet Rashleigh, and yet to suppress the abhorrence with which he impressed me.

> «Accomplished hypocrite!» said Miss Vernon to me, as the door closed behind him — «how nearly can what we most despise and hate, approach in outward manner to that which we most venerate!»

Walter Scott, «Ivanhoe»:

> «it was an obvious point of policy to secure popularity with their leaders. It was accordingly the Prince's intention, which he for some time maintained, to treat these unwonted guests with a courtesy to which they had been little accustomed. But although no man with less scruple made his ordinary habits and feelings bend to his interest, it was the misfortune of this Prince that his levity and petulance were perpetually breaking out, and undoing all that had been gained by his previous dissimulation.
> Thus spake Prince John, wilfully forgetting that, of all the sons of Henry the Second, though no one was free from the charge, he himself had been most distinguished for rebellion and ingratitude to his father.
> Of Prince John thou thinkest as I do — that he is too weak to be a determined monarch, too tyrannical to be an easy monarch, too insolent and presumptuous to be a popular monarch, and too fickle and timid to be long a monarch of any kind.
> At another time the Prince would have treated this deed of violence as a good jest; but now that it interfered with and impeded his own plans, he exclaimed against the perpetrators, and spoke of the broken laws, and the infringement of public order and of private property, in a tone which might have become King Alfred.
> «Fickle tyrant!» muttered De Bracy, as he left the presence of the Prince; «evil luck have they who trust thee. Thy Chancellor, indeed! He who hath the keeping of thy conscience shall have an easy charge, I trow».

Walter Scott, «The Talisman, or Richard Lionheart in Palestine»:

> «The Templar started, like a steed who sees a lion under a bush beside the pathway; yet instantly recovered, and to hide, perhaps, his confusion, raised the goblet to his lips. But those lips never touched that goblet's rim. The sabre of Saladin left its sheath as lightning leaves the cloud. It was waved in the air, and the head of the Grand Master rolled to the extremity of the tent, while the trunk remained for a second standing, with the goblet still clenched in its grasp, then fell, the liquor mingling with the blood that spurted from the veins. There

> was a general exclamation of treason, and Austria, nearest to whom Saladin stood with the bloody sabre in his hand, started back as if apprehensive that his turn was to come next. Richard and others laid hand on their swords. «Fear nothing, noble Austria,» said Saladin, as composedly as if nothing had happened, — «nor you, royal England, be wroth at what you have seen. Not for his manifold treasons — not for the attempt which, as may be vouched by his own squire, he instigated against King Richard's life — not that he pursued the Prince of Scotland and myself in the desert, reducing us to save our lives by the speed of our horses — not that he had stirred up the Maronites to attack us upon this very occasion, had I not brought up unexpectedly so many Arabs as rendered the scheme abortive — not for any or all of these crimes does he now lie there, although each were deserving such a doom — but because, scarce half an hour ere he polluted our presence, as the simoom empoisons the atmosphere, he poniarded his comrade and accomplice, Conrade of Montserrat, lest he should confess the infamous plots in which they had both been engaged.» «How! Conrade murdered? — And by the Grand Master, his sponsor and most intimate friend!» exclaimed Richard. «Noble Soldan, I would not doubt thee»

The Healthy Energy of Spirit of Walter Scott as a perfect instance of his chivalric characters as «Honor of Conscience» we shall observe in next chapter.

CHAPTER 2. CROWN OF HEALTHY ENERGY OF SPIRIT FOR SIR WALTER SCOTT. SANITY OF WALTER SCOTT VERSUS HUBRIS-EGO OF BYRON

1. Education of Walter Scott versus Education of Lord Byron
2. Walter Scott as Healthy Person within Maslow's study. Sense of Duty and Honor of Conscience
3. Vigorous energy and intensive industriousness of Walter Scott. Professional sheriff and his service to Justice and Compassion.
4. Church of Friendliness: Help to People
5. Hate of Walter Scott to Flattery versus Conceited Hubris – Ego of Byron

1. EDUCATION OF WALTER SCOTT VERSUS EDUCATION OF LORD BYRON

I decided to present my interpretation of Life of Sir Walter Scott in comparison with life of his friend and great poet — Lord Byron. They had much in common besides their lameness. Two great contemporaries, two great lame poets! My ambition is to demonstrate that while lameness of Walter Scott was reduced by his mental effort to negligible physical defect, the lameness of Lord Byron on the contrary had become symbol of his great mental defect — his Hubris-Ego.

You can observe that Byron appears the typical lunatic of Holderlin's, Nietzsche's, Strindberg's kind with gross development of his Hubris-Ego at the expense of his Energy of Spirit. Certainly, all of them remains men of big talent, as it

often is the case with schizoid Hubris- Ego, and yet all of them — lunatics, who know little on reality.

Healthy Energy of Spirit of Walter Scott in contrast with Hubris-Ego of Lord Byron shines the best, this is why I decided to talk of him in comparison with his friend.

To begin with Education of both friends:

Walter was poor boy, who owed all he knew to his industriousness and his curiosity, — his self-education on the whole. On the contrary, Lord Byron had advantage of his title and money to get education in Cambridge — but he failed.

George Allen, «Life of Sir Walter Scott»:

> «Walter Scott says: «Lord Byron reading did not seem to me to have been very extensive, either in poetry or in history. Having the advantage of him in that respect, and possessing a good competent share of such reading as is little read, I was sometimes able to put under his eye objects which had for him interest of novelty, and by which he felt so much agitated».

In close association Walter Scott detected the scarceness of Byron's education, which boiled down on the whole to his interest in ancient Greek mythology and poetry. He knew nothing on history or social sciences. In fact, he was ignorant, though it is true of course, that originally he longed for knowledge and loved reading. Originally, but then seduction of Hubris-Ego in pursuit for glory and romanticism have conquered him, and he turned into lazy hunter for pleasures. One more «poet with heavens full of Greek gods» as Schelling putted it.

Byron indeed repeated the life of Nietzsche and especially Holderlin, «The Hermit in Greece». Like Nietzsche, he had become cynic, skeptic and atheist after his tragic Romance in youth, depicted in poem «Dream». Like Holderlin's Hyperion he set out for Greece to sacrifice his life in fight for freedom of Greece. And like both of them, he failed to find any least harmony with society despite the fact of winning enomous fame within it like great poet.

Andre Maurois, «Byron»:

> «Trinity College… Here were Byron's rooms, handsome apartments after his own heart, which he at once set about furnishing in a style befitting their splendour. At the University, no less than at school, it was his secret longing to become a centre, a leader of men. He had the troubled ambition of the weak, tempered by a dreamy laziness. At Trinity all the undergraduates were of about the same age as himself, and there was no scope for that cherished taste of his for showing a protective tenderness towards his juniors. In the first few days he realised that, except for a few studious souls who strained their eyes in scanning Greek verses by candlelight, the correct thing was to do nothing. Those were the days when it was the fashion in England to drink deep and play high. …Cambridge mimicked London. Reading and culture, for which Byron had a sincere though haphazard taste, bored these undergraduates. He dined in hall at first. At the High Table on its dais, the Fellows- and on occasion the Master-ate under the gaze of King Henry the Eighth. Byron soon looked on them with scorn. What savour did they draw from life, these pedants with neither poetry nor greatness of soul? They enjoyed feeble puns, erudite quips, college tittle-tattle, and good fat livings in the Church. After hall, people met in each other's rooms, and there was drinking, with card-playing, far into the night.»

Now, we can return to childhood and youth of Sir Walter Scott to be ascertained in his rear industriousness and diligence in everything concerned his mental activity: education, reading, study as barrister, philosophical disputations. He craved knowledge and he sustained amazing discipline throughout his life in achieving that knowledge he craved.

H. Pearson, «Life of Walter Scott»:

> «there can be little doubt that Shakespeare more than any other writer helped to strengthen his natural bent and to bring out what is distinctive and most enduring in his genius. He was to meet Constable frequently in the years to come at his father's table, and to pay his debt of gratitude tor that introduction to Shakespeare by immortalising George as ' Monkbarns ' in The Antiquary.
> At first he slept in his mother's dressing-room, where he discovered a few volumes of Shakespeare, and never forgot «the rapture with which I sat up in my shirt reading them by the light of a fire in her apartment, until the bustle of the family rising from supper warned me it was time to creep back to my bed, where I was supposed to have

been safely deposited since nine o'clock.» After a certain amount of private tutorage he went to the High School at Edinburgh, where his career was undistinguished. «All men who have turned out worth anything have had the chief hand in their own education', he once wrote.

Meanwhile he was doing fairly well in Latin because the language appealed to him, not the learning; and his father, wisely distrustful of the High School teaching, engaged a domestic tutor for the family, a solemn and earnest young man «bred to the Kirk' named James Mitchell, with whom die young Scotts studied writing and arithmetic, French and Latin, history and divinity, and against whom Walter engaged in ceaseless but friendly word- warfare on the subject of die Covenanters, the lad being pro- Cavalier from a notion that it was the gentlemanly side, the minister pro-Roundliead from a conviction that it was the right side.

«The best story-teller I had ever heard, either then or since', was the judgment of James Ballantyne at the end of his life. But the greater and most memorable part of Walter's residence at Kelso was spent in his aunt's garden, where he revelled in Spenser and first became acquainted with many of the early ballads in Percy's Reliques of Ancient Poetry. «I remember well the spot where I read these volumes for the first time. It was beneath a huge platanus-tree in the ruins of what had been intended for an old-fashioned arbour in the garden... The summer day sped onward so fast, that notwithstanding the sharp appetite of thirteen, I forgot the hour of dinner, was sought for with anxiety, and was still found entranced in my intellectual banquet. To read and to remember was in this instance the same thing, and henceforth I overwhelmed my schoolfellows, and all who would hearken to me, with tragical recitations from the ballads of Bishop Percy. The first time, too, I could scrape a few shillings together, which were not common occurrences with me, I bought unto myself a copy of these beloved volumes, nor do I believe I ever read a book half so frequently, or with half the enthusiasm.» Present-day visitors to Kelso will have difficulty in visualising the garden to which he retreated from the society of his playfellows in order to read the novels of Richardson, Field¬ ing and Smollett, to recite the stanzas of Spenser, and to enter the real world of his imagination in the company of the ancient minstrels.

His bosom friend while at College was John Irving, who later became a Writer to the Signet, and who shared his taste for romance. Every Saturday in term-time, and constantly during the holidays, diey carried books from the circulating library on dieir rambles. Conscious of the

rather ridiculous nature of their pastime, they sought the most solitary and inaccessible spots about Arthur's Seat, Salisbury Crags, or Blackford Hill, where they ran through the romances together, Walter reading twice as fast as John and remembering what interested him so well that months later he could repeat whole pages. Walter had already studied French in order to extend his acquaintance with knightly tales, and now the two friends learnt Italian with the same object in view.

John Irving came and played chess with him for hours together; but his chief pleasure was in books of poetry and chivalry, in Shakespeare, Spenser, and the old ballads. One work impressed him so much that at the end of his life a romance he was writing turned out to be an almost exact transcription of Vertot's Knights of Malta

he was able to earn a little money for the purchase of books by copying legal papers, occasionally knocking off 120 folio pages at a sitting, a job that brought in some thirty shillings. At the age of thirty-seven he expressed his regret, not that he had wasted many years studying the law, but that he had wasted a few in not studying the classics: «I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science.» Now although he said this before he began to write novels, he probably held the same view at the end of his life.

…His dislike of extreme attitudes in religion, politics and social life was due to the fact that his own feelings were guided by reflection rather than impulse.

…Scott senior perceived that Walter's heart was not in his job, and, while saying that the lad could become a partner in the business if he wished, implied that he would do better to study for the Bar. Walter did not hesitate. Some of his best friends were preparing to be barristers, and his work would bring him into close companionship with them. Besides it was the profession of a gentleman. He began his studies of Civil and Municipal Law in 1789 nd, though he detested the drudgery, per-' severed until 1792, even walking two miles every morning to drag Clerk out of bed before seven o'clock and keep him up to scratch; with the result that they passed the necessary examinations and were admitted to the Bar in July 1792. But those years did not consist wholly of work. There were protracted excursions into the country to inspect castles and pattlefields, and prolonged discussions with friends in taverns»

2. WALTER SCOTT AS HEALTHY PERSON WITHIN MASLOW'S STUDY. SENSE OF DUTY AND HONOR OF CONSCIENCE

It is apparent, that Walter Scott, altogether with all other Prophets of Discovery of Psychic Energy (Renan, Chesterton, Orwell, Russell, Wells, Fromm and others) is perfect instance of Maslow's «self-actualizing people», or «people remarkable with mental health» of Maslow's Study. In «Five Volumes of Scientific Revolution Energetics in English» I did my best to demonstrate that research of scientists of Stanford University on «visionary companies» as most healthy institution of our time, also perfectly corresponds with Maslow's Study. And nothing strange: all of them speak of one the same phenomenon of nature, one the same fact of reality — on Healthy Energy of Spirit.

To summarize in a few words conclusions of Maslow on «syndrome» of healthy mentality we can point out following several aspects:

— They are men of Intellect, of science and philosophy (Scientific Control)

— They are men of Ethics, of Conscience and Justice, men of service to truth, honest men

— They are men of strong willpower, of predominance of consciousness over subconscious automatisms

— They are men independent from social conventions, whose behavior is founded on the principles and decisions of their willpower and knowledge

— They are men of duty and great sense of responsibility 9scientific control)

— They don't know what is envy, wars for success, trickery or treachery, guile or hypocrisy, malice or lie, vanity or dishonesty, obsequiousness or insolence (absence of physical control of material energy)

— They live and work for service to truth and from sense of duty of their conscience

— They are men of superiority of Spirit over material energy

— They are men of democracy in sense of social ladder, ready to make friends with any classes and layers of society; and yet, they are men of extreme exclusiveness of their affections. They befriend only men with the same character as theirs — that is to say, men of healthy energy of spirit

— And they are men of rear capacity to good friendliness with those who are happy to be their friends

— They have rear capacity of Philosophical Humor, which is manifestation of healthy energy of Spirit freed from Field of Ego-system: they laugh down Field of Ego-system as disease of entire mankind

And this is exactly what biographers say on character of Sir Walter Scott, whose kindness was so wide and so profound that there were no men, who wished him bad. Kindness and wisdom, we shall say, because many kind people, deprived of wisdom, fell prey to cunning of treacherous people.

H. Pearson, «Life of Walter Scott»:

> «Though a copious and unashamed bar, Hogg spoke the truth when he said of his unwearied benefactor that Scott «was the only one I ever knew whom no man either poor or rich held at ill-will
> …Scott had a pleasure-giving nature, and the happy endings to most of his novels were not contrived because readers demanded them but because he liked them. Fortunately the public did too. It was his desire to give pleasure that caused him to entertain on so large a scale, and made him the most generous and considerate of hosts. At dinner he attended to everyone, put all at their ease, drew out those who were silent, and calmed those who were disputatious, pouring claret as well as oil on troubled waters.
> …Wordsworth, who loved Scott and said that for twenty-six years he had «diffused more innocent pleasure than ever fell to the lot of any human being to do in his own lifetime.»»
> H. Pearson, «Life of Walter Scott»:
> «It was on November 20th, 1825, that Scott started his Journal, perhaps the most valuable, certainly the most moving, of all his productions; and, since it displays a man whose goodness of heart balanced his greatness of mind, incomparably the most interesting work of its kind ever written.

«That which is not founded on truth cannot stand, and what is so founded has little reason to fear the closest investigation and ought in manly fairness rather to invite it.

…Money and celebrity did not mean as much to him as to most people. «I never knew the day that I would have given up literature tor ten times my late income', he told Lockhart.

…It is probable that she had what the world calls a strong sense of duty, which was frequently relieved by an inborn liveliness of spirit. This was the type of female that appealed to Scott both in life and letters, and we may guess that Williamina displayed an appealing mixture of gravity and gaiety.

…Such was the spirit in which he started, and he worked hard to make the reading easy, recording after one day's labour that ' my head aches — my eyes ache — my back aches — so does my breast — and I am sure my heart aches, and what can Duty ask more?»

…He seemed to be less upset than his friends, even George IV turning melancholy with the news; and when William Clerk came to see him, Anne Scott was scandalised to hear the two roaring with laughter together, though one had just lost a fortune. In fact he had as little self-pity as a human being can have, and an expression of public sympathy made no appeal to him: «A foolish puff in the papers, calling on men and gods to assist a popular author who, having choused the public of many thousands, had not the sense to keep wealth when he had it.» Occasionally the sense of his loss came over him, but he banished it quickly: «I feel neither dishonoured nor broken down by the bad — miserably bad news I have received. I have walked my last J J on the domains I have planted — sate the last time in the halls 1 have built. But death would have taken them from me it mis¬ fortune had spared them. My poor people whom 1 loved so well! There is just another die to turn up against me in this run of ill- luck — i.e. if 1 should break my magic wand in the hill from this elephant, and lose my popularity with my fortune… I would like, methinks, to go abroad, «and lay my bones far from the Tweed.» But I find my eyes moistening, and that will not do. I will not yield without a fight for it.» He fought without yielding to his last breath, and won the battle, though he did not live to taste the triumph. In sinking under the burden he floated his creditors. Hurst fk Robinson, Constable and Cadell, were made bankrupt, and Ballantyne could have followed suit, but Scott would not consider such an easy way out of his obligations and determined to pay every penny of his debts».

Philosophical Humor of Walter Scott:

«in speaking of their domestic life at this time Robert Shortreed said, «I never laughed sac muckle at ony period o' my life as I hae dime wi' his brother Tam and him at their father's house in Edinburgh. It was just fun upon fun, and who to be the daftest the hail afternoon. Tam was out o' sicht the best laugher I ever met wi' ... Their father was exceedingly fond and indulgent apparently, and seemed to enjoy our mirth mightily and sat and hotched on his chair.»

...He thought poorly of The Black Dwarf and most of its readers would agree with him; but he knew that he had written nodiing so good as Old Mortality. While always making it clear that he was not the author, he referred to the story in his letters as «a most extraordinary production', as «exceedingly good indeed', as possessing «great power of humour and pathos', and he confessed that he had not laughed so much for years as he had over parts of the tale.

...But the chief glory of the work is James I. Some three years before that monarch appeared in Nigel Scott had objected to his portrayal as a drunken driveller in another novel, telling the author «The „wisest fool in Christendom" ought to have had a more marked character. I have sometimes thought his wit, his shrewdness, Iris pedantry, Iris self-importance and vanity, his greed and his prodigality, his love of minions and his pretensions to wisdom, make him one of the richest characters for comedy who ever existed in real history.» In Scott's hands he became the richest comic recreation of a historical figure in novel or drama. He is more intimately natural than the monarchs of Shakespeare and

...A tavourite subject tor discussion was the origin ot the baronies in Scotland that had been given to petty proprietors, who held from the Crown, mostly in the highland districts. Scott gave the> W • C1 example ot «the Baron ot Kincleven, whose property consisted in a terrv over the Tav near Stobhall. and a few acres bestowed on * * Ins ancestor tor tathering (with reverence) a tart ot Queen Mary s, who happened to make the little mistake in stepping into the boat; whereupon the boatman stepped forward and craved pardon ot the company, a strain ot politeness greatly pleasing to the Queen, who instantly demanded „Whose knave art thou?" and learning he was a tenant or bondsman ot the F.arl ot Mar. asked lus tree- dom of her cousin Jock, and moreover the barony aforesaid, which the Earl conferred on him accordingly.»

H. Pearson, «Life of Walter Scott»:

«But the remarkable thing about both stories is that they were written at all, for they provide the most astonishing example in literary history of mind's triumph over matter. Scott realised that he could never have

> survived the ordeal if he had not possessed «the strength of a team of horses.» After the worst was over, but with much suffering still to come, he described himself on his pony as «the very image of death'. He had lost much flesh; his clothes hung loose upon him; his face was haggard and yellow; he stooped: his hair had thinned and become snow-white. Nevertheless lie was able to write to Southey: «My life has been, in all its private and public relations, as fortunate perhaps as was ever lived, up to this period; and whether pain or misfortune may lie behind the dark curtain of futurity, I am already a sufficient debtor to the bounty of Providence to be resigned to it. Fear is an evil that has never mixed with my nature, nor has even unwonted good fortune rendered my love of life tenacious.»
>
> ….Scott's life provides the noblest illustration in history of the triumph of the imagination over reality, of mind over matter, the reality in his case being infantile paralysis and deformity in childhood, an agonising illness of three years' duration in his late forties, and financial ruin in his middle fifties. His inner imaginative life enabled him to sustain the physical afflictions, to face unflinchingly the collapse of his worldly ambition, «and sleep in spite of thunder.» With the enfeeblement of his mental powers and the addition of much physical pain he opposed the final stroke of fortune with the same fortitude».

3. VIGOROUS ENERGY AND INTENSIVE INDUSTRIOUSNESS OF WALTER SCOTT. PROFESSIONAL SHERIFF AND HIS SERVICE TO JUSTICE AND COMPASSION

Life of Lord Byron was concerned entirely with his success as poet. It was life of Hubris-Ego — conceited, idle, romantic, lazy, hollow. It was as idle as his «study» at Cambridge, as idle as his volume of minor poems «Hours of Idleness».

Conversely, Life of Walter Scott was Life of Energy of Spirit, that is to say Life of hard real work, life of true thought in revelations of his historical novels, in Revolution in Literature performed by his invention of historical novels. He was extremely loaded with social work, he kept supporting hundreds of people.

He continued to hold office of sheriff throughout his life. And how he understood what were functions of men of Rule of Law, men obliged to sustain justice in society, says

everything of his Honor of Conscience, of his strong sense of duty.

H. Pearson, «Life of Walter Scott»:

> «It is curious that the anonymous writer s fame should have been founded on one of his least interesting works, which provided the most famous book-title in history. Indeed it may 3e said that no other work so immature has had such an offspring. Apart from die figure of «Baillie Macwhceble, a preliminary sketch for the incomparable «Nicol Jarvie' of Rob Roy, there is nothing to suggest an epoch-making novel. Yet such was the case, tor Waverley started the nineteenth-century romantic movement in fiction and with its successors changed the direction of imaginative literature in every civilised country. Cervantes had killed romance, which was reborn in Scott. Each revolutionised the art of fiction, and this can be said with certainty of no other writer. What Cervantes had laughed out of existence at the beginning ot the seventeenth century, Scott brought back to life two centuries later, with this fundamental difference: that he crowded his canvas with figures from real life, observed with an imaginative sympathy only equalled by Shakespeare»

H. Pearson, «Life of Walter Scott»:

> «As Sheriff of Selkirk he often came into contact with people who, if not ccrtifiably insane, were not quite right in their heads. Many of the actions brought in his Court were totally unjustifiable, and he wasted much time in trying to argue people into a civilised frame of mind. ... The Sheriff s Courts in Scotland roughly corresponded to the County Courts in England, the only important difference being that the former could deal with criminal as well as civil cases. Scott was the Sheriff, or Shcriff-Depute (the same thing), of Selkirkshire from December 1799 until his death. But as most of his time was spent at the clerks' table in the Edinburgh Court of Session, much of his duty was delegated to the Sheriff-Substitute, his friend Charles Erskine, after whose death in 1825 Scott appointed a relation to the post: William Scott of Raeburn. The Sheriff did not have to reside at Selkirk, and most of the cases were taken by his Substitute; but Scott sometimes attended Court to hear the evidence in important cases, and nearly always when these were criminal. For the rest the processes were sent to him, all of which he studied with great pains, writing out his well-considered judgments and sending them to the» Substitute. It was also part of his duty to attend the Circuit Courts of the dis¬ trict, which

were held, then as now, at Jedburgh. From one of these sessions he reported that «Yesterday we contrived to spin out a trial of several hours respecting the theft of a piece of cheese... by two wretched boys', there being no other business to detain them. His own Court was much more business-like, and his judgments were fair, merciful and pacifying, for he scarcely ever fined people as much as he could. When related by blood to any litigant he declined to try the case, passing it on to the Sheriff-Substitute. His judgments were not influenced by friend¬ ship, for he once decided against James Hogg; nor were they influenced by influence, for he gave a verdict against the Duke of Buccleuch s gamekeeper, who had tried to «ensnare' a shepherd accusing him of poaching a hare. Indeed Scott showed more sym¬ pathy with labourers than with employers, and he pleaded the cause of the townspeople when some youngsters damaged the woods on the Duke of Buccleuch's estate. The Duke thought of closing his estate to the public, but Scott advised him not to retaliate in this fashion, since the whole community should not be made to suffer for the guilty few. ' I am afraid it is our duty to fight on doing what good we can', he wrote to Buccleuch, \.. and trusting to God Almighty, whose grace ripens the fruits we com¬ mit to the earth, that our benefactions shall not fall wholly to the ground, but. will bear fruit in some instances not to be repented of.»

That was the spirit behind his own actions as an officer of the law. But he was a stern disciplinarian when politics drove people to brutal action or to organised revolt. «If any more of these violent proceedings take place, my hand will fall heavy upon the perpetrators, be they of what party they may', he wrote after one electioneering riot; and when in 1812 he discovered that there was a correspondence between groups of malcontents all over the country, their main object being what is now called sabotage, he promptly arrested the ringleaders at Galashiels, broke up their associations, and seized their papers. He told a friend that he piqued himself «as much upon understanding the dry detail of official duty as upon the popularity I have picked up otherwise, and when I consider that the former has secured my independence I cannot but compare the one to the hat and the other to the feathers stuck into it/ Murder, incest, rape, and such-like transgressions, occasionally broke the monotony of poaching, larceny and slander; but most of his efforts were those of a peacemaker, the cases arising from childish contentions. Should these gentle¬ men ever get to heaven, they must I suppose be quartered in opposite corners of the firmament, he once said»

H. Pearson, «Life of Walter Scott»:

> «He would have supported the universe had it been possible, his wish to help being as strong as his energy was great. So restless was he, so desirous to be doing something, that his most difficult job was to sit still while being painted, and most of the artists who sketched him had to do so when he was busy writing. An artist of a different kind visited Abbotsford in order to illustrate the scenery of Scott's poems. This was J. M. W. Turner, whose work Scott admired) ut whose personality was not so pleasing. He would do anything for cash but nothing without it, and was «almost the only man of genius I ever knew who is sordid in these matters.»
> ...While running a publishing business, editing several works for the press, doing his duties as a sheriff, attending the Court of Session for half the year, acting as secretary to the Judicature Commission, and writing poetry, Scott managed to keep an eye on his farm and to entertain a constant stream of guests at Ashestiel. The house could accommodate ten at a pinch, but on occasion it was made to lodge thirty-two without complaints. People arrived unexpectedly, and Charlotte had to find food for them.
> ....Though trained for the bar, he was the least litigious of men, admitting ' I would not for a penny that people in general knew how much 1 would give up rather than defend myself at the Law.» His hall, his library, his bedroom and study, were full of historical and personal souvenirs, which he treasured and displayed with pride. But they were not enough to absorb the superfluous energy of a man who could not be idle, who, even when sitting in his chair talking to a friend, occupied his hands by making paper spills or fondling his dogs. Not con¬ tent with planting trees and building a house, he seemed to take a certain pleasure in braving danger. Once he was walking on the edge of a hill overlooking Cauldshields lake; there was a terrific gale, and as he tried to cast his plaid around him the wind caught it, every ounce of his strength being required to save himself from falling to his death. Another time he was galloping after a hare, and in scrambling up the steep side of a fosse his horse slipped, rolling over him in the ditch below, which, said he, ' being a work of great antiquity, would have been no bad place for an old antiquarian to finish his career in.» Neither horse nor rider was hurt: he remounted and continued the gallop. During the months he had to spend in Edmburgh every year, when the green coat of the country was exchanged for the black coat of the town, his excessive energy took suitable forms. He acted as president of the new Oil-gas Company. He founded and was made

> president of the Bannatyne Club, which published rare Scottish books and documents. He was president of the Royal Society of Edinburgh, and chairman of innumerable public meetings, whereat his common sense, good humour, toleration and calmness of temper, were invaluable, hi London he was elected a member of Johnson's famous Club and the Roxburgh Club, as well as being appointed Professor of Ancient History to the Royal Academy. The Vice-Chancellors of Oxford and Cam¬ bridge asked him to accept the honorary degree of Doctor in Civil Law, renewing their request several times, but he could never manage to leave Scotland for the Commemorations. In fact his public engagements would have occupied the undivided time and attention of most people. But he managed to spend his mornings in the Court of Session, to attend social functions, to do ' public business, and to write novels at such a rate that his readers were still talking of the last when the next appeared»

This was his real life, not dreams on glory, and not reflection on glory when big fame had come to him — really big fame. Moreover, unlike Byron, whose reflections kept being focused on his own success and his pride as aristocrat and lord, Scott all his life remained on guard against danger of flattery. In fact, his fame had brought to him Fear of Flattery, which he expressed many times in letters and in his Journal.

H. Pearson, «Life of Walter Scott»:

> «The success of The Lay made Scott famous at the age of thirty-three, and the first long journey he took was to visit Wordsworth at Grasmere accompanied by his wife. Early in 1806 he was in London for the first time as a literary lion. The Lay was a main topic of conversation, and everyone wanted to see the Minstrel.
> ...and Ivanhoe appeared in December 1819 as another of the Waverley novels, though the author could not deny himself a bit of mystification in the dedicatory epistle. The story made an enormous sensation in England, where it was received with greater delight than any of its predecessors, and became the favourite romance of three generations of schoolboys.
> ...Durward was rather coldly received in England, But suddenly it created a furore in France, making the same sort of sensation there that IVaverley had made in Scotland and Ivanhoe in England. The author became the talk of Paris, and his book sold in thousands. Already he had a huge public in Germany, led by Goethe, who declared

that his favourite authors were Scott and Byron; but now he was to set the romantic fashion in France, Dumas, Balzac and Hugo admitting the influence of his work. Italy and other nations followed suit, and the Parisian rumpus spread to England, where Durward began to sell so fast

...His prosperity was at die peak in June 1825. The Crusader tales were selling like hot cakes, and he was the most famous man alive, known all over the continents of Europe and America. Soon he would hear from a correspondent in New York, Daniel Winne, that «Throughout this extensive country, from the confines of Canada to the most solitary plantation house on the Colorado, die Waverley novels are read with equal delight, and the appearance of a new work by the same audior creates a sensation in the reading world altoether unexampled in our literary history.» He still felt equal to any tiling in the way of literature. «Time and I against any two was a Spanish proverb often in his mouth; and so confident did he feel in his powers that he projected a biography of Bonaparte, which would be a Life of the Napoleon of action, issued by the Napoleon ot publishers, and written by the Napoleon of letters, though he did not consider himself as such.

...Fortunately his mind was too fully occupied with other matters to brood over past unhappiness. The success of his book on Napoleon had made every family that could boast a great name keenly desirous that he should help to perpetuate it, and he had to decline requests to write the Lives of various folk, from Lord Castlcreagh to David Garrick. He thought it quite likely that his literary reputation would fall as quickly as it had risen, but that did not worry him. «I am so constitutionally indifferent to the censure or praise of the world that, never having abandoned myself to the feelings of self-conceit which my great success was calculated to inspire, I can look with the most unshaken firmness upon the event' of ceasing to be popular. «They cannot say but what I had the crown.» He committed this to his Journal at a moment when he was about to consolidate his reputation as a historian with a work that not only sold better than his recent novels but was more enthusiastically received than anything he had written since Ivanhoe. The first series of The Tales oj a Grandfather appeared in December, 1827.

...He was doing so well for his creditors that already he began to feel a free man once more. Publication of the Opus Magnum commenced in June 1829, and continued at the rate of one volume a month. For the fourth time in his life he set up a record as a best-seller, no Collected Edition of the works of previous authors having come near his in popularity. Twenty- five thousand copies of the first volume,

> Waverley, were sold within a fortnight of its appearance; there was no decline in the demand for the succeeding volumes; and the publisher Cadell told the author that «All former bookselling success is a joke to this».

H. Pearson, «Life of Walter Scott»:

> «Next to benevolence his most marked characteristic was humility, perhaps the offspring of benevolence. He was great enough to be humble without pretence, though it seems remark¬ able to us that he could truthfully have considered the poetry of Campbell, Southey and Joanna Baillie as greatly superior to* his own. «Envy of superior talents, I thank God, is unknown to my disposition, he once told Southey, but the strange thing is that he did not envy the successful exploitation of any talent and he over-estimated the works of nearly everyone except his own When Byron displaced him as a popular poet, he honestly joined in the chorus of praise for his supplanter, and turned to the writing of novels. Had anyone ousted him as a novelist, he would have been equally frank in his admiration and equally adaptable in changing his medium of expression. He could not sympathise with the vanity of writers: «I believe many dilettanti authors do cocker themselves up into a great jealousy of anything that interferes with what they are pleased to call their fame, but I should as soon think of nursing one of my own fingers into a whitlow for my private amusement as encouraging such a feeling.» He had a low opinion of contemporary judgment, perceiving that most people praised others in order to be puffed in return. «No man that ever wrote a line despised the pap of praise so heartily as I do', he declared, and again: «I don't like to have my mouth crammed with sugar-candy, which politeness will not permit me to spit out, and my stomach is indisposed to swallow.» He experienced great difficulty in believing that as a writer he was any¬ thing out of the ordinary. «You have no idea how you are rated because you have no vanity', wrote Lady Abercorn, who also called him «the best-natured man existing.» He had no conceit, and as he had managed to overcome his vanity he could regard his contemporaries without envy, hatred, jealousy or malice, but with charity, admiration, affection and toleration.
> ...The poet with a name already as well-known as Shakespeare's remained unaffected by the applause, in which the critics joined. He heard with amusement that Loch Katrine was besieged with visitors, that an excellent inn had been built at Callander to accommodate the crowds that were bursting to see Ellen's island that a peasant named James Stewart was making a small fortune by showing the scenes

of the poem to eager trippers, that the post- horse duty had increased enormously in consequence of the traffic that a dramatic version of his poem was to be produced at Co vent Garden, and that it had become more fashionable to see the Trossachs of Scotland than to do the Grand Tour of the Continent. Naturally he was pleased with the phenomenal sale of the work twenty-five thousand copies being distributed within eight months, with another edition of three thousand in the press. His fame crossed the Atlantic. Yet in spite of the universal enthusiasm he had no illusions about his verse. One day Ballantyne asked him what he thought of his genius in comparison with that of Bums. «There is no comparison whatever: we ought not to be named in the same day', said Scott, who however confessed that he had derived more pleasure from Dr Johnson's London and The Vanity of Human Wishes than from any other poetical composition.

...He got a lot of quiet fun out of the investiture, and he was not teamed up widi the usual batch of nobodies at his reception. saw die King today and kissed hands. No subject was ever more graciously received by a Sovereign, for he scarce would permit me to kneel, shook hands with me repeatedly and said more civil and kind things diat I care to repeat. The fun was that die folks in waiting, who I suppose had not augured any mighty things of my exterior, seeing me so well received made me about five hundred scrapes and congees as I retired in all this grandeur of a favoured courtier.»

...«Were I to tell this in a stage coach or in company, what a conceited puppy I would seem, yet the thing is literally true, as well as my receiving three blue ribands and a marcliioness in my hotel in the same day. The consequence is I am become... a person of great importance. The hotel-keeper has asked me to procure him a renewal of a Crown lease. The man that lets the horses expects to get a permit to keep hackney coaches, and who knows what other vain expectations my state of favour has excited.» By the end of March he was «heartily tired of fine company and fine living, from Dukes and Duchesses down to turbot and plovers eggs. It is very well for a while, but to be kept at it makes one feel like a poodle dog compelled to stand forever on his hind legs.» He was definitely not cut out for the beau-monde; and the reason he wished to visit Carlsbad after his illness was that the English spas were haunted by lion-hunters: «I have not the art of being savage to these people, though few are more annoyed by them.»

4. Church of Friendliness and Help to People

H. Pearson, «Life of Walter Scott»:

«All through these years at Ashcsticl he was in splendid health and roaring high spirits, putting forth his whole energy into work and play. Looking back upon this period in after life, lie said: «Ay, it was enough to tear me to pieces, but there was a wonderful exhilaration about it all. My blood was kept at fever-pitch: I felt as if I could have grappled with anything and everything. Then there was hardly one of all my schemes that did not afford me the means of serving some poor devil of a brother author. There were always huge piles of materials to be arranged, sifted, and indexed; volumes of extracts to be transcribed; journeys to be made hither and thither, for ascertaining little facts and dates. In short, I could commonly keep half-a-dozen of the ragged regiment of Parnassus in tolerable case

….oriental languages than any other man of his time. Scott helped Leyden, as he was to help so many poor men of letters, by lending money, providing work, and giving valuable introductions to useful people. There is no writer in history in whom generosity, brotherliness, and catholicity were conjoined as they were in Scott. «The various kinds of distress under which literary men, I mean such as have no other profession than letters must labour, m a commercial country, is a great disgrace to society he wrote, himself labouring to assist all who came his way With him, too, a friend once made remained a friend for hte; he refused to quarrel or dispute with anyone he liked, and the range of his sympathies was as wide as his friendship was enduring. He even loved Joseph Ritson, who managed to make enemies of almost everyone he met, yet whose visit to Lasswade passed off amicably.

….At the time he was helping the usual number of friends and acquaintances to keep their heads above water, and presiding at the usual number of dinners for some charity or other. (T always laugh when I hear people say «Do one thing at once.» I have done a dozen things at once all my life.») At one of these bene¬ volent banquets an incident occurred that was reported wherever a newspaper was printed. On February 23 rd, 1827, he took the chair at a dinner for the Theatrical Fund. Ever since the failure of Constable it wTas common knowledge that Scott had written the Waverley novels, but he now openly acknowledged it. Just before the dinner began, Lord Meadowbank, who was to propose the chairman's health, asked Scott if he minded a reference to his authorship. «Do just as you like, only don't say much about so old a story,» replied Sir Walter, whose ears must have tingled as the worthy judge pronounced his panegyric, ending with the assurance that he had «bestowed on Scotland an imperishable name, were it only by her having given birth to himself.» The company of three hundred diners mounted their chairs and yelled their agreement.

> ……The outstanding feature of his character, attested by all who knew him well, was benevolence. Scarcely anyone appealed to him for help in vain. Thomas Campbell, Theodore Hook, Ben¬ jamin Haydon, William Godwin, Charles Maturin: he aided them all, and many more struggling authors and painters, some of whom were in prison for debt or trying hard to keep out of it. People wholly unknown to him were befriended. A single example must suffice. To a young fellow at Trinity College, Cambridge, who wished to devote his life to a special form of study, he sent ^20, entreating him to consider it as his own until better fortunes shall enable you with convenience to accommodate in the same manner any young man of genius in temporary distress.» Advice was as much in demand as money, and he gave it ungrudgingly. Scott's benevolent nature was not confined to the giving of money and advice. He would not wound a fellow-author by an unkind criticism, and early resolved never to print a hostile opinion on the poetry of his contemporaries»

5. THE HATE OF WALTER SCOTT TO FLATTERY VERSUS CONCEITED HUBRIS –EGO OF BYRON

Acquaintance of Walter Scott and Byron started from assault of Byron on Walter Scott, which at first annoyed the latter much. It was manifestation of Colossal Hubris –Ego, raised by idle speculations with romanticism by Byron. And Scott felt shocked as everyone who got in close contact with him, — like lately his wife Lady Byron, for example. But, Byron though diseased with his gross Hubris, remained man of great talent, the man of still powerful thought and passions. He hardly felt his conscience, losing the remnants of sense of duty, but his energy of spirit was still breathing, and it was energy of spirit of genius, dying under active Hubris-Ego.

Scott immediately sensed this tragic situation of Byron, and extended a helping hand to suffocating genius.

H. Pearson, «Life of Walter Scott»:

> «This was the beginning of a queer but sincere friendship between Scott and Byron, the two outstanding literary figures of the age, the begetters of the nineteenth-century romantic movement in literature, whose sole apparent similarity was a game leg, which, by causing

a sense of physical frustration, may have helped to create an extravagant imagination. But they had other points in common. Both were humane, generous, humorous and excel¬ lent company, though Byron suffered from fits of melancholy and spiritual discomfort that were foreign to Scott. Briefly, Byron had the artistic temperament, while Scott was a man of the world, whose lame foot was more securely on the ground than Byron's sound one. Their relationship began inauspiciously. Byron's first book of poetry was treated in the Edinburgh Review with the olympian sarcasm characteristic of Jeffrey, whose victim replied with a stinging satire, «English Bards and Scotch Re¬ viewers', in which he attacked the innocent Scott as a hireling bard' and «Apollo's venal son':

Let such forego the poet's sacred name,
Who rack their brains for lucre, not for fame.

Had this come from a critic, Scott would have brushed it aside. Coming from a poet, he was a little hurt. «It is funny enough', he wrote to Southey, «to see a whelp of a young Lord Byron abusing me, of whose circumstances he knows nothing, for endeavouring to scratch out a hving with my pen. God help the bear, if, having little else to eat, he must not even suck his own paws. I can assure the noble imp of fame it is not my fault that I was not born to a park and £5000 a year, as it is not his lordship's merit... that he was not born to live by his literary talents or success.» When the first instalment of Childe Harold drove the literary world to exclamation marks, Scott was impressed. He thought it very clever, very conceited, very powerful and poetical, but somewhat immoral. After that he heard from John Murray what Byron had reported of the Regent's conversation, and wrote to his fellow-poet an explanation of his circumstances: «I may be well excused for a wish to clear my personal character from any tinge of mercenary or sordid feeling in the eyes of a contemporary of genius. Byron rephed handsomely; and the two met in John Murray s drawing-room at 50 Albemarle Street in the spring of 1815. They were instantaneously attracted to one another and went daily to the same place for a good long talk while Scott remained in London».

George Allen, «Life of Walter Scott»:

«Walter Scott on success of Byron's «Childe Harold»:

«I was very much struck, with all the rest of the world, at the vigour and force of imagination displayed in the first cantos of Childe Harold, and the other splendid productions which Lord Byron flung from him to the public, with a promptitude that savoured of profusion. My own popularity as a poet was then on the wane, and I was unaffectedly

> pleased to see an author of so much power and energy taking the field. Mr. John Murray happened to be in Scotland that season, and as I mentioned to him the pleasure I should have in making Lord Byron's acquaintance, he had the kindness to mention my wish to his Lordship, which led to some correspondence.»
> Scott's narrative proceeds: «It was in the spring of 1815, that, chancing to be in Lon don, I had the advantage of a personal introduction to Lord Byron. Report had prepared me to meet a man of peculiar habits, and a quick temper, and I had some doubts whether we were likely to suit each other in society. I was most agreeably disappointed in this respect. I found Lord Byron in the highest degree courteous and even kind. We met for an hour or two almost daily, in Mr. Murray"s drawing-room, and found a great deal to say to each other. We also met frequently in parties and evening society, so that for about two months, I had the advantage of considerable intimacy with this individual. Our sentiments agreed a good deal, except upon the subjects- of religion and politics, upon neither of which I was inclined to believe that Lord Byron entertained very fixed opinions. J re member saying to him, that I really thought that if he lived a few years, he would alter his sentiments. He answered, rather sharply, ' I suppose you are one of those who prophesy I will turn Methodist? I replied, ' No. I don't expect your con version to be of such an ordinary kind. I would rather wish to see you retreat upon the Catholic faith, and distinguish your self by the austerity of your penances. The species of religion to which you must, or may, one day attach yourself, must exercise a strong power on the imagination.» He smiled gravely, and seemed to allow I might be right.
> «On politics he sometimes used to express a high strain of what is now called * liberalism;' but it appeared to me that the pleasure it afforded him as a vehicle of displaying his wit and satire against individuals in office, was at the bottom of this habit of thinking, rather than any real conviction of the principles on which he talked. He was certainly proud of his rank and ancient family; and, in that respect, as much an aristocrat as was consistent with good sense and good breeding. Some disgusts, how adopted I know not, seemed to me to have given this peculiar, and, as it appeared to me, contradictory cast of mind; but at heart I would have termed Byron a patrician on principle»

Scott's diagnosis is perfect, when he indicates on lack of education, the lack of ethics, the lack of good philosophy or religion, and instead the cultivation of hereditary pride of aristocrat. Though he readily admitted his genius talent

in poetry, and his victory did not make him jealous. He did not know what is envy, he admires Chiled Harold altogether with the rest of England.

Later on, when Byron's Hubris-Ego finds its natural death in Romance of Narciss-Inlovesickness with his own wife, and his glory of a great poet turns into infamy of pervert evildoer, it was Walter Scott who remained loyal to his ailing friend and again, now against the odds of common hate to Byron, he extended him a helping hand.

H. Pearson, «Life of Walter Scott»:

> «Scott thought it likely that Byron would end in the Catholic church and told him so. Byron did not deny it; but, as it happened, he finished up in Greece instead of Rome. Their political views did not harmonise: for example, Scott considered that Napoleon was not a gentleman, while Byron complained that he was not a democrat. Nor did they see eye to eye on morals, Byron thinking that a spot of adultery would do Scott no harm Scott thinking that a dash of chastity would do Byron some 8i,!ut each found the other's company so invigorating that such differences hardly mattered, and though they were only to meet once more, in the autumn of that year, their friendship was maintained by correspondence and cemented by Scott's behaviour when Byron had left the country in disgrace. In January 1816 Byron's wife parted from him, accusing him of insanity. Most people, including Scott's friends, the Duke of Buccleuch, Lady Abercom, J. B. S. Morritt and Joanna Baillie, were strongly anti-Byron, and wished something could be done to bring husband and wife together again; but Scott thought that when two people like the Byrons separated, especially when their union had been attended with so much publicity, ' Such breaches made up are like a china dish clasped — it has an appearance of union, but has lost its value and must always be precarious and insecure.»
>
> Joanna Baillie did not approve his attitude: «Pray try to be a little more indignant at bad men who ill-treat their wives, for I do not entirely love you for the tone you take upon this occasion.» She expressed the popular sentiment. Disapproval of the man resulted in disapproval of his works, and the publication of the third canto of Childe Harold was received with frigid hostility. Scott refused to run with the hounds, and wrote a generous appreciation for the Quarterly, which annoyed all those who were busy turning Lady Byron into a martyr, and brought this from Joanna: «O! why have you endeavoured to reconcile the world in some degree with that unhappy man at the expense of having

> yourself, perhaps, considered as regarding want of all principle and the vilest corruption with an indulgent eye? Indeed, my good, my kind, my unwearied friend, this goes to my heart!»

Byron of course was deeply grateful for Scott's championship at such a moment, and wrote to thank him. Scott replied: I have been too long an advocate for fair play to like to see twenty dogs upon one, were that one their equal — much less to see all the curs of the village set upon one noble staghound who is worth the whole troop.»

But it was Byron himself who made the most correct diagnose of his case, when saying in Don Juan that idleness of his own pursuit of glory in drawing-rooms of high society, which nourished Romanticism of his Hubris-Ego. And he was in the right again loving Scott's historical novels as means to cure his cynicism, and loving Scott himself «as nearly a thorough good man as man can be». But it was too late.

Byron, «Don Juan»:

> For which see Shakspeare's everblooming garden; —
> I will not make his great description less,
> And beg his British godship's humble pardon,
> If in my extremity of rhyme's distress,
> I touch a single leaf where he is warden; —
> But though the flower is different, with the French
> Or Swiss Rousseau, cry «Voila la Pervenche!»
> Eureka! I have found it! What I mean
> To say is, not that love is idleness,
> But that in love such idleness has been
> An accessory, as I have cause to guess.
> Hard labour's an indifferent go-between;
> Your men of business are not apt to express
> Much passion, since the merchant-ship, the Argo,
> Convey'd Medea as her supercargo.
> «Beatus ille procul!» from 'negotiis,»
> Saith Horace; the great little poet 's wrong;
> His other maxim, «Noscitur a sociis,»
> Is much more to the purpose of his song;
> Though even that were sometimes too ferocious,
> Unless good company be kept too long;

> But, in his teeth, whate'er their state or station,
> Thrice happy they who have an occupation!
> Adam exchanged his Paradise for ploughing,
> Eve made up millinery with fig leaves—
> The earliest knowledge from the tree so knowing,
> As far as I know, that the church receives:
> And since that time it need not cost much showing,
> That many of the ills o'er which man grieves,
> And still more women, spring from not employing
> Some hours to make the remnant worth enjoying.
> And hence high life is oft a dreary void,
> A rack of pleasures, where we must invent
> A something wherewithal to be annoy'd.
> Bards may sing what they please about Content;
> Contented, when translated, means but cloy'd;
> And hence arise the woes of sentiment,
> Blue devils, and blue-stockings, and romances
> Reduced to practice, and perform'd like dances».
> H. Pearson, «Life of Walter Scott»:

H. Pearson, «Life of Walter Scott»:

> «Scott was sorry that he and Byron had not seen more or one another, believing that he could have influenced his friend s character, which had so much of nobility in it. Byron felt the same, confessing ' I wish it had been my good fortune to have had such a mentor', and saying that if he had found half a dozen men like Scott in the world, he would have believed in human virtue. When the Waverley novels appeared he devoured them, never travelled without them, got to know them by heart, could rea them once a year with renewed pleasure, proclaimed Scott t e greatest prose writer since Cervantes, dedicated the drama Cain to him, and jotted in his diary, «Wonderful man! I long to get drunk with him.» When Stendhal hinted that Scott's character left something to be desired, Byron wrote to him from Genoa in May 1823 that of all men Scott was the most open, the most honourable, and the most amiable: «I say that Walter Scott is as nearly a thorough good man as man can be, because I know it by experience to be the case»

CHAPTER 3. THE HARMONY BETWEEN CONCEPTIONS OF E. RENAN IN «HISTORY OF ISRAEL» AND SIR WALTER SCOTT IN «OLD MORTALITY» ON DIVINE NATURAL LAW. THE PURE RELIGION OF PURITANS

1. Renan on Pure Religion of Hebrew Prophets, Jesus and Puritans as Laws of Psychic Energy. The Divine Natural Law.

2. Walter Scott and Renan as followers of St. Augustine's Civitas Dei. The spirit of Scriptures, not the letter of scriptures. Development of first primitive revelation into science of Discovery of Psychic Energy.

3. Fanaticisms of Catholics (Tories) and Protestants (Whigs) as schizoid mentality of Hubris-Ego in «Old Mortality» by Walter Scott.

4. The Honor of Conscience as Divine Natural law by Walter Scott. The Right on rebellion against Tyrannical State by Locke's Divine Natural Law.

1. RENAN ON PURE RELIGION OF HEBREW PROPHETS, JESUS AND PURITANS AS LAWS OF PSYCHIC ENERGY. THE DIVINE NATURAL LAW

1) PURE RELIGION OF HEBREW PROPHETS, OF JESUS AND OF PURITANS AS PSYCHOLOGICAL THERAPY. THE REMOVAL OF FIELD OF EGO-SYSTEM OF MATERIAL ENERGY FROM PERSON'S MIND

I have already enlarged in my previous writings on Renan's conception on Judaism and Jesus's Gospels as conception of «Pure Religion». For Renan's part, the «pure religion» means activity directed particularly on sustainability of moral perfection, and avoids any activity connected with magic mentality of physical control (Field of Ego-system of material energy). Indeed, Hebrew Prophets are famous for their war waged to mafic mentality of idolatry. They are famous with new idea of Deity as Universal and Moral God, the god of Truth and Justice Mercy and Compassion proclaimed by Revolution of Hebrew Prophets.

And this Revolution of Judaism was inauguration of Pure Religion as mental, spiritual activity, which aimed purification of energy of spirit from the dirt of physical control of material energy.

In this respect, says further Renan, Jesus had only accomplished and developed the deed performed the fore centuries before his birth by Hebrew Prophets. The impact of Jesus thus is establishment in religion of Christianity «The Pure Religion» as first Revelation of Discovery of Psychic Energy in Axial Age by Jaspers.

Then, sixteen centuries later, with Revolution of Reformation, performed by Protestants, that spirit of Pure Religion of Hebrew Prophets was back once again to wage the war to the Idolatry of magic mentality of degraded and corrupted Catholic Church by the time.

The train of thought of famous investigator of Christianity thus joins all three movements — Revolution of Hebrew Prophets, Revolution performed by Jesus and Revolution of Reformation in one the same movement as establishment of «Pure Religion» — the mental spiritual activity to achieve and sustain moral

perfection, healthy energy of spirit. Thus Pure Religion in terms of Energetics means nothing else but Psychological therapy of person's mind: the removal of magic mentality of physical control of material energy to provide sanity and vigor ofEnergy of Spirit.

E. Renan, «History of Israel»:

> «The prophets of the ninth century, in spite of gloomy passions, and what we should call serious theological mistakes, deserve the important rank they occupy in the history of human progress. They had almost reached the conviction that lahveh was the only God. ...The prophets appeared like the inspired teachers of Israel; and was not Moses, who led the people out of Egypt, the first of the prophets? And surely Abraham, who issued from the Babylonian fables, and who, in the remote past, seemed like the father of civilisation, was the first author of the covenant?
> .....Prophetism had reached its main results, viz., monotheism, God (or lahveh)
> being the unique cause of the phenomena of the
> universe; the justice of lahveh, the need that this
> justice should be realised upon earth, and for each
> individual within the limits of his existence; a
> democratic puritanism of morals, a hatred of luxury,
> of profane civilisation and of obligations, resulting from
> a complicated civil organisation; absolute trust
> in lahveh, the worship of lahveh consisting above
> all else in purity of sentiment. The immensity of
> such a revolution strikes one with astonishment, and
> when one reflects upon the matter, the period at
> which this creation took place is the most fruitful one
> in all religious history. Even the initial movement
> of Christianity, in the first century of our era, takes
> a second place, by comparison, with this extraordinary
> movement of Jewish prophetism in the eighth century
> B.C. Jesus is all contained in Isaiah. The
> humanitarian destiny of Israel is as clearly written
> about 720 as that of Greece will be two centuries later.
> .....The Decalogue, in fact, indicated the return of
> Israel to a pure worship, to the monotheism which
> is to be discerned in the beginnings of the patriarchal
> life, and from which the people had deviated by

adopting a national god. lahveh and Elohim are
henceforth identical. lahveh is not only the God
of Israel, he is the God of heaven, of earth, and
of the human race. He loves righteousness, and
commands men to fulfill it. He is the true God
Thus Israel succeeded in extracting the truth from
all that tended to negative it. The moral
aristocracy of Israel was so profoundly penetrated
by monotheistic ideas that it succeeded in rendering
lahveh the absolute God.
……..None of these peoples had a religious vocation like that of Israel. The
Hebrew people will develop itself in a way peculiarly
its own. lahveh will soon cease to be a local or
national god; the prophets will proclaim him to be
the universal, just, and only god. The genius of
Israel will thus found the pure worship — pure in
spirit and in truth. And the world will display an
invincible attraction for these strange oracles. Wearied
of its old religious chimeras, humanity, a thousand
years hence, will find that it has nothing better to do
than to attach itself to the principle so resolutely proclaimed
by the wise men of Israel, from Eiias to Jesus.
…….The great anonymous writer of whom we speak, whose
style often recalls the book of Job and who had
certainly read it, also rests upon the heights of
the most purified Monotheism.
The superiority of the great anonymous writer is
also seen in his manner of embracing the whole
human race. It is true that in his eyes the mission
of Israel is unique, exceptional. But this mission
is beneficial to the world. Israel is the leaven that
will leaven the whole world. The establishment of
the true religion will be the work of Israel. As
this formula is precisely the same as that reached
by critical science, we cannot rank the unknown
man who wrote these pages too highly; they are
unquestionably the most beautiful that had yet
been traced by the hand of man at that remote date.
……..The anonymous writer of 536 is the last culminating
point of three centuries of the greatest religious
effort (Christianity excepted) of which history has

> retained the visible trace. With him we have
> readied the top of the mountain from whence we
> perceive Jesus on the summit of another mountain,
> and between the two lies a very deep valley».

E. Renan, «History of Israel»:

> «The inspiration of lahveh stood in stead of all else. The classic prophets, if we may so style them, had a horror of sorcery, that is to say of prediction by so called supernatural processes. Magic, carved images, statues, astartes and idols* are all much alike in their eyes. Superstition is the evil which they wage war upon with all their might. Contrary to the opinion of so many other sages, they never compound with it. In this sense, the Hebrew prophets are true Protestants, Reformers and Puritans. Not without reason were their writings the habitual century. literary food of the great agitators of the sixteenth Calvin, Knox and Cromwell are quite the brothers of the Israelite prophets of the eighth century B.C. They have their austerity, their spirit of absolutism, their dangerous simplicity. Inability to divide politics and religion is peculiar to both. Theocracy has its noble side, but it takes a long time for it to reach freedom».

2) DUALITY OF CULTURES OF ANTIQUITY DUE TO THE REVELATIONS OF AXIAL AGE

I did my best in my previous writings to focus attention of readers on the well-known fact of duality of Antiquity. It was the Axial Age, which brought Revelations as preliminary primitive but still knowledge on Psychic energy on antagonism of two energies in person's mind, it were those revelations to blame for twoness, for dual character of antiquity, divided between Reason and Ethics of Energy of Spirit and Hubris-Ego of schizoid mentality.

Thus we have spoken much on Energy of Spirit of ancient Greece, incarnated in rational philosophy of Metaphysics of Intellect (Pythagoras, Plato, Socrates, Aristotle, Parmenides) versus Hubris-Ego of mythology of Olympic Gods.

Other nations of revelations of Axial Age — Persia, India, Israel — were not exceptions from this duality of culture, brought about by newly born Intellect: reviving energy of Spirit

and diseased immature Intellect on Field of Ego-system (Hubris-Ego).

This was the case with Judaism a well as with Greek culture of antiquity.

On duality of Judaism as creed divided between two opposite doctrines says with all precision E. Renan in «History of Israel»:

E. Renan, «History of israel»:

> «From the period, already possessing a certain dose of philosophy, at which we have arrived, many minds no doubt said to themselves that there was a good deal of false reasoning in all this; that this lahveh, with his personal policy and providence, was, after all, a special God, very distinct from the absolute God.
> The great contradiction resided in the inner conscience of Israel — on the one hand the abstract and universal God of the universe, upon the other the special God of Israel.
> .....The worship of a special god named lahveh, who became the national God of Israel. This special god was necessarily very selfish. He had personal preferences which it was difficult to explain. Certain persons he knows by name, others he ignores. The essential point was to be in his good graces, and he frequently reserved his favour for scoundrels who were devoted to his worship. «I will be gracious to whom I will be gracious, and will show mercy to
> whom I will show mercy.»| To gain success for his people Israel, he committed and commanded horrible barbarities, destroyed whole nations, and hardened men's hearts. He has so great a preference for the
> soil of Palestine, that it was believed that by transporting this soil to a distance, sacrifices could be offered to him which he would accept as graciously as in the land of Israel itself
> .....This terrible prophetism of the time of the Omrides is too deeply stained with hatred and barbarism for us not to revolt at the first idea of reckoning among the precursors of Jesus these species of monomaniacs whom chroniclers intended to glorify when they credited them with the most abominable deeds of practical. vengeance and cruelty. In the struggle between these demoniacs and the monarch, the latter was usually in the right. The counsels of the prophets were always the most implacable and the least No quarter must be shown to the enemy; no alliance must be entered into with the goim;* the rights of war must be carried to the most cruel extremes. To kill everybody without mercy appeared to them the ideal

> aim of every warrior of Jahveli. To spare the vanquished or yield to any human feelingjs was the worst of crimes. While reading these hideous stories one is often led to think, «Luckily, it is not true; «these accounts have been written long afterwards by fanatics who believed they were reflecting glory upon their ancestors by crediting them with atrocities».

It is obvious thus that we can observe in this duality of culture of Judaism the regular contrast between Energy of Spirit as activity on establishment of Pure religion «in truth and spirit» and material energy as Hubris-Ego of Iahveh as national God of chosen people. Renan insists on analogy between Greek division of the world on enlightened Greeks and the rest of the barbarian nations, and Jewish division of the world on Jews and goyim.

E. Renan, «History of Israel»:

> «An extraordinary pride of race then became the fundamental moving power of the life of Israel. To say that Israel was lahveh's people, in itself meant very little. Moab also was the people of Chemosh. But the position was quite changed when lahveh was no longer distinguished from the God who had created the heavens and the earth, the God who loves righteousness and the law. Thus, instead of having a national god, like other nations, Israel became the elect of God, the people chosen by the Absolute Being, the unique nation. From that time its history could bear no resemblance to any other, lahveh had accomplished for Israel wonders that no other god could have achieved for his people».
>
> «The history of the people of Israel, had it been merely a continuation of Ezra and Nehemiah, would have been simply that of a rigorous sect of Mahometans, that of a powerful Khoran. But besides the Torah, they had the prophetical books. They read the Prophets almost as much as they did the Torah. They there learned what made them thirst for the future. Those dark prophecies of Isaiah, the second Isaiah, Zechariah, and Malachi, though often misinterpreted, stirred men's souls, and prevented them from falling into that sleep which is close upon the borders of death. Just now the Torah triumphs; but in history we must learn to wait. Four hundred years from this time, Christianity will again accept the teaching of the Anonymous Prophet of 536 b. c. Jesus will atone for Ezra, will rekindle the flame of prophecy in Israel, will enchant mankind by the prospect he will hold out to them of the kingdom of God, will lead captive Greece herself, and will procure for her a new life under a Christian form».

3) FANATICISM OF JUDAISM, CATHOLICS AND PURITANS AS SCHIZOID MENTALITY OF HUBRIS-EGO

E. Renan, «History of Israel»:

> «The worst of all criticism is that which is obliged to remove their head or their heart, to explain what they were. Individual inspiration, the principle of Judaism and Protestantism, while of extraordinary creative power, has drawbacks which it is idle to gainsay. For the belief in inspiration being based solely upon the affirmation of the inspired person presupposes a great readiness on the part of the public to confide in the exercise of pure trickery. A number of great things are no doubt achieved by confidence; but, upon the other hand, how many acts of folly has blind Confidence led to the commission of? The prophets who, in the first years of the occupation of Algeria, rose up every spring and promised their co-religionists the expulsion of the infidels, the mahdis, who are the endemic evil of Islam, have always found people to follow them. In a social inevitable. State, founded, like that of the ancient Hebrews, upon faith in the messenger of God, the most perplexing embarrassments and endless disputes were There were inspired men to mike the most contradictory announcements and orders; how was the true to be distinguished from the false prophet?
> ...The exaggeration of the dogma of Providence is the great error of Judaism and of Islam. If lahveh is the just God par excellence, and if everything which occurs in the world is done by lahveh, or at least with His knowledge, it is necessary that the final liquidation of accounts between the Creator and his creature should result in an exact balance between merit and reward. Crime and punishment are synonymous. He who has sown good things will reap good things; he who has sown evil things will reap evil things. What can be more opposed to the daily experience of the facts of this world? As a matter of fact, Jeremiah and Habakkuk were as much astray in theology as the idolaters whom they held up to ridicule. They imagined that the scourges originated from a god who punished mankind, that death is due to a decree pronounced by the same god against those whom he wishes to destroy at a given moment, and they enjoined prayers being offered to the selfsame god accordingly. This is as false as to believe that a wooden, an earthen, a stone, or a metal image can have any effect upon the weather. It is less superstitious in appearance; but it is much more capable of inspiring fanaticism. The one god has had his fanatics; the idols of wood or metal can scarcely be said to have had. This theology

> after the fashion of Jeremiah has, moreover, a still graver drawback — that of allowing men to believe that they are in the secret of the ways of Providence, and of leading them to form a number of false opinions, especially to regard the unfortunate man as being always deservedly punished, which is at once unjust and cruel»

E. Renan, «History of Israel»:

> «Nearly all the ancient republics founded on the family and upon national deities {sacra), had the same anathemas. Whoever refused to join in the worship of the city to which he belonged cut him self off from the city by that act. But the crisis then taking place in Israel led to quite novel results. The worship of lahveh came in time to imply a faith and a morality; in fact, a number of things which were neither national nor municipal. In this way the Semitic herem became a principle of persecution and of fanaticism. The national god of Israel will be the absolute god; his worship must not be confined to harmless demonstrations; to impose it is to impose a dogma, — that is to say, the one thing in the world least susceptible of being commanded. It is clear that the people were devoted to fanaticism, but fanaticism in its hands was not purely destructive, as in the case of Islam. By a miracle of which there is but one other example, viz. the Reformation of the sixteenth century, Jewish fanaticism at last ended in the most liberal creed ever seen in the world, in the religion of a God universally worshipped by the whole human race. Fanaticism, in fact, can produce the most varied results, according to the motive which inspires it. There is a visible difference between sacerdotal fanaticism and that outside a priesthood. Protestantism, which originally implied elements bearing consider able resemblance to those which characterised the prophetism of Israel, has, with the aid of time, become very liberal, while Catholic fanaticism, such as that of Philip II. and Pius V., has only produced evil and has never been transformed. Individual inspiration never created anything so dangerous as an infallible Church or a Papacy. The stern seers of Israel were unintentionally emancipators, for they contended against the worst of tyrannies, the connivance of ignorant crowds with a degraded priesthood».

2. WALTER SCOTT AND RENAN AS FOLLOWERS OF ST. AUGUSTINE'S CIVITAS DEI. THE SPIRIT OF SCRIPTURES, NOT THE LETTER OF SCRIPTURES

Development of first primitive revelation into science of Discovery of Psychic Energy.

Firstly, it was already father of church — St. Augustine in his book «On the spirit and the letter» where the sage warns Christians against idolatry of letters of Scriptures. We shall comprehend the Spirit of Scriptures, the thought, the idea, the laws of intellect, and not the symbols and signs. Later, it was genius book of Spinoza «Theology-political Treatise», where the latter developed the idea of Augustine's book:

Spinoza, «Theology political Treatise»:

> «[1] Those who consider the Bible, just as it is, as a Letter God has sent men from heaven, will no doubt cry out that I have committed a sin against the Holy Ghost,2 because I've maintained that the word of God is faulty, mutilated, corrupted, and inconsistent; that we have only fragments of it, and finally, that the original text of the covenant God made with the Jews has been lost. [2] But I don't doubt that if they were willing to weigh the matter carefully, they would immediately stop protesting. For both reason itself and the statements of the Prophets and Apostles clearly proclaim that God's eternal word and covenant, and true religion, are inscribed by divine agency in men's hearts, i.e., in the human mind, and that this is the true original text of God, which he himself has stamped with his seal, i.e., with the idea of him, as an image of his divinity. [3] To the first Jews Religion was imparted as a law, handed down in writing, because then they were considered as like infants. But later Moses (Deuteronomy30:6) and Jeremiah (31:33) proclaimed to them a time to come, when God would inscribe his law in their hearts. So atone time it was appropriate to contend for a law written in tablets (but only for the Jews, and particularly the Sadducees). It is not suitable at all for those who have it written in their minds. Anyone who's willing to attend to these things will find nothing in what I've said above which is contrary to God's word, or to true Religion and faith, nor anything which could weaken it. On the contrary, he'll find that we strengthen it, as we've shown also toward the end of Chapter10 [§42].If this weren't the case, I would

> have decided to be completely silent about these matters. Indeed, to escape all difficulties, I would have gladly conceded that the most profound mysteries are hidden in Scripture. But because that has given rise to an intolerable superstition and to the other ruinously bad consequences we spoke aboutinthepreambletoChapter7 [§§1–6],I thought I ought not to refrain from saying these things, especially because religion does not require any superstitious embellishments. On the contrary, its splendor is diminished when it's adorned with such inventions. [5] But [my critics] will say that, though the divine law is inscribed in our hearts, Scripture is nonetheless the word of God; so, it's no more permissible to say that Scripture is mutilated and distorted than it is to say this of the Word of God. I, on the other hand, fear that in their excessive zeal to be holy they may turn Religion into superstition, and indeed, may begin to worship likenesses and images, i.e., paper and ink, in place of the Word of God».

This idea of Development of Revelation into science of Discovery of Psychic Energy is expressed with all precision in Lessing's «Education of mankind», in Merezhkovsky's doctrine on «Third Testament» in Renan's idea of «pure Religion» as Laws of Psychic Energy.

E. Renan, «History of Israel»:

> «That future, we may be sure, will no longer believe in the supernatural; for the super natural is not true, and all that is not true is condemned to perish. Nothing endures but truth. Poor truth! she seems now very lonely, served as she is by an imperceptible minority! Be calm: she will triumph. All that serves her is laid up, like capital, — a little capital, but invested; and nothing of that little treasure is ever lost. All that is false, on the other hand, will pass away. Falsehood founds nothing, while the little edifice of truth is of steel, and grows ever higher and higher. Therefore neither Judaism nor Christianity will be eternal. If mankind return to superstitions, it will not be to these. Judaism and Christianity will both disappear. The work of the Jew will have its end; the work of the Greek — in other words, science and civilization, rational, experimental, without charlatanism, without revelation, a civilization founded upon reason and liberty — will last forever and if this globe should ever fail in its duty, there will be others found to push to the end the programme of all life, — light, reason, and truth. The trace of Israel, however, will be eternal. Israel first gave form to the cry of the people, to the plaint of the poor, to the obstinate demand of those who» hunger and thirst after righteousness.“ Israel

has so dearly loved justice, that, not finding the world just, she condemned it to extinction. Like the anarchists of our day, to those who say, „In the world constituted as it is there must of necessity be injustice," Israel replied, „Well, then, if it is ill-constituted, let us break it to pieces! «Israel thus fills up a gap in Greek civilization, where the slave is so deplorably forsaken of God. Greece had no Book of Enoch, no furious diatribe against the world as it is, and as it is compelled to be. Judaism and Christianity are to antiquity what socialism is to modern times. Socialism will not definitely win the day: liberty, with its consequences, will remain the law of the world. But each man's liberty will be purchased by large concessions made at the expense of all. Social questions will no longer be suppressed; they will more and more gain upon questions political and national»

Walter Scott, «The Old Mortality»:

«And can you doubt of our principles,» answered Burley, «since we have stated them to be the reformation both of church and state, the rebuilding of the decayed sanctuary, the gathering of the dispersed saints, and the destruction of the man of sin?»

«I will own frankly, Mr Balfour,» replied Morton, «much of this sort of language, which, I observe, is so powerful with others, is entirely lost on me. It is proper you should be aware of this before we commune further together.» (The young clergyman here groaned deeply.)

«I distress you, sir,» said Morton; «but, perhaps, it is because you will not hear me out. I revere the Scriptures as deeply as you or any Christian can do. I look into them with humble hope of extracting a rule of conduct and a law of salvation. But I expect to find this by an examination of their general tenor, and of the spirit which they uniformly breathe, and not by wresting particular passages from their context, or by the application of Scriptural phrases to circumstances and events with which they have often very slender relation.»

The young divine seemed shocked and thunderstruck with this declaration, and was about to remonstrate. «Hush, Ephraim!» said Burley, «remember he is but as a babe in swaddling clothes. — Listen to me, Morton. I will speak to thee in the worldly language of that carnal reason, which is, for the present, thy blind and imperfect guide. What is the object for which thou art content to draw thy sword? Is it not that the church and state should be reformed by the free voice of a free parliament, with such laws as shall hereafter prevent the executive government from spilling the blood, torturing and imprisoning the persons, exhausting the estates,

> and trampling upon the consciences of men, at their own wicked pleasure?»
> «Most certainly,» said Morton; «such I esteem legitimate causes of warfare, and for such I will fight while I can wield a sword.»

Walter Scott, «The Old Mortality»:

> «for he suddenly asked Morton in a low whisper — «Wad there be ony ill in getting out o' thae chields' hands an ane could compass it?»
> «None in the world,» said Morton; «and if an opportunity occurs of doing so, depend on it I for one will not let it slip.»
> «I'm blythe to hear ye say sae,» answered Cuddie. «I'm but a puir silly fallow, but I canna think there wad be muckle ill in breaking out by strength o' hand, if ye could mak it ony thing feasible. I am the lad that will ne'er fear to lay on, if it were come to that; but our auld leddy wad hae ca'd that a resisting o' the king's authority.»
> «I will resist any authority on earth,» said Morton, «that invades tyrannically my chartered rights as a freeman; and I am determined I will not be unjustly dragged to a jail, or perhaps a gibbet, if I can possibly make my escape from these men either by address or force.»
> «Weel, that's just my mind too, aye supposing we hae a feasible opportunity o' breaking loose. But then ye speak o' a charter; now these are things that only belang to the like o' you that are a gentleman, and it mightna bear me through that am but a husbandman.»
> «The charter that I speak of,» said Morton, «is common to the meanest Scotchman. It is that freedom from stripes and bondage which was claimed, as you may read in Scripture, by the Apostle Paul himself, and which every man who is free-born is called upon to defend, for his own sake and that of his countrymen.»
> «Hegh, sirs!» replied Cuddie, «it wad hae been lang or my Leddy Margaret, or my mither either, wad hae fund out sic a wiselike doctrine in the Bible! The tane was aye graning about giving tribute to Caesar, and the tither is as daft wi' her whiggery. I hae been clean spoilt, just wi' listening to twa blethering auld wives»

3. FANATICISMS OF CATHOLICS (TORIES) AND PROTESTANTS (WHIGS) AS SCHIZOID MENTALITY OF HUBRIS-EGO IN «OLD MORTALITY» BY WALTER SCOTT

Renan in «History of Israel» agrees that Christianity, being still but primitive language of mythology, has inherited the vices of Judaism, in particular the Fanaticism of Judaism. And that it was first Catholics who had fallen from heights of Faith into abyss of magic mentality of fanaticism and that Puritans, despite of their emancipating and liberating impact, did not escape the common lot of primitive religions.

E. Renan, «History of Israel»:

> «Fanaticism, in fact, can produce the most varied results, according to the motive which inspires it. There is a visible difference between sacerdotal fanaticism and that outside a priesthood. Protestantism, which originally implied elements bearing consider able resemblance to those which characterised the prophetism of Israel, has, with the aid of time, become very liberal, while Catholic fanaticism, such as that of Philip II. and Pius V., has only produced evil and has never been transformed. Individual inspiration never created anything so dangerous as an infallible Church or a Papacy. The stern seers of Israel were unintentionally emancipators, for they contended against the worst of tyrannies, the connivance of ignorant crowds with a degraded priesthood».

G. K. Chesterton on the contrary tends to accuse in fanaticism predominantly Protestants (Puritans), but Chesterton also admits primitive state of Old Scriptures when he extols Scientific Revolution, undertaken by Thomas Aquinas: ” But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries».

G. K. Chesterton, «Thomas Aquinas»:

«Anyhow, it is but natural that Augustine and Aquinas, Bonaventure and Duns Scotus, all the doctors and the saints, should draw nearer to each other as they approach the divine units in things; and that there should in that sense be less difference between them in theology than in philosophy. It is true that, in some matters, the critics of Aquinas thought his philosophy had unduly affected his theology. This is especially so, touching the charge that he made the state of Beatitude too intellectual, conceiving it as the satisfaction of the love of truth; rather than specially as the truth of love. ...It is true that he did not himself contribute anything concrete in the experiment or detail of physical science; in this, it may be said, he even lagged behind the last generation, and was far less of an experimental scientist than his tutor Albertus Magnus. But for all that, he was historically a great friend to the freedom of science. The principles he laid down, properly understood, are perhaps the best that can be produced for protecting science from mere obscurantist persecution. For instance, in the matter of the inspiration of Scripture, he fixed first on the obvious fact, which was forgotten by four furious centuries of sectarian battle, that the meaning of Scripture is very far from self evident and that we must often interpret it in the light of other truths. If a literal interpretation is really and flatly contradicted by an obvious fact, why then we can only say that the literal interpretation must be a false interpretation. But the fact must really be an obvious fact. And unfortunately, nineteenth century scientists were just as ready to jump to the conclusion that any guess about nature was an obvious fact, as were seventeenth-century sectarians to jump to the conclusion that any guess about Scripture was the obvious explanation. Thus, private theories about what the Bible ought to mean, and premature theories about what the world ought to mean, have met in loud and widely advertised controversy, especially in the Victorian time; and this clumsy collision of two very impatient forms of ignorance was known as the quarrel of Science and Religion. That for him the process was logical and not biological, was concerned with philosophy rather than science, does not alter the essential idea that he believed in beginning at the bottom of the ladder. But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries. He could hardly, as the common phrase goes, say fairer than that. If the matter had been left to him, and men like him, there never would have been any quarrel between

> Science and Religion. He did his very best to map out two provinces for them, and to trace a just frontier between them».

It seems essential idea of Chesterton on nature of Protestants as subjectivity and destruction of rational philosophy, or in other words — of metaphysics of intellect. Which of course, could only eventuated in recrudescence of paganism, in skepticism and materialism. And thus false philosophy leading to Pride of Hubris-Ego of schizoid mentality — the old indulgence of Judaism into seduction of doctrine of Chosen people.

G.K. Chesterton, «Short history of England»:

> «It was the principle that the mind of man can alone directly deal with the mind of God. It may shortly be called the antisacramental principle. …Intellectual truth was the only tribute fit for the highest truth of the universe; and the next step in such a study is to observe what the Puritan thought was the truth about that truth. His individual reason, cut loose from instinct as well as tradition, taught him a concept of the omnipotence of God which meant simply the impotence of man. In Luther, the earlier and milder form of the Protestant process only went so far as to say that nothing a man did could help him except his confession of Christ; with Calvin it took the list logical step and said that even this could not help him, since Omnipotence must have disposed of all his destiny beforehand; that men must be created to be lost and saved.
>
> ….when Protestantism was already passing into scepticism. Indeed a very decent case could be made out for the paradox that Puritanism was first and last a veneer on Paganism; that the thing began in the inordinate thirst for new things in the noblisse of the Renascence and ended in the Hell-Fire Club.
>
> …The august accident of that Spanish defeat may perhaps have coincided only too well with their concentration on the non-Christian parts of Scripture. It may have satisfied a certain Old Testament sentiment of the election of the English being announced in the stormy oracles of air and sea, which was easily turned into that heresy of a tribal pride that took event heavier hold upon the Germans. It is by such things that a civilized state may fall from being k Christian nation to being a Chosen People. But even if their nationalism was of a kind that has ultimately proved perilous to the comity of nations, it still was nationalism».

And it was exactly Idea of Walter Scott — Fanaticism of both hostile parties Whigs (Puritans) and Tories (Catholics) because of primitiveness of old mythological language of Scriptures.

Walter Scott, «The Old Mortality»:

> «He had formed few congenial ties with those who were the objects of persecution, and was disgusted alike by their narrow-minded and selfish party-spirit, their gloomy fanaticism, their abhorrent condemnation of all elegant studies or innocent exercises, and the envenomed rancour of their political hatred. But his mind was still more revolted by the tyrannical and oppressive conduct of the government, the misrule, license, and brutality of the soldiery, the executions on the scaffold, the slaughters in the open field, the free quarters and exactions imposed by military law, which placed the lives and fortunes of a free people on a level with Asiatic slaves. Condemning, therefore, each party as its excesses fell under his eyes, disgusted with the sight of evils which he had no means of alleviating, and hearing alternate complaints and exultations with which he could not sympathize, he would long ere this have left Scotland, had it not been for his attachment to Edith Bellenden».

H. Pearson, «Life of Walter Scott»:

> «Too selfish to take an interest in human beings, many people display an interest in the community, deluding themselves with the belief that institutions are ot greater moment than individuals, the sabbath than the man. Scott was not of their number. He knew that government was established simply tor the purpose of protecting the private rights of individuals, and that its modern tendency was to ignore them. He could not be bothered with the game of politics as it was played by «tools who think to make themselves great men out of little'. He damned whigs and tories alike, as having «torn asunder the most kindly feelings since die first day they were invented.» He had no respect for the Scottish politicians, whose efforts to revive industry he described as «pissing over the side of the vessel by way of lightening her leak', and none for the English species, warning die Westminster tories diat by ignoring the wishes of the Scots they would create rebels. He considered that more power should be given to the local authorities in Scotland, and he told the Secretary to the Admiralty, J. W. Croker, that «if you unscotch us, you will find us damned mischievous Englishmen.» His prophecy was fulfilled, for the Reform Bill resulted, first in a whiggish, and next in a radical Scotland. He was

> excited to public action only when anything tended to lessen the liberty of his country, and his letters on the currency question were dashed off in a condition of patriotic fervour. They made a great sensation. Several ministers attacked him and defended themselves in parliament. Lord Melville, minister of state for Scotland, was enraged; Canning was highly displeased; and he was assailed by Croker. «could not help feeling myself a very great person', he said, The Government dropped that part of the measure which dealt with the issue of Scottish bank-notes, and Scott was able to console himself with the thought that henceforth «people will not dare talk of me as an object of pity — no more «poor-manning».»

His main chivalric character in The Old Mortality, Henry Morton, is man of huge intellect and sensitive conscience, with strong sense of duty, with love to freedom and with valor enough to die for The Honor of Conscience. Henry Morton, no doubt, expresses Walter Scott's character and opinions.

His hero finds himself amidst civic war between Catholics-Tories and Puritans-Whigs, though he did not feel inclined to join to any of those parties. But he is compelled to. Firstly to join to the Whigs, because Catholics-Tories have got him lawlessly in jail. He escapes from unjust prison to the military camp of Puritan's rebellion, proclaiming the Locke's Natural Law on Rebellion against lawless tyrants. Their in camp of Protestants he readily immolate his life on alter of fierce war with tyranny, but it appears again that Protestants also tend to lawless executions. And when Morton endeavors to explain to them that Liberty and Righteousness means Rule of Law, they accuse him in blasphemy against Rule of Holy Scriptures. He again finds himself sentenced to death penalty, now by party of Whigs-Puritans. All his efforts to bring sanity and reason among belligerent sides ultimately fail due to schizoid mentality of fanatics.

Like Solzhenitsyn in «GULAG» Walter Scott reflects on fact of mixture of Evil and Good in human's mind, and asks himself how to distinguish and divide those two antagonistic forces.

Walter Scott, «The Old Mortality»:

> «Alas! what are we,» said Morton, «that our best and most praiseworthy feelings can be thus debased and depraved — that honourable pride can sink into haughty and desperate indifference for general opinion, and the sorrow of blighted affection inhabit the same bosom which license, revenge, and rapine, have chosen for their citadel? But it is the same throughout; the liberal principles of one man sink into cold and unfeeling indifference, the religious zeal of another hurries him into frantic and savage enthusiasm. Our resolutions, our passions, are like the waves of the sea, and, without the aid of Him who formed the human breast, we cannot say to its tides, «Thus far shall ye come, and no farther.»

Walter Scott, «The Old Mortality»:

> «I little thought,» he said, «when, by the blessing of God, I passed my sword three times through the body of that arch tool of cruelty and persecution, that a character so desperate and so dangerous could have stooped to an art as trifling as it is profane. But I see that Satan can blend the most different qualities in his well-beloved and chosen agents, and that the same hand which can wield a club or a slaughter-weapon against the godly in the valley of destruction, can touch a tinkling lute, or a gittern, to soothe the ears of the dancing daughters of perdition in their Vanity Fair.»
> «Your ideas of duty, then,» said Morton, «exclude love of the fine arts, which have been supposed in general to purify and to elevate the mind?»
> «To me, young man,» answered Burley, «and to those who think as I do, the pleasures of this world, under whatever name disguised, are vanity, as its grandeur and power are a snare. We have but one object on earth, and that is to build up the temple of the Lord.»
> «I have heard my father observe,» replied Morton, «that many who assumed power in the name of Heaven, were as severe in its exercise, and as unwilling to part with it, as if they had been solely moved by the motives of worldly ambition»

Walter Scott, «The Old Mortality»:

> «Go to, go to,» said Burley; «we know your motives; it was to send that silkworm — that gilded trinket — that embroidered trifle of a lord, to bear terms of peace to the tyrant.»
> «It was so,» replied Morton, who saw his companion begin to flinch before the fierce eye of Balfour — «it was so; and what then? — Are we to plunge the nation in endless war, in order to pursue schemes which are equally wild, wicked, and unattainable?»

> «Hear him!» said Balfour; «he blasphemeth.»
> «It is false,» said Morton; «they blaspheme who pretend to expect miracles, and neglect the use of the human means with which Providence has blessed them. I repeat it — Our avowed object is the re-establishment of peace on fair and honourable terms of security to our religion and our liberty. We disclaim any desire to tyrannize over those of others.»

Walter Scott, «The Old Mortality»:

> «Morton could not help, in his heart, contrasting him with Balfour of Burley; and so deeply did the idea impress him, that he dropped a hint of it as they rode together at some distance from the troop. «You are right,» said Claverhouse, with a smile; «you are very right — we are both fanatics; but there is some distinction between the fanaticism of honour and that of dark and sullen superstition.» «Yet you both shed blood without mercy or remorse,» said Morton, who could not suppress his feelings. «Surely,» said Claverhouse, with the same composure; «but of what kind? — There is a difference, I trust, between the blood of learned and reverend prelates and scholars, of gallant soldiers and noble gentlemen, and the red puddle that stagnates in the veins of psalm-singing mechanics, crackbrained demagogues, and sullen boors; — some distinction, in short, between spilling a flask of generous wine, and dashing down a can full of base muddy ale?» «Your distinction is too nice for my comprehension,» replied Morton. «God gives every spark of life — that of the peasant as well as of the prince; and those who destroy his work recklessly or causelessly, must answer in either case».

4. THE HONOR OF CONSCIENCE AS DIVINE NATURAL LAW BY WALTER SCOTT. THE RIGHT ON REBELLION AGAINST TYRANNICAL STATE BY LOCKE'S DIVINE NATURAL LAW

Chesterton in «What is wrong with the world?» says that «the common man from tavern» is the King of England, implying thus, that it is democracy of free debates in tavern which rules the country, or should rule the country. The Rule of scientific control the rule of debates, the rule of democracy.

Walter Scott takes another metaphor for its Church of Friendliness, though he also loved debates in tavern, as Pearson reports. Scott's metaphor of Church of Friendliness, as Rule of scientific control and conscience, as Rule of Divine Natural Law is his world famous revival of Legend on Robin Hood and his team, which appears again in «Rob Roy», the Scottish Robin Hood.

H. Pearson, «Life of Walter Scott»:

> «His novels best illustrate his true feelings about people; for the paradox of Scott as a writer is that, though in outlook a romancist Ins primary achievement was the realistic portrayal of common people without an ounce of romance in them, not the romantic creation of knightly figures. «I am a bad hand at depicting a hero properly so called, he told Morritt, «and have an unfortunate propensity for the dubious characters of borderers, buccaneers ngh land robbers, and all others of a Robin Hood description»
> ….The re y surprising thing about it is that, in spite of the distressful circumstances in which it was written, it is the most readable of all Scott's stories. Creatively, too, it is one of the peaks in the range of his achievement. «Nicol Jarvie' and «Andrew Fairservice' are inimitable; «Roy Roy' is realised, not romanticised; the story is admirable; and «Di Vernon' is Scott's first believable heroine».

But his «robbers» and «outlaws» of Robin Hood and Rob Roy's characters are truly «knightly figures» and Scott resorts to this metaphor to demonstrate the Church of Friendliness as Rule of Divine Natural Law, with all heavy criticisms and grave concerns on corruption of state and fanaticism of actual Christian communities.

His both favorite outlaws, Robin Hood (Locksley) and Rob Roy in all their actions refer to Honor of Conscience. They are men of strong sense of duty, like all Scott's knightly characters. Of course, it is not only outlaws, whom he demonstrated as manifestation of Church of Friendliness of Natural Law. But this is his artistic metaphor on theory of Divine Natural law in the conditions of society still steeped in ignorance and madness of schizoid mentality — the friendly communities of free yeomen, as rebels against tyranny of corrupted state.

Walter Scott, «Rob Roy»:

> «And ance mair I say it, my conscience winna see this puir thoughtless lad ill-guided, and especially wi' that sort o' trade. I wad rather ye fell till't again, and fought it out like douce honest men.»
> «Your conscience, MacGregor!» said Rashleigh; «you forget how long you and I have known each other.» «Yes, my conscience,» reiterated Campbell, or MacGregor, or whatever was his name; «I hae such a thing about me, Maister Osbaldistone; and therein it may weel chance that I hae the better o' you. As to our knowledge of each other, — if ye ken what I am, ye ken what usage it was made me what I am; and, whatever you may think, I would not change states with the proudest of the oppressors that hae driven me to tak the heather-bush for a beild. What you are, Maister Rashleigh, and what excuse ye hae for being what you are, is between your ain heart and the lang day»

In Old Mortality it is Henry Morton who obtains that sensitive kind of conscience of Robin Hood and Rob Roy, and makes desperate endeavors to establish Rule of Natural Law, based on this strong sense of duty as Honor of Conscience. He becomes outlaw entering rebellion of Puritans and living and fighting with them in mountains. But finally his conscience forced him to abandon them because of their mad fanaticism. Anyway, his war waged to corrupted state by the sense of duty of his conscience remains always ongoing.

Walter Scott, «The Old Mortality»:

> «Henry Morton was one of those gifted characters, which possess a force of talent unsuspected by the owner himself. He had inherited from his father an undaunted courage, and a firm and uncompromising detestation of oppression, whether in politics or religion. But his enthusiasm was unsullied by fanatic zeal, and unleavened by the sourness of the puritanical spirit. From these his mind had been freed, partly by the active exertions of his own excellent understanding, partly by frequent and long visits at Major Bellenden's, where he had an opportunity of meeting with many guests whose conversation taught him, that goodness and worth were not limited to those of any single form of religious observance. The base parsimony of his uncle had thrown many obstacles in the way of his education; but he had so far improved the opportunities which offered themselves, that his instructors as well as his friends were surprised at his progress under

such disadvantages. Still, however, the current of his soul was frozen by a sense of dependence, of poverty, above all, of an imperfect and limited education. These feelings impressed him with a diffidence and reserve which effectually concealed from all but very intimate friends, the extent of talent and the firmness of character, which we have stated him to be possessed of.

…….And, indeed, in a time when justice is, in all its branches, so completely corrupted, I would rather lose my life by open military violence, than be conjured out of it by the hocus-pocus of some arbitrary lawyer, who lends the knowledge he has of the statutes made for our protection, to wrest them to our destruction.»

……«It is most infamous and intolerable oppression!» said Morton, half speaking to himself; «here is a poor peaceable fellow, whose only motive for joining the conventicle was a sense of filial piety, and he is chained up like a thief or murderer, and likely to die the death of one, but without the privilege of a formal trial, which our laws indulge to the worst malefactor! Even to witness such tyranny, and still more to suffer under it, is enough to make the blood of the tamest slave boil within him.»

…….On the other hand, the towns, the villages, the farm-houses, the properties of small heritors, sent forth numerous recruits to the presbyterian interest. These men had been the principal sufferers during the oppression of the time. Their minds were fretted, soured, and driven to desperation, by the various exactions and cruelties to which they had been subjected; and, although by no means united among themselves, either concerning the purpose of this formidable insurrection, or the means by which that purpose was to be obtained, most of them considered it as a door opened by Providence to obtain the liberty of conscience of which they had been long deprived, and to shake themselves free of a tyranny, directed both against body and soul.

…….«By what right is it, sir,» said he firmly, and without waiting till he was questioned, — «By what right is it that these soldiers have dragged me from my family, and put fetters on the limbs of a free man?» «By my commands,» answered Claverhouse; «and I now lay my commands on you to be silent and hear my questions.» «I will not,» replied Morton, in a determined tone, while his boldness seemed to electrify all around him. «I will know whether I am in lawful custody, and before a civil magistrate, ere the charter of my country shall be forfeited in my person.» «A pretty springald this, upon my honour!» said Claverhouse. «Are you mad?» said Major Bellenden to his young friend. «For God's sake, Henry Morton,» he continued, in a tone

between rebuke and entreaty, «remember you are speaking to one of his majesty's officers high in the service.» «It is for that very reason, sir,» returned Henry, firmly, «that I desire to know what right he has to detain me without a legal warrant. Were he a civil officer of the law I should know my duty was submission.»

…….«To reconcile your actions to your duty, and your duty to your conscience, is your business, Colonel Grahame, not mine,» said Morton, justly offended at being thus, in a manner, required to approve of the sentence under which he had so nearly suffered. «Nay, but stay an instant,» said Claverhouse; «Evandale insists that I have some wrongs to acquit myself of in your instance. I trust I shall always make some difference between a high-minded gentleman, who, though misguided, acts upon generous principles, and the crazy fanatical clowns yonder, with the bloodthirsty assassins who head them.

…….The letter to Major Bellenden was from Henry Morton. It was couched in the following language: «I have taken a step, my venerable friend, which, among many painful consequences, will, I am afraid, incur your very decided disapprobation. But I have taken my resolution in honour and good faith, and with the full approval of my own conscience. I can no longer submit to have my own rights and those of my fellow-subjects trampled upon, our freedom violated, our persons insulted, and our blood spilt, without just cause or legal trial. Providence, through the violence of the oppressors themselves, seems now to have opened a way of deliverance from this intolerable tyranny, and I do not hold him deserving of the name and rights of a freeman, who, thinking as I do, shall withold his arm from the cause of his country. But God, who knows my heart, be my witness, that I do not share the angry or violent passions of the oppressed and harassed sufferers with whom I am now acting. My most earnest and anxious desire is, to see this unnatural war brought to a speedy end, by the union of the good, wise, and moderate of all parties, and a peace restored, which, without injury to the King's constitutional rights, may substitute the authority of equal laws to that of military violence, and, permitting to all men to worship God according to their own consciences, may subdue fanatical enthusiasm by reason and mildness, instead of driving it to frenzy by persecution and intolerance

…..«To do so, my Lord Duke,» replied Morton, undauntedly, «were to acknowledge ourselves the rebels that our enemies term us. Our swords are drawn for recovery of a birthright wrested from us; your Grace's moderation and good sense has admitted the general justice of our demand, — a demand which would never have been listened to had it not been accompanied with the sound of the trumpet. We

> cannot, therefore, and dare not, lay down our arms, even on your Grace's assurance of indemnity, unless it were accompanied with some reasonable prospect of the redress of the wrongs which we complain of.»

It is obvious, that Old Holy Scriptures, though with great impact and service to civilization as Divine Natural Law, remained vulnerable because of their mythological language, opened to false interpretations. But now, with Discovery of Psychic energy as precise science, as laws of two energies of mind, the Divine Natural Law obtains firm ground.

To finish our short survey of Scott's best novel, we shall not to skip one of his splendid Holy Parables, scattered as jewels in his books. Whatever war and whatever fight between Christian Churches of Catholics and Puritans, they remains like Jews and noble Saladin (he describes him as Persian culture of Islam) — only errant men in search for truth. They are sometimes lost, but their longing for truth is sincere.

It is another case with Amorphous Serpents of Satan-Ego, equally despised by Puritans (Burley) and Catholics (Cleverhouse), for their loss of face of humanity, for dead conscience and treacherous character. Amorphous Serpents are always being punished to death in novels of Noble Knight Sir Walter Scott.

Walter Scott, «The Old Mortality»:

> «O, this precious Basil will turn cat in pan with any man!» replied Claverhouse. «He was displeased with the government, because they would not overturn in his favour a settlement of the late Earl of Torwood, by which his lordship gave his own estate to his own daughter; he was displeased with Lady Margaret, because she avowed no desire for his alliance, and with the pretty Edith, because she did not like his tall ungainly person. So he held a close correspondence with Burley, and raised his followers with the purpose of helping him, providing always he needed no help, that is, if you had beat us yesterday. And now the rascal pretends he was all the while proposing the King's service, and, for aught I know, the council will receive his pretext for current coin, for he knows how to make friends among them — and a dozen scores of poor vagabond fanatics will be shot, or hanged, while this cunning scoundrel lies hid

under the double cloak of loyalty, well-lined with the fox-fur of hypocrisy.»

….«Thou art deceived,» said Burley; «both are indeed in outer darkness, and strangers to the light, as he whose eyes have never been opened to the day. But this Basil Olifant is a Nabal, a Demas, a base churl whose wealth and power are at the disposal of him who can threaten to deprive him of them. He became a professor because he was deprived of these lands of Tillietudlem; he turned a papist to obtain possession of them; he called himself an Erastian, that he might not again lose them; and he will become what I list while I have in my power the document that may deprive him of them. These lands are a bit between his jaws and a hook in his nostrils, and the rein and the line are in my hands to guide them as I think meet; and his they shall therefore be, unless I had assurance of bestowing them on a sure and sincere friend.

…..At the same instant a shot from behind the hedge still more effectually avenged Lord Evandale, for the ball took place in the very midst of Basil Olifant's forehead, and stretched him lifeless on the ground. His followers, astonished at the execution done in so short a time, seemed rather disposed to stand inactive, when Burley, whose blood was up with the contest, exclaimed, «Down with the Midianites!» and attacked Halliday sword in hand. At this instant the clatter of horses' hoofs was heard, and a party of horse, rapidly advancing on the road from Glasgow, appeared on the fatal field. They were foreign dragoons, led by the Dutch commandant Wittenbold, accompanied by Morton and a civil magistrate».

CHAPTER 4. METAPHYSICS OF INTELLECT AND HOLY PARABLES ON MORTAL BATTLE BETWEEN GOOD AND EVIL BY WALTER SCOTT

1. EXCEPTIONAL DEFERENCE, PAID BY WALTER SCOTT TO RANK

Metaphysics of Intellect, dated from the Revelations of Axial Age, from Platonism and from Zoroastrism, from Hebrew Prophets and from Jesus and Fathers of Church, always knew that Good and Evil are Two positive real forces of human mind. Now, with Discovery of Psychic energy we can state the fact more accurately as Two Energies of Psychic energy — two Fields of Forces of Psychic Energies: spiritual energy of Intellect and material energy of physical control of Ego-system.

In this later statement the fact of existence of two antagonist energies as Good and Evil of human mind appears an apparent and precise fact. In interpretation of first primitive revelations of these two energies as Force of God and Force of Satan, which we cannot comprehend as facts of reality, the question remained much complicated. And still, even that primitive metaphor on Satan fighting the God's Spirit in human soul has been much more nearer to truth, than that of Darwinian paradigm, which had abolished all activity of consciousness as independent from biology energy.

According to Darwinian paradigm, the Good and the Evil do not exist, because there is no such thing as Psychic Energy. The mind of human, according to Social Darwinism, remains the mind of animal as an instrument of adaptation of biological body to the environment in order to biologically survive. It is obvious that such

interpretation of human's mind excludes consciousness as independent from body activity in search for truth, and both energies of mind: Spirit and Ego-system. The Darwinian paradigm ascertains and confirms the Nietzschean doctrine of mind as activity «Beyond Good and Evil».

Metaphysics of Intellect as philosophy of laws of natural energies brings back conception of mind as antagonism of two psychic energies: Good Spirit of intellect and Evil Ego-system of physical control.

This is what was one of central ideas of propagandist works of G. K. Chesterton.

Cecil Chesterton, «G.K. Chesterton, a criticism»:

> «In order to get over the obvious difficulties presented by the existence of unmistakable Evil, the New Theologians once more called pseudoscience to their aid. For the Devil they substituted «the Brute», which according to Tennyson was to be worked out as «Man» moved upwards. The evil in human nature was merely a fading trace of its animal origin, which would disappear altogether as the race approach its ultimate perfection.
> But during the contests which raged round the South African problem Mr. Chesterton had seen Evil face to face? And he felt it to be emphatically NOT the shadow where light should be» of Mr. Campbell, but rather the «darkness visible» of Milton. He had seen the dark features of the Asiatic adventures who had, as he believed, plotted a gigantic crime and set two simpler and braver peoples to kill each other for their profits, and they seemed to him the foul faces of Devils. Could the existence of these men be explained by saying they were undeveloped that the animal was still too strong in them? Surely it was obvious that they were very much further removed from the decent British soldiers, decent Boer farmers, whom they were sending to the slaughter. They were not relics of barbarism: they were the very latest product of elaborate civilization. The Enemy of Man was not it seemed the Brute, a thing ruder and more senseless than Man, but a thing infinitely subtler that Man — in a word, the Devil».

The Truth on Fact of existence of Two energies of Mind draws sharp line of demarcation between White colour of energy of Spirit and Black color of material energy of Ego-system; between Space of Intellect of scientific control and circles of violence-obedience

(sadomasochism) of material energy. Space of Intellect as Kingdom of Heaven of Deity is realm of Light and Grace, available for human race through their capacity to Thought (active intellect). The Grace of Space of Intellect exhibits itself in special order of energy of Spirit, as energy of great power, beauty, comfort, courage, stable balance, capacity to growth through scientific control, and capacity to fusion with Spirit of all people in Grace of Friendliness.

It is another case with material energy of Field of Ego-system. It is Black energy of physical control of sadomasochism, it is blind energy, deprived of intelligence and full of hatred to truth and conscience of divine energy of Spirit. It is feeble, painful insatiable, based on fear as «hunger of cyclic homeostasis», stupid and dead energy. There can be no greater and grosser error than that of Darwinism which had obliterated the borders between these two energies; for in that day the Divine Energy of Spirit was doomed to fall prey in cruel, immoral, treacherous hands of stupid and dead energy of physical control.

G.K. Chesterton, «Orthodoxy»:

> «It hates that combination of two colours which is the feeble expedient of the philosophers. It hates that evolution of black into white which is tantamount to a dirty grey. In fact, the whole theory of the Church might be symbolized in the statement that white is a colour: not merely the absence of a colour. All that I am urging here can be expressed by saying that Christianity sought in most of these cases to keep two colours co-existent but pure».

H. Pearson in his «Life of Walter Scott» calls this distinct feeling of line of demarcation between Space of Intellect of energy of Spirit and material energy of physical control of Ego-system — as «romantic feeling». If this means the sentiment of Heroism, Courage, Inspiration. Vigor which are really inherent to Space of Intellect of energy of Spirit than H. Pearson had hit the nail in the head. That «exceptional deference» paid by Walter Scott to Rank could not be anything but understanding of exceptional importance of line of demarcation between Space of Intellect

of energy of Spirit and Field of Ego-system of physical control of material energy.

This is why H. Pearson makes such ample reservations when observing the homage Scott had paid to the distinction between noble men and dishonest men. He was not snob, he says; he could teach democracy to modern socialists. Certainly, because this selectiveness in choosing friends means equality of people of all social layers, but sharp line of demarcation between «characters» of people: honest people grant the grace of their friendliness only to honest people, whatever place on social ladder they occupy from the kings to the servants and slaves. This was «Findings» of Maslow's research on healthy people — capacity to exclusive friendliness on the one side, democracy in respect to social ladder, and exclusive selectiveness of characters on the other side

H. Pearson, «Life of Walter Scott»:

> «The chivalric dreams of his youth, nourished by the stories of the Border barons which he had heard in his childhood, stayed with him to the end, and resulted in the exceptional deference he paid to rank. His attitude to the aristocracy of the age was roughly the same as the modem attitude to the bureaucracy. In his day the ruling class existed more or less by descent, whereas now it is largely recruited by ascent; and the main difference between the two viewpoints is that he had a romantic respect for tradition while the modem world has a realistic respect for tyranny. There was nothing in him of the snob; that is, one who apes gentility and pretends to a nodding acquaintance with half the peerage. He paid far more respect to a poor Scottish chieftain than to a modern English lord. He loved, not the title, but its historic associations. He was proud of his family, and thought nothing of his fame as a writer compared with his place as the cadet of Harden and clansman of Buccleuch. He and his family always kept Christmas with the immediate head of his race, Scott of Harden, in acknowledgment of his vassalage. This was all part of the romantic feeling which inspired his poems and novels. But he could have given lessons in democracy to a modern socialist. He never felt that, as a man, he was essentially superior to any living creature, or that he was essentially inferior to anyone. He treated his own servants like his blood relations and talked to them as equals; and though he shared Dr Johnson's belief in the distinctions of society, and gave formal

> deference in speech and writing to those who were above him in rank, he held strong views on such as were unworthy of their order. ' So much for living with toad-eaters and parasites in the uninterrupted exercise of every whim that comes uppermost, till the slightest contradiction becomes an inexpiable crime in those around him.» Scott wrote that of the first Lord Panmure, but it illustrates his feeling about peers who did not know their place and hangers-on who had no self-respect. In short he was willing to honour those who stood above him in the social world, just as he honoured those who, in his opinion, stood above him in the literary world. It was part of his romance and of his humility. But he knew that the sterling qualities in man were not to be found in one class, nor only among those known to fame».

Thus, «exceptional deference», paid by Walter Scott to rank, appears in his novels as Parable on noble knights, the inhabitants of Kingdom of Heaven of Space of Intellect, who are fighting for Honour of Conscience of Energy of Spirit; and dishonest Satan-Ego of Amorphous Serpents of material energy of physical control, who don't know what is Honor of Conscience, what is Light of Truth, what is Grace of Friendliness, what is power of scientific control of Divine Space of Intellect. And this is why Walter Scott always remained favorite writer of G/K/ Chesterton.

2. HOLY PARABLE ON NOBLE KNIGHTS OF KINGDOM OF HEAVEN AND DISHONEST SATANS OF MATERIAL WORLD IN «IVANHOE» BY WALTER SCOTT

Pearson remarks in his biography of Walter Scott that it is mostly the novel «Ivanhoe» on which rested the fame of Walter Scott. And, he continues, to this unfortunate fact Walter Scott owes his faded away glory as big writer. The thing is Pearson considers Ivanhoe as not serious work of Walter Scott, some boyish fighting story with many others critics.

JOSEPH E. DUNCAN The Anti-Romantic in Ivanhoe (1955)

> «While the novel's juvenile and romantic qualities probably have been responsible for much of its appeal to successive generations of readers

> and, more recently, to moviegoers, the basic point of view in Ivanhoe is neither juvenile nor romantic, but thoughtful, mature, and in a sense anti-romantic. The novel presents a vivid, colorful picture of the 'fighting time', but it does not glorify the fighters».

In my view, the high fame and reputation of Scott's Ivanhoe is well deserved, because it is not only nothing to do with romance, but moreover, it is not novel, it is mystery in the sense of mysteries of G.K. Chesterton. The personages of the story are only artistic device to express in Parable the War between Kingdom of Heaven of Energy of Spirit (Noble Saxon Nights) and dishonesty of physical control of material energy (Norman conquer, meanest Prince John and his meanest knights).

Cecil Chesterton, «G.K. Chesterton, a criticism»:

> «We have more than once had occasion to remark that the key to nearly all Mr. Chesterton's merits and defects is to be found in the combative and propagandist impulse which is at the back of nearly all his works. He has been throughout not an artist seeking for the most perfect instrument of self-expression, but a soldier seeking the most effective engine of destruction. He tried to preach his crusade in verse: he tried to preach it in prose. In the „Napoleon of Notting Hill" he tried to use for the same purpose the very old method of parable and fable. Mr. Chesterton's tales show life as an interplay of spiritual forces transcending humanity. Of which the human characters are merely the embodiments. They are not novels, but mysteries — stories in which life is shown as a conflict of spiritual forces».

Thus, fight between wicked Prince John and Noble Cedric Saxon is only Parable on eternal fight between Kingdom of Heaven and Satan as king of the earth.

The Norman Conquest serves to Walter Scott's purpose as Metaphor of conquest of the earth by power of Satan — the earth, which being created by God belongs to the God. He chooses the age of sons of Henry the Second, — Richard Lionheart and Prince John — to demonstrate his idea of battle Noble Knights of Energy of Spirit and wicked, mean, base physical control of material energy of Prince John.

Walter Scoot, «Ivanhoe»:

> «It is grievous to think that those valiant barons, to whose stand against the crown the liberties of England were indebted for their existence, should themselves have been such dreadful oppressors, and capable of excesses contrary not only to the laws of England, but to those of nature and humanity. But, alas! we have only to extract from the industrious Henry one of those numerous passages which he has collected from contemporary historians, to prove that fiction itself can hardly reach the dark reality of the horrors of the period. The description given by the author of the Saxon Chronicle of the cruelties exercised in the reign of King Stephen by the great barons and lords of castles, who were all Normans, affords a strong proof of the excesses of which they were capable when their passions were inflamed. «They grievously oppressed the poor people by building castles; and when they were built, they filled them with wicked men, or rather devils, who seized both men and women who they imagined had any money, threw them into prison, and put them to more cruel tortures than the martyrs ever endured. They suffocated some in mud, and suspended others by the feet, or the head, or the thumbs, kindling fires below them. They squeezed the heads of some with knotted cords till they pierced their brains, while they threw others into dungeons swarming with serpents, snakes, and toads.»
> …indubitable and most remarkable testimony to the existence of that disgraceful license by which that age was stained. It was a matter of public knowledge, they said, that after the conquest of King William, his Norman followers, elated by so great a victory, acknowledged no law but their own wicked pleasure, and not only despoiled the conquered Saxons of their lands and their goods, but invaded the honour of their wives and of their daughters with the most unbridled license; and hence it was then common for matrons and maidens of noble families to assume the veil, and take shelter in convents, not as called thither by the vocation of God, but solely to preserve their honour from the unbridled wickedness of man».

The perfect pattern of material energy as Satan-Ego of Amorphous Serpent — Dead Thought, Dead Conscience, Dead Friendliness — is set forth in image of Prince John as opposed to the image of his noble brother Richard Lionheart, the friend of noble Saxon knights in novel of Scott.

Prince John on the contrary is depicted as enemy of both: off his treacherously deserted brother and his Saxon friends. Prince John is Evil energy, he is material energy of Dead Thought, dead

Conscience and dead Friendliness. He is treacherous with everyone, with father and brother and his chivalry, who gradually leave him. And his is coward, who is scared to death by news on return of his betrayed brother Richard Lionheart.

Fear as mechanism of physical control in compliance to bigger force, as mechanism of opportunism of Superior Ego-protection of Satans, displayed thus as essential feature of character of Satan-Ego, and is contrasted to the Noble Courage and Valor of chivalric characters of energy of Spirit.

It is manifestation of fear for life of material energy which Walter Scott describes as cowardice of Satan-Ego. On the contrary, the calm indifference to the earthly life founded by Jesus' Kingdom of Heaven, and fear to be deprived of virtue of pure conscience distinguishes true Christian knights — the Saxon chivalry and Robin Hood in Scott's novel. The Honor of Conscience as object of scientific control of energy of Spirit is stable absolute ethics of Men of Space of Intellect, of Jesus' Kingdom of Heaven. Amorphous Serpents of Satan-Ego are destitute either of ethics or of courage to defend their honor of conscience due to mechanisms of material energy. One need to adopt scientific control in Space of Intellect, or true faith in ages of Christian Church, to obtain powerful energy of Spirit. Satan-Ego of material energy has nothing to do with Space of Intellect, with energy of Spirit and with Grace of that Kingdom of Heaven.

Walter Scott, «Ivanhoe»:

> «Of Prince John thou thinkest as I do — that he is too weak to be a determined monarch, too tyrannical to be an easy monarch, too insolent and presumptuous to be a popular monarch, and too fickle and timid to be long a monarch of any kind. But he is a monarch by whom Fitzurse and De Bracy hope to rise and thrive; and therefore you aid him with your policy, and I with the lances of my Free Companions.»
>
> ...«Fickle tyrant!» muttered De Bracy, as he left the presence of the Prince; «evil luck have they who trust thee. Thy Chancellor, indeed! He who hath the keeping of thy conscience shall have an easy charge, I trow.

…..«Like a true knight!» repeated Fitzurse, looking after him; «like a fool, I should say, or like a child, who will leave the most serious and needful occupation to chase the down of the thistle that drives past him. But it is with such tools that I must work — and for whose advantage? For that of a Prince as unwise as he is profligate, and as likely to be an ungrateful master as he has already proved a rebellious son and an unnatural brother.

…«It will be in vain,» said Prince John, pacing the apartment with disordered steps, and expressing himself with an agitation to which the wine he had drunk partly contributed — «it will be in vain; they have seen the handwriting on the wall — they have marked the paw of the lion in the sand — they have heard his approaching roar shake the wood; nothing will reanimate their courage.» «Would to God,» said Fitzurse to De Bracy, «that aught could reanimate his own! His brother's very name is an ague to him. Unhappy are the counsellors of a prince who wants fortitude and perseverance alike in good and in evil!»

Walter Scott, «Ivanhoe»:

«Ay, but,» answered Prior Aymer, «every land has its own manners and fashions; and, besides that beating this fellow could procure us no information respecting the road to Cedric's house, it would have been sure to have established a quarrel betwixt you and him had we found our way thither. Remember what I told you: this wealthy franklin is proud, fierce, jealous, and irritable, a withstander of the nobility, and even of his neighbours, Reginald Front-de-Bœuf and Philip Malvoisin, who are no babes to strive with. He stands up so sternly for the privileges of his race, and is so proud of his uninterrupted descent from Hereward, a renowned champion of the Heptarchy, that he is universally called Cedric the Saxon; and makes a boast of his belonging to a people from whom many others endeavour to hide their descent, lest they should encounter a share of the vœ victis, or severities imposed upon the vanquished.» Cedric the Saxon, if offended — and he is noway slack in taking offence — is a man who, without respect to your knighthood, my high office, or the sanctity of either, would clear his house of us, and send us to lodge with the larks, though the hour were midnight. And be careful how you look on Rowena, whom he cherishes with the most jealous care; an he take the least alarm in that quarter we are but lost men.

…..At length he spoke, in a voice half-choked with passion; and, addressing himself to Prince John as the head and front of the offence which he had received, «Whatever,» he said, «have been the follies and

> vices of our race, a Saxon would have been held nidering2 (the most emphatic term for abject worthlessness) who should in his own hall, and while his own wine-cup passed, have treated, or suffered to be treated, an unoffending guest as your Highness has this day beheld me used; and whatever was the misfortune of our fathers on the field of Hastings, those may at least be silent (here he looked at Front-de-Bœuf and the Templar) who have within these few hours once and again lost saddle and stirrup before the lance of a Saxon.» «By my faith, a bitingjest!» said Prince John. «How like you it, sirs? Our Saxon subjects rise in spirit and courage, become shrewd in wit and bold in bearing, in these unsettled times. What say ye, my lords? By this good light, I hold it best to take our galleys and return to Normandy in time.» «For fear of the Saxons?» said De Bracy, laughing. «We should need no weapon but our hunting spears to bring these boars to bay.»

Yet I will name a Norman — the first in arms and in place — the best and the noblest of his race. — said Cedric — And the lips that shall refuse to pledge me to his well-earned fame, I term false and dishonoured, and will so maintain them with my life. I quaff this goblet to the health of Richard the Lion-hearted!» Prince John, who had expected that his own name would have closed the Saxon's speech, started when that of his injured brother was so unexpectedly introduced.

Having enjoyed his triumph for about a minute, Cedric said to his companion, «Up, noble Athelstane! we have remained here long enough, since we have requited the hospitable courtesy of Prince John's banquet. Those who wish to know further of our rude Saxon manners must henceforth seek us in the homes of our fathers, since we have seen enough of royal banquets and enough of Norman courtesy.» So saying, he arose and left the banqueting-room, followed by Athelstane, and by several other guests, who, partaking of the Saxon lineage, held themselves insulted by the sarcasms of Prince John and his courtiers. «By the bones of St. Thomas,» said Prince John, as they retreated, «the Saxon churls have borne off the best of the day, and have retreated with triumph!»

The unfolding canvas of the novel displays thus the war between the Good side of Noble Saxons and their friend Richard,

betrayed by his brother; and the Evil side of base, wicked Normans conquerors and their leader Prince John. Normans are lawless bullies, rapists and dishonest thieves, kidnapping women and honest men, extorting money from merchants, violating all principles of ethics. Conversely, Saxons, all of them, from Robin Hood's yeomen to leader Noble Cedric are referred to as virtuous, conscientious, with strong sense of duty and adamant morality, courageous and always ready to run any risk to protect Truth (Justice), Conscience and Friendliness — in other words with honour of honest men of energy of Spirit.

Walter Scott, «Ivanhoe»:

> «Cedric no sooner saw the turrets of Front-de-Bœuf's castle raise their grey and moss-grown battlements, than he instantly augured more truly concerning the cause of his misfortune.
> Tell me, dogs, is it my life or my wealth that your master aims at? Is it too much that two Saxons, myself and the noble Athelstane, should hold land in the country which was once the patrimony of our race? Put us, then, to death, and complete your tyranny by taking our lives, as you began with our liberties. If the Saxon Cedric cannot rescue England, he is willing to die for her. Tell your tyrannical master, I do only beseech him to dismiss the Lady Rowena in honour and safety. She is a woman, and he need not dread her; and with us will die all who dare fight in her cause.
> «Yes,» said Cedric, half speaking to himself and half addressing himself to Athelstane, «it was in this very hall that my [grand-] father feasted with Torquil Wolfganger, when he entertained the valiant and unfortunate Harold, then advancing against the Norwegians, who had united themselves to the rebel Tosti. It was in this hall that Harold returned the magnanimous answer to the ambassador of his rebel brother. Oft have I heard my father kindle as he told the tale. The envoy of Tosti was admitted, when this ample room could scarce contain the crowd of noble Saxon leaders who were quaffing the bloodred wine around their monarch.»
> It was then that the distant towers of York and the bloody streams of the Derwent3 beheld that direful conflict, in which, after displaying the most undaunted valour, the King of Norway and Tosti both fell, with ten thousand of their bravest followers. Who would have thought that, upon the proud day when this battle was won, the very gale which waved the Saxon banners in triumph was filling the Norman

> sails, and impelling them to the fatal shores of Sussex? Who would have thought that Harold, within a few brief days, would himself possess no more of his kingdom than the share which he allotted in his wrath to the Norwegian invader? Who would have thought that you, noble Athelstane — that you, descended of Harold's blood, and that I, whose father was not the worst defender of the Saxon crown, should be prisoners to a vile Norman, in the very hall in which our ancestors held such high festival?»
>
> The persons who attended on the feast were masked and cloaked. «What mummery is this?» said Cedric; «think you that we are ignorant whose prisoners we are, when we are in the castle of your master? Tell him,» he continued, willing to use this opportunity to open a negotiation for his freedom — «tell your master, Reginald Front-de-Bœuf, that we know no reason he can have for withholding our liberty, excepting his unlawful desire to enrich himself at our expense. Tell him that we yield to his rapacity, as in similar circumstances we should do to that of a literal robber. Let him name the ransom at which he rates our liberty, and it shall be paid, providing the exaction is suited to our means.» The sewer made no answer, but bowed his head.
>
> «And tell Sir Reginald Front-de-Bœuf,» said Athelstane, «that I send him my mortal defiance, and challenge him to combat with me, on foot or horseback, at any secure place, within eight days after our liberation; which, if he be a true knight, he will not, under these circumstances, venture to refuse or to delay.»

Of course, historical course of events must have been for more complicated. But as metaphor on essential gist of world historical process — the war between energy of Spirit and physical control of material energy — the plot of novel is excellent and perfect reality.

Kingdom of heaven of energy of Spirit is Grace and Grander. And image of Cedric, as noble virtuous man striving to reconstruct Noble Kingdom of Saxons to champion them from devilish conquerors is perfect metaphor thus of Kingdom of heaven and of its majesty as Honor of Truth, Conscience and Friendliness.

Walter Scott achieves his goal in image of Noble Saxon Cedric: his figure is figure of great man, fearless in protection of downtrodden Saxons, stern in adherence to justice and honor of noble man, exacting like a priest in strong sense of duty, and

tirelessly fighting for recrudescence of Noble Saxon Kingdom. Besides, like true Saint he is deprived of «the slightest shade of selfishness» in his generous service to justice. Surrounded by figures of royal Saxon descendent — noble Athelstane and Lady Rowena — he did his best to constitute Saxon throne for them, absolutely destitute from ambitions of vainglory. He is knight of Christian Church Militant, and not soldier of stupid vainglory. Royalty of Rowana's and Athelstane are brought into play only to underscore the majesty of their spiritual pureness and holiness of their detest to ambitions of vainglory. All of them hates thrones as political power to dominate others. In description of chivalric characters Walter Scott did not made any distinction between males and females, — his Lady Rowena and Jewess Rebecca are as noble and as strong as Cedric and Ivanhoe. All his virtuous female characters are characters of Honor of Conscience in Space of Intellect — the road of angels, deprived of gender.

Walter Scott, «Ivanhoe»:

> «On this subject Cedric was all animation. The restoration of the independence of his race was the idol of his heart, to which he had willingly sacrificed domestic happiness and the interests of his own son. But, in order to achieve this great revolution in favour of the native English, it was necessary that they should be united among themselves, and act under an acknowledged head. The necessity of choosing their chief from the Saxon blood-royal was not only evident in itself, but had been made a solemn condition by those whom Cedric had entrusted with his secret plans and hopes. Athelstane had this quality at least; and though he had few mental accomplishments or talents to recommend him as a leader, he had still a goodly person, was no coward, had been accustomed to martial exercises, and seemed willing to defer to the advice of counsellors more wise than himself. Above all, he was known to be liberal and hospitable, and believed to be good-natured. But whatever pretensions Athelstane had to be considered as head of the Saxon confederacy, many of that nation were disposed to prefer to his the title of the Lady Rowena, who drew her descent from Alfred, and whose father having been a chief renowned for wisdom, courage, and generosity, his memory was highly honoured by his oppressed countrymen. It would have been no difficult thing for Cedric, had he been so disposed,

to have placed himself at the head of a third party, as formidable at least as any of the others. To counterbalance their royal descent, he had courage, activity, energy, and, above all, that devoted attachment to the cause which had procured him the epithet of THE SAXON, and his birth was inferior to none, excepting only that of Athelstane and his ward. These qualities, however, were unalloyed by the slightest shade of selfishness; and, instead of dividing yet further his weakened nation by forming a faction of his own, it was a leading part of Cedric's plan to extinguish that which already existed by promoting a marriage betwixt Rowena and Athelstane».

Walter Scott, «Ivanhoe»:

«Cedric, to whom the name of Alfred was as that of a deity, had treated the sole remaining scion of that great monarch with a degree of observance such as, perhaps, was in those days scarce paid to an acknowledged princess. Rowena's will had been in almost all cases a law to his household; and Cedric himself, as if determined that her sovereignty should be fully acknowledged within that little circle at least, seemed to take a pride in acting as the first of her subjects. Thus trained in the exercise not only of free will but despotic authority, Rowena was, by her previous education, disposed both to resist and to resent any attempt to control her affections, or dispose of her hand contrary to her inclinations, and to assert her independence in a case in which even those females who have been trained up to obedience and subjection are not infrequently apt to dispute the authority of guardians and parents. The opinions which she felt strongly she avowed boldly; and Cedric, who could not free himself from his habitual deference to her opinions, felt totally at a loss how to enforce his authority of guardian. It was in vain that he attempted to dazzle her with the prospect of a visionary throne. Rowena, who possessed strong sense, neither considered his plan as practicable nor as desirable, so far as she was concerned, could it have been achieved»
Walter Scott, «Ivanhoe»:
«The Lady Rowena,» answered Athelstane, with the most steady countenance, «is my affianced bride. I will be drawn by wild horses before I consent to part with her. The slave Wamba has this day saved the life of my father Cedric. I will lose mine ere a hair of his head be injured.» «Thy affianced bride! The Lady Rowena the affianced bride of a vassal like thee!» said De Bracy. «Saxon, thou dreamest that the days of thy seven kingdoms are returned again. I tell thee, the princes of the house of Anjou confer not their wards on men of such lineage as thine.»

> «My lineage, proud Norman,» replied Athelstane, «is drawn from a source more pure and ancient than that of a beggarly Frenchman, whose living is won by selling the blood of the thieves whom he assembles under his paltry standard. Kings were my ancestors, strong in war and wise in council, who every day feasted in their hall more hundreds than thou canst number individual followers; whose names have been sung by minstrels, and their laws recorded by Witenagemotes; whose bones were interred amid the prayers of saints, and over whose tombs minsters have been builded.» «Thou hast it, De Bracy,» said Front-de-Bœuf, well pleased with the rebuff which his companion had received; «the Saxon hath hit thee fairly.»

3. THE NECESSITY OF THE WAR TO THE DEATH WITH MATERIAL ENERGY OF PHYSICAL CONTROL

This is the only conditions which secures salvation of people from destruction of material energy, operating within and outside them. To provide sharp line of demarcation between Space of Intellect of energy of Spirit and Field of Ego-system of dead material energy of physical control. Thus, both energies are present before the eyes of men, the white color of sane energy and the black color of insane energy — both are apparent. Now, within framework of Darwinian paradigm, this is not the case. On the contrary, both energies are smashed into «dirty grey» as Chesterton justly reports, and thus weapons of sane energy to discern and purge off insane energy of Field of Ego-system are lost.

To switch on, to enable Scientific control of energy of Spirit to fight his disease as material energy, we need this clear knowledge of two antagonist energies in our mind. And we have this knowledge the energy of Spirit starts acting. First of all, positive energy of Love as gravitation between poles of Intellect of Field of Intellect (thirst for knowledge) turns into the Hate to the material energy — to Ego-system of others as well as in themselves. To acquire some amount of negative emotions, amount of hate is absolutely necessary to wage the war to the material energy of human mind. And to achieve this result we

must have knowledge on two energies and antagonism between them. This is why Holy Parable of Scott's novels is so important for health of energy of Spirit.

E. Renan, «Life of Jesus»:

> «Flagellants were the precursors of the Reformation, by depriving the official clergy of the monopoly of the sacraments and of absolution. The general tone of sermons of John the Baptist was severe and stern. The expressions with which he assailed his opponents appear to have been most His preaching was one harsh continuous invective. It is probable that he did not remain a stranger to politics. Josephus, who, through his teacher Banou, was brought into almost direct contact with John, cautiously suggests as much; and the catastrophe which put an end to John's life seems to imply it. ……A hatred, which death alone could satisfy, was the consequence of these controversies. John the Baptist had already provoked enmities of the same character. But the aristo crats of Jerusalem, who despised him, had permitted simple folk to take him for a prophet. In this case however the war was to the death. A new spirit had appeared in the world, making all that had come before it crumble to decay».

The energy of Spirit is energy of peace provided that it is sane community of healthy energy of Spirit. In this circumstances almost spontaneously arises Church of friendliness, for energy of Spirit is blessed with fusion in compassion, sincerity and respect to each other. But in other cases, when half of community is diseased with material energy, or even worse, when Satan-Ego of Amorphous Serpents is in power of states like today, like in days of Jesus (Prince of this world is judged and will be cast out) — then to wage them a war is a holy duty of every sane person. And this is the war to the death — to the absolute victory of sane energy of spirit. Milgram-Ego and Hubris-Ego are available for therapy and willing to be cured. Satan-Ego should be prevented as prophylaxis by proper education, or, if it is too late — be boycotted from all contacts with sane people. Then, society can continue to live its peaceful life, having secure itself from attacks and treacherous perversions of Satan-Ego.

Sometimes this war to the death is confused with fanaticism as idolatry to the letter of Scriptures. We shall not confuse the resolute willpower of sane people to fight battle with corruption of material energy to the end with fanaticism of primitive champions of energy of spirit as idolatry of old scriptures.

Our method is scientific control — we shall respect and admire Old Scriptures, but we shall abide with scientific method in search for truth, and substitute the old mythology on scientific language of Discovery of Psychic energy. Then the holy war waged to material energy is invulnerable — scientific control will prove its effectiveness.

But comprehension of necessity to fight the battle to the end has nothing to do with fanaticism. This necessitates from causations of inherent antagonism between energy of Spirit and Satan-Ego. We cannot serve simultaneously to Lord and Satan. We have to make our choice and fight the battle to the end.

This is why The Great War of Church Militant of Fathers with German Emperors has so enormous importance in achievements of our civilization. And this is why, later Spirit which again aroused from Scripture as Spirit of Puritans has saved our civilization second time, — in Cromwell's Revolution, In French and in American Revolutions, in Tolstoy's Protestantism and its influence on Russian revolution.

And in course of events described by Walter Scott in «The Old Mortality».

Walter Scott, «The Old Mortality»:

> «It is most infamous and intolerable oppression!» said Morton, half speaking to himself; «here is a poor peaceable fellow, whose only motive for joining the conventicle was a sense of filial piety, and he is chained up like a thief or murderer, and likely to die the death of one, but without the privilege of a formal trial, which our laws indulge to the worst malefactor! Even to witness such tyranny, and still more to suffer under it, is enough to make the blood of the tamest slave boil within him.»
>
> ….«Woe, woe, and a threefold woe unto you, ye bloody and violent persecutors!» exclaimed the Reverend Gabriel Kettledrummle — «Woe,

and threefold woe unto you, even to the breaking of seals, the blowing of trumpets, and the pouring forth of vials!» «Ay — ay — a black cast to a' their ill-fa'ur'd faces, and the outside o' the loof to them at the last day!» echoed the shrill counter-tenor of Mause, falling in like the second part of a catch. «I tell you,» continued the divine, «that your rankings and your ridings — your neighings and your prancings — your bloody, barbarous, and inhuman cruelties — your benumbing, deadening, and debauching the conscience of poor creatures by oaths, soul-damning and self-contradictory, have arisen from earth to Heaven like a foul and hideous outcry of perjury for hastening the wrath to come

.....«Return to them that sent thee,» said the insurgent leader, «and tell them that we are this day in arms for a broken Covenant and a persecuted Kirk; tell them that we renounce the licentious and perjured Charles Stewart, whom you call king, even as he renounced the Covenant, after having once and again sworn to prosecute to the utmost of his power all the ends thereof, really, constantly, and sincerely, all the days of his life, having no enemies but the enemies of the Covenant, and no friends but its friends. Whereas, far from keeping the oath he had called God and angels to witness, his first step, after his incoming into these kingdoms, was the fearful grasping at the prerogative of the Almighty, by that hideous Act of Supremacy, together with his expulsing, without summons, libel, or process of law, hundreds of famous faithful preachers, thereby wringing the bread of life out of the mouth of hungry, poor creatures, and forcibly cramming their throats with the lifeless, saltless, foisonless, lukewarm drammock of the fourteen false prelates, and their sycophantic, formal, carnal, scandalous creature-curates.»

...His text was from the forty-ninth chapter of Isaiah, «Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. «And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.» The discourse which he pronounced upon this subject was divided into fifteen heads, each of which was garnished with seven uses of application, two of consolation, two of terror, two declaring the causes of backsliding and of wrath, and one announcing the promised and expected deliverance. He next handled very pithily the doctrine of defensive arms and of resistance to Charles II., observing, that, instead of a nursing father to the Kirk, that monarch had been a nursing father

to none but his own bastards. He went at some length through the life and conversation of that joyous prince, few parts of which, it must be owned, were qualified to stand the rough handling of so uncourtly an orator, who conferred on him the hard names of Jeroboam, Omri, Ahab, Shallum, Pekah, and every other evil monarch recorded in the Chronicles, and concluded with a round application of the Scripture, «Tophet is ordained of old; yea, for the King it is provided: he hath made it deep and large; the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it.»

the language of Scripture, which, in their mouths, was sometimes degraded by misapplication, gave, in Macbriar's exhortation, a rich and solemn effect, like that which is produced by the beams of the sun streaming through the storied representation of saints and martyrs on the Gothic window of some ancient cathedral.

«Your garments are dyed — but not with the juice of the wine-press; your swords are filled with blood,» he exclaimed, «but not with the blood of goats or lambs; the dust of the desert on which ye stand is made fat with gore, but not with the blood of bullocks, for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. These were not the firstlings of the flock, the small cattle of burnt-offerings, whose bodies lie like dung on the ploughed field of the husbandman; this is not the savour of myrrh, of frankincense, or of sweet herbs, that is steaming in your nostrils; but these bloody trunks are the carcasses of those who held the bow and the lance, who were cruel and would show no mercy, whose voice roared like the sea, who rode upon horses, every man in array as if to battle — they are the carcasses even of the mighty men of war that came against Jacob in the day of his deliverance, and the smoke is that of the devouring fires that have consumed them. And those wild hills that surround you are not a sanctuary planked with cedar and plated with silver; nor are ye ministering priests at the altar, with censers and with torches; but ye hold in your hands the sword, and the bow, and the weapons of death. And yet verily, I say unto you, that not when the ancient Temple was in its first glory was there offered sacrifice more acceptable than that which you have this day presented, giving to the slaughter the tyrant and the oppressor, with the rocks for your altars, and the sky for your vaulted sanctuary, and your own good swords for the instruments of sacrifice. Leave not, therefore, the plough in the furrow — turn not back from the path in which you have entered like the famous worthies of old, whom God raised up for the glorifying of his name and the deliverance of his afflicted people — halt not in the race you are running, lest the latter end should be worse than

the beginning. Wherefore, set up a standard in the land; blow a trumpet upon the mountains;

«Well is he this day that shall barter his house for a helmet, and sell his garment for a sword, and cast in his lot with the children of the Covenant, even to the fulfilling of the promise; and woe, woe unto him who, for carnal ends and self-seeking, shall withhold himself from the great work, for the curse shall abide with him, even the bitter curse of Meroz, because he came not to the help of the Lord against the mighty. Up, then, and be doing; the blood of martyrs, reeking upon scaffolds, is crying for vengeance; the bones of saints, which lie whitening in the highways, are pleading for retribution; the groans of innocent captives from desolate isles of the sea, and from the dungeons of the tyrants' high places, cry for deliverance; the prayers of persecuted Christians, sheltering themselves in dens and deserts from the sword of their persecutors, famished with hunger, starving with cold, lacking fire, food, shelter, and clothing, because they serve God rather than man — all are with you, pleading, watching, knocking, storming the gates of heaven in your behalf. Heaven itself shall fight for you, as the stars in their courses fought against Sisera. Then whoso will deserve immortal fame in this world, and eternal happiness in that which is to come, let them enter into God's service, and take arles at the hand of his servant, — a blessing, namely, upon him and his household, and his children, to the ninth generation, even the blessing of the promise, for ever and ever! Amen.» The eloquence of the preacher was rewarded by the deep hum of stern approbation which resounded through the armed assemblage at the conclusion of an exhortation, so well suited to that which they had done, and that which remained for them to do. The wounded forgot their pain, the faint and hungry their fatigues and privations, as they listened to doctrines which elevated them alike above the wants and calamities of the world, and identified their cause with that of the Deity.

And whatever may be thought of the extravagance or narrow-minded bigotry of many of their tenets, it is impossible to deny the praise of devoted courage to a few hundred peasants, who, without leaders, without money, without magazines, without any fixed plan of action, and almost without arms, borne out only by their innate zeal, and a detestation of the oppression of their rulers, ventured to declare open war against an established government, supported by a regular army and the whole force of three kingdoms

CHAPTER 5. PARABLE OF CONFESSION OF ULRICA

1. JUDAISM AS INTEGRAL PART OF METAPHYSICS OF INTELLECT, THE TRUE DEITY OF ALL CULTURES

Every person and every nation have access in Space of Intellect being possessor of Divine Energy of Spirit. Yet, as Axial Age shows, not every nation took part in First Revelation, given to few people. And those nations, as we know, has been divided on True Religion of Metaphysics of Intellect on the one side and False idealism (Romance) of Hubris-Ego (fictitious intellect), like Zoroasrizm, Judaism, Greek Platonism versus Greek mythology and so on.

Walter Scott with this respect follows attitude of Ernest Renan: both of them recognize one Deity of Metaphysics of Intellect, as we have seen, and thus classify as true religion all moral religions of Axial Age in that righteous metaphysical side of them. Scott, for example is as well ready to recognize Catholics and Puritans as Judaism and Persian Islam of Saladin in so far as those religions strive to find Truth on Laws of Psychic Energy, that is to say antagonism between black and white energies of psyche.

Walter Scott, «Ivanhoe»:

> «Nay,» answered Rebecca, «I will but pray of thee to believe henceforward that a Jew may do good service to a Christian, without desiring other guerdon than the blessing of the Great Father who made both Jew and Gentile.» «It were sin to doubt it, maiden,» replied Ivanhoe; «and I repose myself on thy skill without further scruple or question, well trusting you will enable me to bear my corslet on the eighth day.
> …There was therefore no hope but in passive fortitude, and in that strong reliance on Heaven natural to great and generous characters.

> Rebecca, however erroneously taught to interpret the promises of Scripture to the chosen people of Heaven, did not err in supposing the present to be their hour of trial, or in trusting that the children of Zion would be one day called in with the fulness of the Gentiles».

Thus Walter Scott readily admits two figures of Judaism — Isaak and his daughter Rebecca — in Kingdom of Heaven of Space of Intellect in his mystery, that is to say in party of Saxon Noble Knights. For from first chapters Ivanhoe and Rebecca are tied with bonds of most noble friendship. This is, no doubt, friendship of two knights, equally integral to Space of Intellect of Honor of Conscience. And like any Noble Knight both of them are always ready to risk their lives to save each other's Honor.

Walter Scott, «Ivanhoe»:

> «The beautiful Rebecca had been heedfully brought up in all the knowledge proper to her nation, which her apt and powerful mind had retained, arranged, and enlarged, in the course of a progress beyond her years, her sex, and even the age in which she lived. Her knowledge of medicine and of the healing art had been acquired under an aged Jewess, the daughter of one of their most celebrated doctors, who loved Rebecca as her own child, and was believed to have communicated to her secrets which had been left to herself by her sage father at the same time, and under the same circumstances. The fate of Miriam had indeed been to fall a sacrifice to the fanaticism of the times; but her secrets had survived in her apt pupil. Rebecca, thus endowed with knowledge as with beauty, was universally revered and admired by her own tribe, who almost regarded her as one of those gifted women mentioned in the sacred history. Her father himself, out of reverence for her talents, which involuntarily mingled itself with his unbounded affection, permitted the maiden a greater liberty than was usually indulged to those of her sex by the habits of her people, and was, as we have just seen, frequently guided by her opinion, even in preference to his own.
>
> .....«Bois-Guilbert,» answered the Jewess; «thou knowest not the heart of woman, or hast only conversed with those who are lost to her best feelings. I tell thee, proud Templar, that not in thy fiercest battles hast thou displayed more of thy vaunted courage than has been shown by woman when called upon to suffer by affection or duty. I am myself a woman, tenderly nurtured, naturally fearful of danger, and impatient of pain; yet, when we enter those fatal lists, thou to fight and

I to suffer, I feel the strong assurance within me that my courage shall mount higher than thine. Farewell. I waste no more words on thee; the time that remains on earth to the daughter of Jacob must be otherwise spent: she must seek the Comforter, fv who may hide His face from His people, but who ever opens His ear to the cry of those who seek Him in sincerity and in truth.»

«Thou hast spoken the Jew,» said Rebecca, «as the persecution of such as thou art has made him. Heaven in ire has driven him from his country, but industry has opened to him the only road to power and to influence which oppression has left unbarred. Read the ancient history of the people of God, and tell me if those by whom Jehovah wrought such marvels among the nations were then a people of misers and of usurers! And know, proud knight, we number names amongst us to which your boasted northern nobility is as the gourd compared with the cedar — names that ascend far back to those high times when the Divine Presence shook the mercy-seat between the cherubim, and which derive their splendour from no earthly prince, but from the awful Voice which bade their fathers be nearest of the congregation to the Vision. Such were the princes of the House of Jacob.» Rebecca's colour rose as she boasted the ancient glories of her race, but faded as she added, with a sigh, «Such were the princes of Judah, now such no more! They are trampled down like the shorn grass, and mixed with the mire of the ways. Yet are there those among them who shame not such high descent, and of such shall be the daughter of Isaac the son of Adonikam! Farewell! I envy not thy blood-won honours; I envy not thy barbarous descent from Northern heathens; I envy thee not thy faith, which is ever in thy mouth but never in thy heart nor in thy practice.»

……«Submit to my fate!» said Rebecca; «and, sacred Heaven! to what fate? Embrace thy religion! and what religion can it be that harbours such a villain? Thou the best lance of the Templars! Craven knight! — forsworn priest! I spit at thee, and I defy thee. The God of Abraham's promise hath opened an escape to his daughter — even from this abyss of infamy!» As she spoke, she threw open the latticed window which led to the bartizan, and in an instant after stood on the very verge of the parapet, with not the slightest screen between her and the tremendous depth below. Unprepared for such a desperate effort, for she had hitherto stood perfectly motionless, Bois Guilbert had neither time to intercept her nor to stop her. As he offered to advance, she exclaimed, «Remain where thou art, proud Templar, or at thy choice advance! — one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form

> of humanity upon the stones of that courtyard ere it become the victim of thy brutality!»
> While Rebecca spoke thus, her high and firm resolve, which corresponded so well with the expressive beauty of her countenance, gave to her looks, air, and manner a dignity that seemed more than mortal. Her glance quailed not, her cheek blanched not, for the fear of a fate so instant and so horrible; on the contrary, the thought that she had her fate at her command, and could escape at will from infamy to death, gave a yet deeper colour of carnation to her complexion, and a yet more brilliant fire to her eye. Bois-Guilbert, proud himself and high-spirited, thought he had never beheld beauty so animated and so commanding»

2. MARTYRDOM OF JEW ISAAK AS HOLY PARABLE ON MISERY OF SIMPLE FOLK IN HANDS OF SATAN-EGO IN POWER

While Rebecca is rightful and full-fledged member of Holy Church of Noble Knights, her father Isaak is described as «sinner» of simple folk, as Milgram-Ego of common people. He shares common for simple people vices, such as fear of people in power (Obedience to Authority by Milgram), obsequiousness to authorities, and some indulgence in earthly occupation with greed to money, but on the whole he is honest man, working and loving his family far beyond all his earthly occupations.

Walter Scott, «Ivanhoe»:

> «From her father's example and injunctions, Rebecca had learnt to bear herself courteously towards all who approached her. She could not indeed imitate his excess of subservience, because she was a stranger to the meanness of mind and to the constant state of timid apprehension by which it was dictated; but she bore herself with a proud humility, as if submitting to the evil circumstances in which she was placed as the daughter of a despised race, while she felt in her mind the consciousness that she was entitled to hold a higher rank from her merit than the arbitrary despotism of religious prejudice permitted her to aspire to. Thus prepared to expect adverse circumstances, she had acquired the firmness necessary for acting under them. Her present situation required all her presence of mind, and she summoned it up accordingly».

Suffering of people of Israel in Scott's mystery is thus Parable on suffering of simple folks in hands of Satan-Ego in power. He makes discourse into history to demonstrate the bottomless cruelty and cynicism in treatment of common men by Normans conquerors in their feudal castles.

Satan-Ego is avowed Enemy of God. What means treacherous character of Satan-Ego? His desire to seduce naïve people in «friendship» and then to betray them in most wicked way? It means their hatred to Compassion, Conscience and Justice (Truth) of Divine energy of Spirit. They crave to prove to themselves that this energy of conscience is weakness and stupidity, and that they at any moment can demonstrate this in making fool of them in false friendship, to laugh down all their sanctuaries, and to tramp their temples.

Simple folk in their naïve purity thus often become their victims, especially with still active Inferior Ego-protection of Milgram-Ego, which makes them liable to abuse their «obedience to authority». And this great tragedy of martyrdom of simple folks in hands of Satan-Ego as outrage of Deity of Divine Energy of Spirit is brilliantly set forth by Walter Scott in this Holy Parable on unjust suffering of Jew Isaak. The metaphor thus seems perfect as people of Israel is also most famous for their martyrdom in the name of the God. Whatever mistakes they performed the sincerity of their search for Deity is demonstrated in Bible.

Isaak is ultimately noble figure. For even amidst most ferocious threats to his life and health, he did not forget of his friends Noble Knight Ivanhoe and his family, Cedric and Lady Rowena. He asks his headman, Norman jailer, to have mercy with his friends too, if he wants him to pay buyout. And thus infuriates him even more.

Walter Scott, «Ivanhoe»:

> «Leaving the Saxon chiefs to return to their banquet, we have to look in upon the yet more severe imprisonment of Isaac of York. The poor Jew had been hastily thrust into a dungeon-vault of the castle, the floor of which was deep beneath the level of the ground, and very

damp, being lower than even the moat itself. The only light was received through one or two loopholes far above the reach of the captive's hand. These apertures admitted, even at midday, only a dim and uncertain light, which was changed for utter darkness long before the rest of the castle had lost the blessing of day. Chains and shackles, which had been the portion of former captives, from whom active exertions to escape had been apprehended, hung rusted and empty on the walls of the prison, and in the rings of one of those sets of fetters there remained two mouldering bones, which seemed to have been once those of the human leg, as if some prisoner had been left not only to perish there, but to be consumed to a skeleton. At one end of this ghastly apartment was a large fire-grate, over the top of which were stretched some transverse iron bars, half-devoured with rust. The whole appearance of the dungeon might have appalled a stouter heart than that of Isaac, who, nevertheless, was more composed under the imminent pressure of danger than he had seemed to be while affected by terrors of which the cause was as yet remote and contingent. The lovers of the chase say that the hare feels more agony during the pursuit of the greyhounds than when she is struggling in their fangs. cm And thus it is probable that the Jews, by the very frequency of their fear on all occasions, had their minds in some degree prepared for every effort of tyranny which could be practised upon them; so that no aggression, when it had taken place, could bring with it that surprise which is the most disabling quality of terror. Neither was it the first time that Isaac had been placed in circumstances so dangerous. He had therefore experience to guide him, as well as hope that he might again, as formerly, be delivered as a prey from the fowler. Above all, he had upon his side the unyielding obstinacy of his nation, and that unbending resolution with which Israelites have been frequently known to submit to the uttermost evils which power and violence can inflict upon them, rather than gratify their oppressors by granting their demands.

Front-de-Bœuf, a tall and strong man, whose life had been spent in public war or in private feuds and broils, and who had hesitated at no means of extending his feudal power, had features corresponding to his character, and which strongly expressed the fiercer and more malignant passions of the mind. The scars with which his visage was seamed would, on features of a different cast, have excited the sympathy and veneration due to the marks of honourable valour; but, in the peculiar case of Front-de-Bœuf, they only added to the ferocity of his countenance, and to the dread which his presence inspired. This formidable baron was clad in a leathern doublet, fitted close to his

body, which was frayed and soiled with the stains of his armour. He had no weapon, excepting a poniard at his belt, which served to counterbalance the weight of the bunch of rusty keys that hung at his right side. The black slaves who attended Front-de-Bœuf were stripped of their gorgeous apparel, and attired in jerkins and trowsers of coarse linen, their sleeves being tucked up above the elbow, like those of butchers when about to exercise their function in the slaughter-house. Each had in his hand a small pannier; and, when they entered the dungeon, they stopt at the door until Front-de-Bœuf himself carefully locked and double-locked it. Having taken this precaution, he advanced slowly up the apartment towards the Jew, upon whom he kept his eye fixed, as if he wished to paralyse him with his glance, as some animals are said to fascinate their prey. It seemed, indeed, as if the sullen and malignant eye of Front-de-Bœuf possessed some portion of that supposed power over his unfortunate prisoner. The Jew sate with his mouth agape, and his eyes fixed on the savage baron with such earnestness of terror that his frame seemed literally to shrink together, and to diminish in size while encountering the fierce Norman's fixed and baleful gaze. The unhappy Isaac was deprived not only of the power of rising to make the obeisance which his terror dictated, but he could not even doff his cap, or utter any word of supplication; so strongly was he agitated by the conviction that tortures and death were impending over him.

«Have mercy on me, noble knight!» exclaimed Isaac; «I am old, and poor, and helpless. It were unworthy to triumph over me. It is a poor deed to crush a worm.» «Old thou mayst be,» replied the knight; «more shame to their folly who have suffered thee to grow grey in usury and knavery. Feeble thou mayst be, for when had a Jew either heart or hand. But rich it is well known thou art.» «I swear to you, noble knight,» said the Jew, «by all which I believe, and by all which we believe in common — » «Perjure not thyself,» said the Norman, interrupting him, «and let not thine obstinacy seal thy doom, until thou hast seen and well considered the fate that awaits thee. Think not I speak to thee only to excite thy terror, and practise on the base cowardice thou hast derived from thy tribe.

He again made a signal for the slaves to approach, and spoke to them apart, in their own language; for he also had been in Palestine, where, perhaps, he had learnt his lesson of cruelty. The Saracens produced from their baskets a quantity of charcoal, a pair of bellows, and a flask of oil. While the one struck a light with a flint and steel, the other disposed the charcoal in the large rusty grate which we have already mentioned, and exercised the bellows until the fuel came to a red

glow. «Seest thou, Isaac,» said Front-de-Bœuf, «the range of iron bars above that glowing charcoal?3 On that warm couch thou shalt lie, stripped of thy clothes as if thou wert to rest on a bed of down. One of these slaves shall maintain the fire beneath thee, while the other shall anoint thy wretched limbs with oil, lest the roast should burn. Now, choose betwixt such a scorching bed and the payment of a thousand pounds of silver; for, by the head of my father, thou hast no other option.» «It is impossible,» exclaimed the miserable Jew — «it is impossible that your purpose can be real! The good God of nature never made a heart capable of exercising such cruelty!» «Trust not to that, Isaac,» said Front-de-Bœuf, «it were a fatal error. Dost thou think that I, who have seen a town sacked, in which thousands of my Christian countrymen perished by sword, by flood, and by fire, will blench from my purpose for the outcries or screams of one single wretched Jew? Or thinkest thou that these swarthy slaves, who have neither law, country, nor conscience, but their master's will — who use the poison, or the stake, or the poniard, or the cord, at his slightest wink — thinkest thou that they will have mercy, who do not even understand the language in which it is asked?

The Jew groaned deeply. «Grant me,» he said, «at least, with my own liberty, that of the companions with whom I travel. They scorned me as a Jew, yet they pitied my desolation, and because they tarried to aid me by the way a share of my evil hath come upon them; moreover, they may contribute in some sort to my ransom.» «If thou meanest yonder Saxon churls,» said Front-de-Bœuf, «their ransom will depend upon other terms than thine. Mind thine own concerns, Jew, I warn thee, and meddle not with those of others.» «I am then,» said Isaac, «only to be set at liberty, together with mine wounded friend?» «Shall I twice recommend it,» said Front-de-Bœuf, «to a son of Israel, to meddle with his own concerns, and leave those of others alone? Since thou hast made thy choice, it remains but that thou payest down thy ransom, and that at a short day.» «Yet hear me,» said the Jew, «for the sake of that very wealth which thou wouldst obtain at the expense of thy — » here he stopt short, afraid of irritating the savage Norman. But Front-de-Boeuf only laughed, and himself filled up the blank at which the Jew had hesitated. «At the expense of my conscience, thou wouldst say, Isaac; speak it out — I tell thee, I am reasonable. I can bear the reproaches of a loser, even when that loser is a Jew. Thou wert not so patient, Isaac, when thou didst invoke justice against Jacques Fitzdotterel, for calling thee a usurious blood-sucker, when thy exactions had devoured his patrimony.» «I swear by the Talmud,» said the Jew, «that your valour has been misled in that matter. Fitzdotterel

> drew his poniard upon me in mine own chamber, because I craved him for mine own silver. The term of payment was due at the Passover.» «I care not what he did,» said Front-de-Bœuf, «the question is, when shall I have mine own? — when shall I have the shekels, Isaac?»

3. PARABLE OF WALTER SCOTT ON OUTRAGED OF DEITY

The Conquest of Earth by Devil means not only death of Noble Knights of God; it means also affront to honour of His innocent and helpless children, — the naïve simple folks.

«Thy kingdom come, Thy will be done, on earth as it is in heaven.» — says «Our Father».

For nowadays the Kingdom of Heaven is lost for the earth, which belongs to domain of Satans.

Walter Scott gives powerful metaphor on Outrage of Deity by his enemies Satan-Ego with tragedy of Noble Beautiful Princess of Kingdom of Heaven in hands of Amorphous Serpents of Satan-Ego (as Norman barons).

Figures of Lady Rowena and Noble Rebecca — both knight of Honour of Conscience, courageous and fearless warriors for justice, and still helpless victims in coarse hands of brutal rapists — are only Parable of all children of God as Divine Energy of Spirit, naïve and beautiful in their purity and ready friendliness to all people, and thus prone to treachery and tortures by amorphous serpents of Satan-Ego.

This is why metaphor on Jew Isaak handsomely fitted in this Parable on affront to the honour of naïve children of God. For people of Israel are children of God with this respect to a greater degree than any other nation. For it was people of Israel whose naïve faith and fierce love to god made them destruct their States-Leviathans as power of physical control of material energy — sadomasochism of violence-obedience relations, in order to found Communities of Friendliness — Synagogue and Church. This sacrifice of their State made them defenseless and helpless in fight with Leviathans of another

nations, and ultimately made them victims of some cultures different epochs.

Thus unfortunate figure of Isaak as victim in hands of Satan-Ego appears a perfect parable of simple folks — the central subject of care of Hebrew Prophets, the desperate tribunes.

E. Renan, «The History of Israel»:

> «History therefore is a process which we must explain as a living whole. The Jew who has told us his dreams on this matter was far inferior to the Greeks in the quality and culture of his mind; but religious emotion suggests to him what the Greeks almost never had, — namely, a fellow-feeling for humanity. To him the development of humanity is a drama conducted by the Eternal to a certain end. The f inal goal of humanity is what he sees; and in this he probably sees the truth.
> The history of Judah will henceforth be the history of a religion at first confined within itself for long centuries, and then being mixed up, by the victory of Christianity, with the general movement of humanity. The cry of justice uttered by the prophets of old will no longer be stifled. Greece will found the lay society, free in the meaning understood by economists, without paying any heed to the sufferings of the weak, brought about by the grandeur of the social achievement. Prophetism will accentuate the just complaint of the poor, it will sap the base of the army and of royalty in Israel, but it will found the synagogue, the church, and the associations of the poor, which, from the time of Theodosius, will become all powerful and will govern the world. During the Middle Ages the loud voice of the prophets, interpreted by Saint Jerome, will strike terror into the rich and the mighty, and will check, for the benefit of the poor, or those so-called, all industrial, scientific and worldly development.

E. Renan, «History of Israel»:

> «The secret of the extraordinary development of the people of Israel lay in this one institution. Prophetism has much that is really analogous with modern journalism, which is also an individual power — and in the main a beneficial power — concurrently with the government, the patriciate and the church. Israelite prophetism was a journalism speaking in the name of God. It was in turn the salvation and the ruin of dynasties. The prophets are at once model patriots and the worst enemies of their country. They prevent it from having a civil order, foreign alliances or an army. They bring to bear against the

government an opposition which no State could withstand. And yet, in the long run, prophetism has created the historical importance of Israel. It was deleterious to the political life of the small people which entrusted its destinies to it; but it founded the religion of humanity. Who would be secure upon it?

...A theocratic democracy, a religion residing nearly altogether in social questions, such was the Judaism of the eighth century — the true Judaism — of which Christianity was but the full development and application. The anavim or hasidim' form an élite among humanity; they are the gentle of the earth; they are above all the just, the upright (isarim), the just generation {dor saddiq), the faithful of the land (néemnê ères), the quiet people {rigée ères), the upright hearts {isré leh), the followers of the perfect way {temimê déreh), the men who fear Grod, who love Him, who have trust in Him, who seek lahveh. Upon the other hand, the Hebrew words which mean «rich, great, strong» {am\ gadol, aris) are nearly always to be taken as the reverse of complimentary. From the time of Hezekiah these associations of ideas become irrevocably fixed.

The true servant of lahveh is a poor man, persecuted by the rich, worried by the great. lahveh loves him because he is humble, because he does not cast umbrage upon his greatness. lahveh is his protector, his justiciary; He will in the end give him the victory One thing is from the very first clear, and that is that Israel will found neither a republic, nor a kingdom, nor a civil state. Israel will found the synagogue, the pious coterie, the Church, Pharisaism, and Christianity. Pietism, in the long run, is destructive of citizenship. It is not Israel as a whole which is the people of lahveh, it is the anavim and the hasidim alone who are the flock of lahveh. Israel is but an élite of saints, the profane are the soil which serves to produce the chosen plants, the vine which serves to produce the wine. All this bears a strong resemblance to Islam. These hasidim are Mussulmans who have handed over their affairs to God. God is their véldl, and what a vekil! He will assuredly avenge them.

With such a course of reasoning you give an example of great moral discipline to the world, but you suppress all idea of nationality. The State and even the army (especially the latter) imply classes, hereditary privileges, injustices, abuses, liberty accorded to certain vices, a severe elimination of social questions. Israel, upon the contrary, was only bent upon securing social justice. A court, a military caste, an aristocracy of birth were all repugnant to it. He was not willing to take upon himself the austere duties which consist in the acceptance of inequality, resignation to injustice. Thus he worked more in the

> interests of humanity than of his native land; he lost the country which was supposed to be given him».

To meet the death firmly in fight with Satan-Ego and thus don't bring shame upon Honour of Conscience is duty of every Noble Knight. And Jewess Rebecca knows her duty the best. She is ready to accept the death but not to surrender to the bullying of Norman baron.

Isaak is not Knight, he is «sinner» of Milgram Ego of simple folk, he is ready to bargain with evildoers extorting his earned wealth by tortures, and he yields to their threats in «obedience to authority» of Milgram Ego.

It was when Norman baron revealed to him that it is not his life that is at stake, but Honour of his daughter Rebecca, when Isaak from sinner of Milgram Ego turns into heroic martyr of Energy of Spirit. Now he is ready to undergone all ferocious atrocities he has been threaten with but never enter any bargain with dishonest rapists. For «sinners» of Milgram-Ego are not corrupted energy of spirit, they love God and feel this love in fusion with healthy mankind, in friendliness, and in love to their family. To betray naïve helpless child means to betray Deity, — this is why Satan-Ego loves treachery so much. It is another case with naïve simple folks — they Love God like all sane people and fear to betray God far more that to lose their life.

Walter Scott, «Ivanhoe»:

> «Let my daughter Rebecca go forth to York,» answered Isaac, «with your safe-conduct, noble knight, and so soon as man and horse can return, the treasure — » here he groaned deeply, but added, after the pause of a few seconds — «the treasure shall be told down on this very floor.» «Thy daughter!» said Front-de-Bœuf, as if surprised, «by heavens, Isaac, I would I had known of this. I deemed that yonder black-browed girl had been thy concubine, and I gave her to be a handmaiden to Sir Brian de Bois Guilbert, after the fashion of patriarchs and heroes of the days of old, who set us in these matters a wholesome example.» The yell which Isaac raised at this unfeeling communication made the very vault to ring, and astounded the two Saracens so much that they let go their hold of the Jew. He availed

himself of his enlargement to throw himself on the pavement and clasp the knees of Front-de-Bœuf. «Take all that you have asked,» said he, «Sir Knight; take ten times more — reduce me to ruin and to beggary, if thou wilt, — nay, pierce me with thy poniard, broil me on that furnace; but spare my daughter, deliver her in safety and honour. As thou art born of woman, spare the honour of a helpless maiden. She is the image of my deceased Rachael — she is the last of six pledges of her love. Will you deprive a widowed husband of his sole remaining comfort? Will you reduce a father to wish that his only living child were laid beside her dead mother, in the tomb of our fathers?» «I would,» said the Norman, somewhat relenting, «that I had known of this before. I thought your race had loved nothing save their money-bags.»

Besides, why shouldst thou think evil is to come to the girl, even if she became Bois-Guilbert's booty?» «There will — there must!» exclaimed Isaac, wringing his hands in agony; «when did Templars breathe aught but cruelty to men and dishonour to women!» «Dog of an infidel,» said Front-de-Bœuf, with sparkling eyes, and not sorry, perhaps, to seize a pretext for working himself into a passion, «blaspheme not the Holy Order of the Temple of Zion, but take thought instead to pay me the ransom thou hast promised, or woe betide thy Jewish throat!» «Robber and villain!» said the Jew, retorting the insults of his oppressor with passion, which, however impotent, he now found it impossible to bridle, «I will pay thee nothing — not one silver penny will I pay thee — unless my daughter is delivered to me in safety and honour!» «Art thou in thy senses, Israelite?» said the Norman, sternly; «has thy flesh and blood a charm against heated iron and scalding oil?» «I care not!» said the Jew, rendered desperate by paternal affection; «do thy worst. My daughter is my flesh and blood, dearer to me a thousand times than those limbs which thy cruelty threatens. No silver will I give thee, unless I were to pour it molten down thy avaricious throat; no, not a silver penny will I give thee, Nazarene, were it to save thee from the deep damnation thy whole life has merited! Take my life if thou wilt, and say the Jew, amidst his tortures, knew how to disappoint the Christian.» «We shall see that,» said Front-de-Bœuf; «for by the blessed rood, which is the abomination of thy accursed tribe, thou shalt feel the extremities of fire and steel! Strip him, slaves, and chain him down upon the bars.»

4. PARABLE ON SIN OF SLAVERY: OBEDIENCE TO SATAN-EGO. DEVIL AS SADOMASOCHISM OF LEVIATHAN

Energy of Spirit of sane people resides in Space of Intellect, and this is why to sustain its life it has to strive for Truth or for Honour of Conscience. In healthy society in Church of Friendliness of energy of spirit persons will reach the incredible heights of mental power and exceeding happiness to exercise it in friendship with each other.

In diseased societies under sway of Satan-Ego the life of Divine Energy of Spirit maybe reduced to the martyrdom in fight with evildoers for preservation of Honour of Conscience of Space of Intellect. But it is still life of Energy of Spirit, it is still residence in Space of Intellect, it is still love to God and integrity with Deity, — martyrdom as lower point of life of Divine energy, unfortunate but still breathing glory of God.

It is another case with being forced to «making love» with rapists of Satan-Ego. This no longer martyrdom to glorify the God and to save the Honour of Conscience at cost of your life and pain. This Fall from Space of Intellect in Cave of Evil of Satans, this is betrayal of God, this Perdition of tragedy of Conscience, and this is the Loss of Honour of Conscience.

The thing is that «making love» with rapists by no way means only sexual intercourse. «Making love» with rapists means submission to life in Leviathans of sadomasochism, to collaboration with rapists forcing vanquished men to slavery. Because Sadomasohism of Leviathans in relations of violence — obedience is literally the only kind of «love» available for Satan-Ego: Gravitations of Narcissism and Inlovesickness as Superior and Inferior Ego-protection of cyclic homeostasis of physical control. This is why slaves in Leviathans betrays Deity by their submission to violence, by their rejection to resist and to rise rebellion. Because, thus they gave their agreement on «making love» with enemies of God — with Satan-Ego of Superior Ego-protection. And this why leaders of Revolution are those

prophets-tribunes who succeeds in explaining this plain truth to the populace.

Whatever faults of Jews no one can accuse them in submission to sadomasochism of Leviathans. Like Isaak of Walter Scott they were always ready to be burnt alive but never to betray the Deity. And common people who are lost when their own lives are at stake to fight with seducers of sadomasochism, will find their eyes opened when their children's honour is at stake.

Again with this respect we find a perfect Parable in Walter Scott's «Ivanhoe». He demonstrated it with transparent clearness the distinction between martyrdom in the name of the God as death of body but still living soul, still preserved Honour of Conscience, still residence in Space of Intellect, still Grace and Bliss of integrity with Deity. The distinction between martyrdom on the one hand and on the other hand submission to violence of rapists of Satan-Ego, who are always in search for slave of Inferior Ego-protection to cycle their Sadomasochist love. Submission to «making love» with Satan-Ego in their Leviathans of slavery is exhibited in Walter Scott's mystery as great sin, as perdition of tragedy of conscience, as Fall from Space of Intellect in dirt of Satans — as Betrayal of God.

To demonstrate this Walter Scott introduces into narrative the figure of Saxon Princess — Urfried (Ulrica), who has fallen prey to rapists of Norman barons becoming concubine of one of them — the one which is now the headman of unhappy Isaak. He introduces her in the narrative the most effective way: Rebecca, the new candidat on her severe tragedy is accommodated in the room of old concubine of Norman baron, the Saxon Princess, the outraged Deity of Noble Cedric, the Deity of Saxon Kingdom of Heaven.

Walter Scott, «Ivanhoe»:

> «For the sake of mercy,» said Rebecca, «tell me what I am to expect as the conclusion of the violence which hath dragged me hither! Is it my life they seek, to atone for my religion? I will lay it down cheerfully.» «Thy life, minion!» answered the sibyl; «what would taking thy life

> pleasure them? Trust me, thy life is in no peril. Such usage shalt thou have as was once thought good enough for a noble Saxon maiden. And shall a Jewess like thee repine because she hath no better? Look at me. I was as young and twice as fair as thou, when Front-de-Bœuf, father of this Reginald, and his Normans, stormed this castle. My father and his seven sons defended their inheritance from story to story, from chamber to chamber. There was not a room, not a step of the stair, that was not slippery with their blood. They died — they died every man; and ere their bodies were cold, and ere their blood was dried, I had become the prey and the scorn of the conqueror!» «Is there no help? Are there no means of escape?» said Rebecca. «Richly — richly would I requite thine aid.» «Think not of it,» said the hag; «from hence there is no escape but through the gates of death; and it is late — late,» she added, shaking her grey head, «ere these open to us. Yet it is comfort to think that we leave behind us on earth those who shall be wretched as ourselves. Fare thee well, Jewess! Jew or Gentile, thy fate would be the same; for thou hast to do with them that have neither scruple nor pity. Fare thee well, I say. My thread is spun out; thy task is yet to begin.»

5. PERDITION OF TRAGEDY OF CONSCIENCE: BETRAYAL OF DEITY AND LOSS OF HONOUR

MATTHEW 18

> «5 And whoso shall receive one such little child in my a name receiveth me.
> 6 But whoso shall a offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
> 7 Woe unto the world because of a offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!»

In this Mystery Walter Scott no doubt has outshined even most genius tragedies by Shakespear.

Noble Cedric of downtrodden Saxon Kingdom appears as Priest before eyes of raped and perverted Saxon Princess Ulrica. But Saxon Kingdom is image of Kingdom of Heaven in his Scott's mystery. It is Deity of Kingdom of Heaven who is ready to listen the Confession of Ulrica. And it is all seduced and raped, perverted

and robbed, exploited and deceived children of God — the Princess and Princes of Kingdom of Heaven.

Gravest Tragedy which can happen to person — the perdition of lost honour of conscience by innocent girl perverted by her rapists is not left without response of Deity. The Father of Heavens is here in image of Priest to relieve the heart of fallen angel, and still to compel her to hurry with repentance and retribution. It is Cedric with his overt detest and scorn to the perverted woman, who wakes and revives her sense of duty and her resolution to fight the battle with Satans to the death. She will help them to take by storm the castle of Norman baron Reginald Front-de-Bœuf, the Satan-Ego, which prisoned all the noble knight of Holy Saxon party. The castle once belonged to Saxon Prince, the father of Ulrica. In order to seize the castle of Saxon Prince Reginald Front-de-Bœuf and his father murdered the Prince and his seven sons in front of the eyes of Ulrica, and after they had finished with them, they start raping the daughter, — beautiful and naïve teenager.

The dazzling revelation of this parable appears in all clarity only on the condition that we adopted the idea of mortal antagonism between White Energy of Spirit and Black material energy of physical control of Satan-Ego. Then the roles of personages in holy mystery by Scott and gross contrasts between shine of white energy and its heights and Black dirt of material energy and its dark caves become apparent. The tragedy of Fall of any Child of God from shining heights of Kingdom of Heaven to the gloomy stench of caves of Satans is exhibited marsterly in this blatant contrast between Noble Cedric and heroic death of his friend Saxon Prince on the one hand and on the other hand the depth of disgrace of Satans of Norman kingdom, who did not confine themselves to murder and robbery, but encroached on perversion of innocent soul.

Walter Scott, «Ivanhoe»:

> «Thou art a Saxon, father — a Saxon, and, save as thou art a servant of God, a freeman. Thine accents are sweet in mine ear.» «Do not

Saxon priests visit this castle, then?» replied Cedric; «it were, methinks, their duty to comfort the outcast and oppressed children of the soil.»
«I am a Saxon,» answered Cedric, «but unworthy, surely, of the name of priest. Let me begone on my way. I swear I will return, or send one of our fathers more worthy to hear your confession.» «Stay yet a while,» said Urfried; «the accents of the voice which thou hearest now will soon be choked with the cold earth, and I would not descend to it like the beast I have lived. But wine must give me strength to tell the horrors of my tale.» She poured out a cup, and drank it with a frightful avidity, which seemed desirous of draining the last drop in the goblet. «It stupifies,» she said, looking upwards as she finished her draught, «but it cannot cheer. Partake it, father, if you would hear my tale without sinking down upon the pavement.» Cedric would have avoided pledging her in this ominous conviviality, but the sign which she made to him expressed impatience and despair. He complied with her request, and answered her challenge in a large wine-cup; she then proceeded with her story, as if appeased by his complaisance. «I was not born,» she said, «father, the wretch that thou now seest me. I was free, was happy, was honoured, loved, and was beloved. I am now a slave, miserable and degraded, the sport of my masters' passions while I had yet beauty, the object of their contempt, scorn, and hatred, since it has passed away. Dost thou wonder, father, that I should hate mankind, and, above all, the race that has wrought this change in me? Can the wrinkled decrepit hag before thee, whose wrath must vent itself in impotent curses, forget she was once the daughter of the noble thane of Torquilstone, before whose frown a thousand vassals trembled.» «Thou the daughter of Torquil Wolfganger!» said Cedric, receding as he spoke; «thou — thou — the daughter of that noble Saxon, my father's friend and companion in arms!» «Thy father's friend!» echoed Urfried; «then Cedric called the Saxon stands before me, for the noble Hereward of Rotherwood had but one son, whose name is well known among his countrymen. But if thou art Cedric of Rotherwood, why this religious dress? Hast thou too despaired of saving thy country, and sought refuge from oppression in the shade of the convent?» «It matters not who I am,» said Cedric; «proceed, unhappy woman, with thy tale of horror and guilt! Guilt there must be; there is guilt even in thy living to tell it.» «There is — there is,» answered the wretched woman, «deep, black, damning guilt — guilt that lies like a load at my breast — guilt that all the penitential fires of hereafter cannot cleanse. Yes, in these halls, stained with the noble and pure blood of my father and my brethren — in these very halls, to have lived the paramour of their murderer, the slave at once and the

partaker of his pleasures, was to render every breath which I drew of vital air a crime and a curse.»

«Wretched woman!» exclaimed Cedric. «And while the friends of thy father — while each true Saxon heart, as it breathed a requiem for his soul, and those of his valiant sons, forgot not in their prayers the murdered Ulrica — while all mourned and honoured the dead, thou hast lived to merit our hate and execration — lived to unite thyself with the vile tyrant who murdered thy nearest and dearest, who shed the blood of infancy rather than a male of the noble house of Torquil Wolfganger should survive — with him hast thou lived to unite thyself, and in the bands of lawless love!

«In lawless bands, indeed, but not in those of love!» answered the hag; «love will sooner visit the regions of eternal doom than those unhallowed vaults. No; with that at least I cannot reproach myself: hatred to Front-de Bœuf and his race governed my soul most deeply, even in the hour of his guilty endearments.»

«You hated him, and yet you lived,» replied Cedric; «wretch! was there no poniard — no knife — no bodkin! dj Well was it for thee, since thou didst prize such an existence, that the secrets of a Norman castle are like those of the grave. For had I but dreamed of the daughter of Torquil living in foul communion with the murderer of her father, the sword of a true Saxon had found thee out even in the arms of thy paramour!»

«Wouldst thou indeed have done this justice to the name of Torquil?» said Ulrica, for we may now lay aside her assumed name of Urfried; «thou art then the true Saxon report speaks thee! for even within these accursed walls, where, as thou well sayest, guilt shrouds itself in inscrutable mystery — even there has the name of Cedric been sounded; and I, wretched and degraded, have rejoiced to think that there yet breathed an avenger of our unhappy nation. I also have had my hours of vengeance. I have fomented the quarrels of our foes, and heated drunken revelry into murderous broil. I have seen their blood flow — I have heard their dying groans! Look on me, Cedric; are there not still left on this foul and faded face some traces of the features of Torquil?

«Ask me not of them, Ulrica,» replied Cedric, in a tone of grief mixed with abhorrence; «these traces form such a resemblance as arises from the grave of the dead when a fiend has animated the lifeless corpse.»

«Be it so,» answered Ulrica; «yet wore these fiendish features the mask of a spirit of light when they were able to set at variance the elder Front-de-Bœuf and his son Reginald! The darkness of hell should hide what followed; but revenge must lift the veil, and darkly intimate what

it would raise the dead to speak aloud. Long had the smouldering fire of discord glowed between the tyrant father and his savage son; long had I nursed, in secret, the unnatural hatred; it blazed forth in an hour of drunken wassail, and at his own board fell my oppressor by the hand of his own son: such are the secrets these vaults conceal! Rend asunder, ye accursed arches,» she added, looking up towardsthe roof, «and bury in your fall all who are conscious of the hideous mystery!»

«And thou, creature of guilt and misery,» said Cedric, «what became thy lot on the death of thy ravisher?»

«Guess it, but ask it not. Here — here I dwelt, till age, premature age, has stamped its ghastly features on my countenance — scorned and insulted where I was once obeyed, and compelled to bound the revenge which had once such ample scope to the efforts of petty malice of a discontented menial, or the vain or unheeded curses of an impotent hag; condemned to hear from my lonely turret the sounds of revelry in which I once partook, or the shrieks and groans of new victims of oppression.»

«I am no priest,» said Cedric, turning with disgust from this miserable picture of guilt, wretchedness, and despair — «I am no priest, though I wear a priest's garment.»

«Priest or layman,» answered Ulrica, «thou art the first I have seen for twenty years by whom God was feared or man regarded; and dost thou bid me despair?»

«I bid thee repent,» said Cedric. «Seek to prayer and penance, and mayest thou find acceptance! But I cannot, I will not, longer abide with thee.»

«Stay yet a moment!» said Ulrica; «leave me not now, son of my father's friend, lest the demon who has governed my life should tempt me to avenge myself of thy hard-hearted scorn. Thinkest thou, if Front-de-Bœuf found Cedric the Saxon in his castle, in such a disguise, that thy life would be a long one? Already his eye has been upon thee like a falcon on his prey.»

«And be it so,» said Cedric; «and let him tear me with beak and talons, ere my tongue say one word which my heart doth not warrant. I will die a Saxon — true in word, open in deed. I bid thee avaunt! touch me not, stay me not! The sight of Front-de-Bœuf himself is less odious to me than thou, degraded and degenerate as thou art.» «Be it so,» said Ulrica, no longer interrupting him; «go thy way, and forget, in the insolence of thy superiority, that the wretch before thee is the daughter of thy father's friend. Go thy way; if I am separated from mankind by my sufferings — separated from those whose aid I might most justly expect — not less will I be separated from them in my revenge! No

man shall aid me, but the ears of all men shall tingle to hear of the deed which I shall dare to do! Farewell! thy scorn has burst the last tie which seemed yet to unite me to my kind — a thought that my woes might claim the compassion of my people.»

«Ulrica,» said Cedric, softened by this appeal, «hast thou borne up and endured to live through so much guilt and so much misery, and wilt thou now yield to despair when thine eyes are opened to thy crimes, and when repentance were thy fitter occupation?»

«Cedric,» answered Ulrica, «thou little knowest the human heart. To act as I have acted, to think as I have thought, requires the maddening love of pleasure, mingled with the keen appetite of revenge, the proud consciousness of power — draughts too intoxicating for the human heart to bear, and yet retain the power to prevent. Their force has long passed away. Age has no pleasures, wrinkles have no influence, revenge itself dies away in impotent curses. Then comes remorse, with all its vipers, mixed with vain regrets for the past and despair for the future! Then, when all other strong impulses have ceased, we become like the fiends in hell, who may feel remorse, but never repentance. But thy words have awakened a new soul within me. Well hast thou said, all is possible for those who dare to die! Thou hast shown me the means of revenge, and be assured I will embrace them. It has hitherto shared this wasted bosom with other and with rival passions; henceforward it shall possess me wholly, and thou thyself shalt say that, whatever was the life of Ulrica, her death well became the daughter of the noble Torquil. There is a force without beleaguering this accursed castle; hasten to lead them to the attack, and when thou shalt see a red flag wave from the turret on the eastern angle of the donjon, dk press the Normans hard: they will then have enough to do within, and you may win the wall in spite both of bow and mangonel. dl Begone, I pray thee; follow thine own fate, and leave me to mine.»

6. PARABLE ON HOLY WAR BETWEEN DIVINE ENERGY OF SPIRIT AND SATAN-EGO OF MATERIAL ENERGY. RETRIBUTION TO SATANS

Thus the Castle of Norman baron Reginald Front-de-Bœuf becomes the center of the Holy War between Deity of Saxon Party and Satans of Norman Party.

It is this castle where Normans barons operate as jailers of Noble Knight Ivanhoe, his father Noble Cedric, Noble Knight

Athelstane, Saxon royalty Lady Rowena and their Jewish friends — Isaak and his Noble daughter Rebecca. Cedric soon managed to escape from the jailers of Front-de-Bœuf's castle and join to the Richrd Lionheart and Robin Hood Locksley, who did their best to liberate noble chivalry of Saxon party from their gloomy prison.

Thus all Good forces of the Saxon party are assembled together in war against Reginald Front-de-Bœuf, the Norman baron of Prince John. This culmination of Holy Mystery of Walter Scott where Good and Evil confront each other in final mortal battle. Norman party is Evil party of Satan-Ego, they have kidnapped Cedric, injured Ivanhoe, Rebecca and Isaak, Athelstane and Rowena in order to subject them to their oppression. Richard Lionheart and Locksley Robin Hood are here, under wall of castle, to bring liberty to the innocent victims of injustice. And this is holy war to death.

Meanwhile Saxon party failed to storm the castle. In this moment of crisis it was old wretched Ulrica, the raped Saxon Princess, who saved the situation. Her Confession to Noble Cedric as priest and his reproach to her to immediately quit her indulgence and think of retribution and of mortal war with Satan-Ego which had dishonored her, waked her conscience. She is no longer mad old women, desperate in her tragedy. She is one of them, the soldier in mortal fight with Devil. And she is ready to punish with death the offender, who had cast her into disgrace and herself for indulgence into that disgrace.

The fiery bad, which Norman baron Reginald Front-de-Bœuf had prepared for unfortunate Isaak now Deity destined to himself. It is hands of old wretched Saxon Princess Ulrica which had set fire on that fiery bad for Front-de-Bœuf. And it is that conflagration which broke out and gave the crucial blow on castle of Norman party of Satans. Ulrica has fulfilled her duty and atoned her riddled conscience in entering the mortal fight against Devil and in accepting martyrdom for her past indulgence. She dies not as victim of Satan-Ego, she dies as Soldier of Kingdom of Heaven. The castle is defeated and the

Saxon party, — the party of noble knights of Kingdom of Heaven is rescued.

Walter Scott, «Ivanhoe»:

> «Lives Reginald Front-de-Bœuf,» said a broken and shrill voice close by his bedside, «to say there is that which he dares not?» The evil conscience and the shaken nerves of Front-de-Bœuf heard, in this strange interruption to his soliloquy, the voice of one of those demons who, as the superstition of the times believed, beset the beds of dying men, to distract their thoughts, and turn them from the meditations which concerned their eternal welfare. He shuddered and drew himself together; but, instantly summoning up his wonted resolution, he exclaimed, «Who is there? what are thou, that darest to echo my words in a tone like that of the night-raven? Come before my couch that I may see thee.» «I am thine evil angel, Reginald Front-de-Bœuf,» replied the voice. «Let me behold thee then in thy bodily shape, if thou be'st indeed a fiend,» replied the dying knight; «think not that I will blench from thee. By the eternal dungeon, could I but grapple with these horrors that hover round me as I have done with mortal dangers, Heaven or Hell should never say that I shrunk from the conflict!» «Think on thy sins, Reginald Front-de-Bœuf,» said the almost unearthly voice — «on rebellion, on rapine, on murder! Who stirred up the licentious John to war against his grey-headed father — against his generous brother?» «Be thou fiend, priest, or devil,» replied Front-de-Bœuf, «thou liest in thy throat! Not I stirred John to rebellion — not I alone; there were fifty knights and barons, the flower of the midland counties, better men never laid lance in rest. And must I answer for the fault done by fifty? False fiend, I defy thee! Depart, and haunt my couch no more. Let me die in peace if thou be mortal; if thou be a demon, thy time is not yet come.» «In peace thou shalt NOT die,» repeated the voice; «even in death shalt thou think on thy murders — on the groans which this castle has echoed — on the blood that is engrained in its floors!» «Thou canst not shake me by thy petty malice,» answered Front-de-Bœuf, with a ghastly and constrained laugh. «The infidel Jew — it was merit with Heaven to deal with him as I did, else wherefore are men canonised who dip their hands in the blood of Saracens? The Saxon porkers whom I have slain — they were the foes of my country, and of my lineage, and of my liege lord. Ho! ho! thou seest there is no crevice in my coat of plate. Art thou fled? art thou silenced?» «No, foul parricide!» replied the voice; «think of thy father! — think of his death! — think of his banquet-room flooded with his gore, and that poured forth by the hand of a son!» «Ha!» answered

the Baron, after a long pause, «an thou knowest that, thou art indeed the Author of Evil, and as omniscient as the monks call thee! That secret I deemed locked in my own breast, and in that of one besides — the temptress, the partaker of my guilt. Go, leave me, fiend! and seek the Saxon witch Ulrica, who alone could tell thee what she and I alone witnessed. Go, I say, to her, who washed the wounds, and straighted the corpse, and gave to the slain man the outward show of one parted in time and in the course of nature. Go to her; she was my temptress, the foul provoker, the more foul rewarder, of the deed; let her, as well as I, taste of the tortures which anticipate Hell!» «She already tastes them,» said Ulrica, stepping before the couch of Front de-Bœuf; «she hath long drunken of this cup, and its bitterness is now sweetened to see that thou dost partake it. Grind not thy teeth, Front-de-Bœuf roll not thine eyes — clench not thy hand, nor shake it at me with that gesture of menace! The hand which, like that of thy renowned ancestor who gained thy name, could have broken with one stroke the skull of a mountain-bull, is now unnerved and powerless as mine own!» «Vile, murderous hag!» replied Front-de-Bœuf — «detestable screech-owl! it is then thou who art come to exult over the ruins thou hast assisted to lay low?» «Ay, Reginald Front-de-Boeuf,» answered she, «it is Ulrica! — it is the daughter of the murdered Torquil Wolfganger! — it is the sister of his slaughtered sons! it is she who demands of thee, and of thy father's house, father and kindred, name and fame — all that she has lost by the name of Front-de-Bœuf! Think of my wrongs, Front-de-Bœuf, and answer me if I speak not truth. Thou hast been my evil angel, and I will be thine: I will dog thee till the very instant of dissolution!» «Detestable fury!» exclaimed Front-de-Bœuf, «that moment shalt thou never witness. Ho! Giles, Clement, and Eustace! St. Maur and Stephen! seize this damned witch, and hurl her from the battlements headlong; she has betrayed us to the Saxon! Ho! St. Maur! Clement! false-hearted knaves, where tarry ye?» «Call on them again, valiant baron,» said the hag, with a smile of grisly mockery; «summon thy vassals around thee, doom them that loiter to the scourge and the dungeon. But know, mighty chief,» she continued, suddenly changing her tone, «thou shalt have neither answer, nor aid, nor obedience at their hands. Listen to these horrid sounds,» for the din of the recommenced assault and defence now rung fearfully loud from the battlements of the castle; «in that war-cry is the downfall of thy house. The blood-cemented fabric of Front-de-Bœufs power totters to the foundation, and before the foes he most despised! The Saxon, Reginald! — the scorned Saxon assails thy walls! Why liest thou here, like a worn-out hind, when the Saxon storms thy place of strength?»

«Gods and fiends!» exclaimed the wounded knight. «O, for one moment's strength, to drag myself to the mêlée, and perish as becomes my name!» «Think not of it, valiant warrior!» replied she; «thou shalt die no soldier's death, but perish like the fox in his den, when the peasants have set fire to the cover around it.» «Hateful hag! thou liest!» exclaimed Front-de-Bœuf; «my followers bear them bravely — my walls are strong and high — my comrades in arms fear not a whole host of Saxons, were they headed by Hengist and Horsa! The war-cry of the Templar and of the Free Companions rises high over the conflict! And by mine honour, when we kindle the blazing beacon for joy of our defence, it shall consume thee, body and bones; and I shall live to hear thou art gone from earthly fires to those of that Hell which never sent forth an incarnate fiend more utterly diabolical!» «Hold thy belief,» replied Ulrica, «till the proof reach thee. But no!» she said, interrupting herself, «thou shalt know even now the doom which all thy power, strength, and courage is unable to avoid, though it is prepared for thee by this feeble hand. Markest thou the smouldering and suffocating vapour which already eddies in sable folds through the chamber? Didst thou think it was but the darkening of thy bursting eyes, the difficulty of thy cumbered breathing? No! Front-de-Bœuf, there is another cause. Rememberest thou the magazine of fuel that is stored beneath these apartments?» «Woman!» he exclaimed with fury, «thou hast not set fire to it? By Heaven, thou hast, and the castle is in flames!» «They are fast rising at least,» said Ulrica, with frightful composure; «and a signal shall soon wave to warn the besiegers to press hard upon those who would extinguish them. Farewell, Front-de-Bœuf! May Mista, Skogula, and Zernebock, gods of the ancient Saxons — fiends, as the priests now call them — supply the place of comforters at your dying bed, which Ulrica now relinquishes! But know, if it will give thee comfort to know it, that Ulrica is bound to the same dark coast with thyself, the companion of thy punishment as the companion of thy guilt. And now, parricide, farewell for ever! May each stone of this vaulted roof find a tongue to echo that title into thine ear!»

Walter Scott, «Ivanhoe»:

«Those of the castle who had not gotten to horse, still continued to fight desperately with the besiegers, after the departure of the Templar, but rather in despair of quarter than that they entertained any hope of escape. The fire was spreading rapidly through all parts of the castle, when Ulrica, who had first kindled it, appeared on a turret, in the guise of one of the ancient furies, yelling forth a war-song, such as was of yore raised on the field of battle by the scalds of the yet heathen Saxons. Her long dishevelled grey hair flew back from her

> uncovered head; the inebriating delight of gratified vengeance contended in her eyes with the fire of insanity; and she brandished the distaff which she held in her hand, as if she had been one of the Fatal Sisters who spin and abridge the thread of human life.
> The towering flames had now surmounted every obstruction, and rose to the evening skies one huge and burning beacon, seen far and wide through the adjacent country. Tower after tower crashed down, with blazing roof and rafter; and the combatants were driven from the courtyard. The vanquished, of whom very few remained, scattered and escaped into the neighbouring wood. The victors, assembling in large bands, gazed with wonder, not unmixed with fear, upon the flames, in which their own ranks and arms glanced dusky red. The maniac figure of the Saxon Ulrica was for a long time visible on the lofty stand she had chosen, tossing her arms abroad with wild exultation, as if she reigned empress of the conflagration which she had raised. At length, with a terrific crash, the whole turret gave way, and she perished in the flames which had consumed her tyrant. An awful pause of horror silenced each murmur of the armed spectators, who, for the space of several minutes, stirred not a finger, save to sign the cross.
> The voice of Locksley was then heard — «Shout, yeomen! the den of tyrants is no more! Let each bring his spoil to our chosen place of rendezvous at the trysting-tree in the Harthill Walk; for there at break of day will we make just partition among our own bands, together with our worthy allies in this great deed of vengeance.»

The fate of Reginald Front-de-Bœuf befell to the all Amorphous Serpents of Satan-Ego in Walter Scott's novels: to Basil Oliphant in Old Mortality, to Grand Magister in Talisman, to Rashleigh in Rob Roy. He boldly sentences them to death and then carries out the sentence with firm hand of Noble Knights. prince John as leading figure of Amorphous Serpents is spared due to the facts of history — the treacherous princed had outlived his magnanimous brother Richard Lionheart. But in his mystery the narrative stoppes at the point where treachery of Prince John is punished by public Disgrace and detest to him of all his ex-vassals.

Because this has nothing to do with barbaric wars of Ego, to revenge vanity of each folly. It is Court of Justice, performed against avowed enemies of God — against treacherous Satan-Ego of dead thought, and conscience and friendliness. Walter Scott as

Saint Augustine and as Mahatma Gandhi was excellent jurist, who held office of sheriff throughout his life. And like Augustine and like Gandhi he was adherent of Divine Natural Law, he putted conscience above the law, as natural law above the normative law. His executors of his sentence never carry it out before setting forth the full moral argument, the argument of Court of Justice.

And Scriptures grant their consent to Scott's sentence to Satan-Ego as to enemies of God.

MATTHEW 12

> «31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven a unto men: but the b blasphemy against the Holy Ghost shall c not be forgiven unto men.
> 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be a forgiven him, neither in this world, neither in the world to come»

CHAPTER 6. THE IMPACT OF WALTER SCOTT IN ESTABLISHMENT OF CHURCH OF FRIENDLINESS. THE SPACE OF INTELLECT AS THE ONLY REAL «PLUS» OF PSYCHIC ENERGY

1. CONSCIOUSNESS OF ENERGY OF SPIRIT AS EXISTENCE OF BEING-LEVEL

The Law of Conservation of force is inherent to entire the universe. This Law as Law of Self-conservation is inherent only for Living energies (W. Oswald's proposition) — to biological and energy of spirit.

But this Law as Self- Consciousness is inherent only to Energy of Spirit. It is not Living creatures who exist. It is creatures with Self-Consciousness which reach Being –Level.

In psychology this great discovery of Being-Level belongs to A. Maslow. Though I assume his theory of hierarchy of needs to be erroneous, his differentiation of between Growth of Energy of Spirit and Homeostasis and Deficit of Material energy is perfect. From this only one step is left to separation of this two qualities in two energies respectively. But Maslow has mixed them up in one hierarchy of need — higher level as growth, and lower level as homeostasis and deficit. He was wrong in this. This is distinction in kind, in two various energies, this is not distinction in degree, — no way to join the distinct order of two very different energies into one scheme of motivation. Each energy has its own mechanisms of motivation. In this, Fromm and Horney have escaped his mistake, separating energy of sick mind from energy of healthy mind in two distinct mechanisms.

Nevertheless, it was Maslow who have noticed this crucial for our research point: that there is Level of Being and Level of unconscious existence, which is equal to animal's unconsciousness. The cyclic homeostasis — is mechanism of physical control, while stable balance and capacity of growth — mechanism of scientific control of Energy of Spirit.

A. Maslow, «Farther reaches of Human nature»:

> «The hierarchy of values, in which the Being-Values are the „highest" is in part determined by the' hierarchy of basic needs, by the prepotency of deficit-needs over growth-needs. by the prepotency of homeostasis over growth, etc»

Spinoza says the same on distinction between ignorance of physical control as unconsciousness of existence and consciousness of scientific control as Being-Level of existence.

Spinoza, «Ethics»:

> «I have thus completed all I wished to set forth touching the mind's power over the emotions and the mind's freedom. Whence it appears, how potent is the wise man, and how much he surpasses the ignorant man, who is driven only by his lusts. For the ignorant man is not only distracted in various ways by external causes without ever gaining the true acquiescence of his spirit, but moreover lives, as it were unwitting of himself, and of God, and of things, and as soon as he ceases to suffer, ceases also to be. Whereas the wise man, in so far as he is regarded as such, is scarcely at all disturbed in spirit, but, being conscious of himself, and of God, and of things, by a certain eternal necessity, never ceases to be, but always possesses true acquiescence of his spirit»

Indeed, the question is not merely to be or not to be. The question is to be means to be conscious of your existence; to exist and still not to be conscious of your existence means not to be. Animal is living, but still he is not conscious of his existence. In this we cannot say that animal exists. The same case is with physical control of material energy.

S. Kierkegaard, «Sickness unto death»:

> «It is in this sense that consciousness is decisive. Generally speaking, consciousness, i.e. consciousness of self, is the decisive criterion of the

> self. The more consciousness, the more self; the more consciousness, the more will, and the more will the more self. A man who has no will at all is no self; the more will he has, the more consciousness of self he has also.
> .....In unconsciousness of being in despair a man is furthest from being conscious of himself as spirit. But precisely the thing of not being conscious of oneself as spirit is despair, which is spiritlessness — whether the condition be that of complete deadness, a merely vegetative life, or a life of higher potency the secret of which is nevertheless despair. In the latter instance the man is like the sufferer from consumption: he feels well, considers himself in the best of health, seems perhaps to others to be in florid health, precisely when the sickness is most dangerous»

S. Kierkegaard, «Sickness unto death»:

> «However vain and conceited men may be, they have nevertheless for the most part a very lowly conception of themselves, that is to say, they have no conception of being spirit, the absolute of all that a man can be but vain and conceited they are...by way of comparison. In case one were to think of a house, consisting of cellar, ground-floor and premier etage, so tenanted, or rather so arranged, that it was planned for a distinction of rank be tween the dwellers on the several floors; and in case one were to make a comparison between such a house and what it is to be a man — then unfortunately this is the sorry and ludicrous condition of the majority of men, that in their own house they prefer to live in the cellar. The soulish-bodily synthesis in every man is planned with a view to being spirit, such is the building; but the man prefers to dwell in the cellar, that is, in the determinants of sensuous ness. And not only does he prefer to dwell in the cellar; no, he loves that to such a degree that he becomes furious if anyone would pro pose to him to occupy the bel etage which stands empty at his disposition — for in fact he is dwelling in his own house. No, to be in error or delusion is (quite un Socratically) the thing they fear the least».

Like in Myth of Cave by Plato, Kierkegaard asserts that Field of Ego-system of material energy is existence in darkness of error and delusion of unconscious mechanisms of physical control.

S. Blackburn, «Plato's Republic»:

> «the Myth of the Cave. In this fantastic image the plight of ordinary, uneducated, unenlightened humanity is compared to that of prisoners in a cave. It is a rather peculiar cave, however. They are tied so as only to see the back wall of the cave. Matters are arranged so that behind their backs is a fire, and a kind of roadway along which are carried all sorts of statuettes and animal models, puppets or marionettes. The fire casts the shadow of these artificial things on to the wall the prisoners see: «the shadows of artefacts… constitute the only reality people in this situation would recognize'. Ascent from the cave happens when one of the prisoners is released, and made to turn and see the marionettes themselves, and the fire. This unfamiliar sight would frighten and bewilder him, habituated as he is to the world of shadows. Further ascent takes the ex-prisoner up «a rough steep slope' to the world of daylight, which again is unfamiliar and overwhelming. Gradually, however, he would begin to make out the real things of everyday life. And then, the last thing he would do is to make out the heavenly bodies and the sun itself. This is the pinnacle of understanding, the last illumination, an acquaintance with the Form of the Good itself».

2. «PLUS» OF SPACE OF INTELLECT AS SUPPLY OF ENERGY OF SPIRIT. GROWTH OF KNOWLEDGE AND SCIENTIFIC CONTROL AS STABLE BALANCE OF ENERGY OF SPIRIT

What is Field of Force of Intellect of energy of Spirit?

It is two opposite poles of Intellect — Passive Intellect as Laws of Nature (laws of energies) and Active Intellect as Capacity to Think, capacity to discover the Laws of natural energies and control the power of discovered energies.

The gravitation between Minus (Passive Intellect, Laws of Nature) and Plus (Active Intellect, Science to control laws of nature) of Field of Force of Intellect produces the Love to World as passion of energy of Spirit.

Thus, mankind is born with Hunger for Knowledge, or, as Russell putted it, with Thirst for Knowledge. Renan prefers «hunger» in «Future of science». Anyway, this Hunger for Knowledge is gravitation between passive and active poles of Field of Intellect, producing Energy of Spirit.

This is the point of outset for search for knowledge as fundamental motivation and therefore fundamental occupation of mankind. For mainline of history of mankind, its arterial way is search for knowledge, accumulation of knowledge of laws of nature, and emerging of scientific control of laws of nature in Technical achievements. This result of Active Intellect, the Thought of energy of Spirit is our access to the Space of Intellect, to the Divine Natural Law, set up by Deity and allowed us, mankind, to contemplate them, to discover them and to control them

It is the sun of Intellect which empowers men to see truth and to obtain their true Self — consciousness of Energy of Spirit.

Chapter on «Myth of the Cave» S. Blackburn begins from this citation from Plato's «Republic»:

> «So the sun is not to be identified with sight, but is responsible for sight and is itself within the visible realm… As goodness stands in the intelligible realm to intelligence and the things we know, so in the visible realm the sun stands to sight and the things we see. (VI, 508b c)

Construction of Space of Intellect — is thus essential, fundamental task and motivation of mankind. And progress in construction of this Space of Intellect is measured my progress in achievement of knowledge on Laws of Nature of deity (for all laws of nature are instilled by deity, aren't they?). And the Building of Space of Intellect is Growth of Energy of Spirit, and its capacity to its growth, unavailable for material energy of psyche.

I am trying to focus your attention on the fact that «PLUS» of Energy of Spirit is Knowledge and that that PLUS has capacity to GROWTH (unlike plus of material energy). «Plus» of psychic energies as supply of their current thus in the case with energy of spirit has capacity to growth. The more knowledge of laws of natural energies have been accumulated the more growth of PLUS of energy of Spirit as supply of current of power of Energy of Spirit.

And this Growth of Energy of Spirit is not merely the result of access to the power of material energies- electricity,

biochemistry, and so on — but first and foremost result of Growth of Passion of Energy of Spirit in process of growth of exercise of scientific control. The thing is the exercise of scientific control produces Passion of Energy of Spirit, the Emotional Tissue of Energy of Spirit — this is why of Men of Thought Love their work so much. Two qualities of motivation notices all investigators of character of men of thought as well as themselves in their autobiographies and letters — the strong sense of duty and the strong love to their work. As man of thought I readily agree with these inferences on nature of motivation of our tireless work for mankind.

This Love to thinking process, to scientific control has its physical manifestation in production of emotional tissue of energy of spirit — in positive passion of energy of spirit, which increases its emotional power much, and thus exhibits growth of Grace of energy of Spirit as powerful positive emotions. Moreover, the acquisition of knowledge on laws of its own energy — on psychic energy — helps to cure it from cancer of Field of Ego-system, and thus to provide high health and high growth of positive growth of energy of spirit.

Nowadays, Darwinian paradigm have stopped the process of accumulation of knowledge on laws of psychic energy being pseudoscience, the Lie and the Garbage in Space of Intellect, which blocks all our movement in Science. This is the meaning of complaints of Darwinian paradigm expressed by Chesterton in «What is wrong with the world». The broken scientific control and thus the Fall of mankind from Space of Intellect, from their movement in blessed House of Heaven, the Loss of keys to the Grace of Deity once permitted us in his home.

Why thus «Plus» of energy of Spirit provides stable balance and growth of power of Energy? Because it is Space of Intellect as knowledge of reality, as knowledge of Laws of natural energies (especially laws of our own psychic energy), because search of truth is essential motivation of energy of Spirit. Contact with Reality.

And contact with reality is true existence and stable balance, and capacity to control real energies.

S. Kierkegaard, «Sickness unto death»:

> «The sins of the flesh are the self-assertion of the lower self. The decisive fact that sin is despair (for sin is not the wildness of flesh and blood, but it is the spirit's consent thereto). .....The despair which is the passage-way to faith is also by the aid of the eternal: by the aid of the eternal the self has courage to lose itself in order to gain itself. .....The principal thing here is that the definition like a net must embrace all forms. And that it does, as can be seen when one tests it by setting up the opposite, namely, the definition of faith, by which I steer my course in the whole of this work, as by a sure mariners' mark. Faith is: that the self in being itself and in willing to be itself is grounded transparently in God. And for the whole of Christianity it is one of the most decisive definitions that the opposite of sin is not virtue but faith.
> ....The point is this. The gradations in the consciousness of the self with which we have hitherto been employed are within the definition of the human self, or the self whose measure is man. But this self acquires a new quality or qualification in the fact that it is the self directly in the sight of God. This self is no longer the merely human self but is what I would call, hoping not to be misunderstood, the theological self, the self directly in the sight of God. And what an infinite reality this self acquires by being before God! A herdsman who (if this were possible), is a self only in the sight of cows is a very low self, and so also is a ruler who is a self in the sight of slaves — for in both cases the scale or measure is lacking. The child who hitherto has had only the parents to measure himself by, becomes a self when he is a man by getting the state as a measure. But what an infinite accent falls upon the self by getting God as a measure!»

John 6

> 63 It is the a spirit that quickeneth;
> the flesh profiteth nothing: the
> words that I speak unto you, they
> are spirit, and they are life.

John 3

> 3 Jesus answered and said unto him, Verily, verily, I say unto thee,
> Except a man be a born b again, he cannot see the kingdom
> Of God.

4 Nicodemus saith unto him, How can a man be born when he is old?
canheenter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be a
born of b water and of the c Spirit, he can not d enter into the
kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the
Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be a born again

3. «PLUS» OF MATERIAL ENERGY AS DELUSION OF PSYCHIC DISORDER

It is another case with «Plus» of material energy which in all situations remains delusion of false Mirror of Field of Ego-system.

What means «Plus» of physical control of material energy when person is motivated with achieving it? It means, that person knowing nothing on Real Plus of Energy of Spirit — the energy of true existence and Grace of God, — is being wasting this energy of spirit on automatisms of dead parasitic energy.

This is how his Cave of Darkness and fug of stale air is produced.

Energy of Spirit is energy of Fresh Air of Production of positive passion of emotional tissue of psychic energy. It is, when healthy, powerful deluge of positive emotions — the winds of mountains in their sunny freshness. This deluge of positive emotions is provided by unique mechanism of Controlling Energy in contrast to the rest material (Determinate) energies of the universe. For it has stable balance of scientific control instead of cyclic homeostasis between equilibrium and dis-equilibrium.

When person is driven by cyclic homeostasis of material energy the production of deluge of positive emotions of Energy of Spirit stops. Now, instead of that process of supply of fresh air of positive emotions, begins another process of waste of those positive emotions on activity of dead material energy. And this dead material energy turns the love positive passions of energy of Spirit (or love and hate emotions when necessary to fight evil)

into dirty grey of its ambivalent emotions (positive and negative simultaneously as being produced by dread).

Now it is clear, how fresh and sunny air of mountains of Space of Intellect of Energy of Spirit turns into the Dirt and Fug of stale air of the Cave and the cellar. Parasitic material energy in pursuit of delusions of False Mirror of Field of Ego-system, firstly stops production of positive emotions of Field of Intellect, taking its energy, and then wastes the amount of actual emotions in automatisms of cyclic homeostasis — painful, insatiable hunger as permanent dread.

There are two cases of «Plus» of physical control as two cases of psychic disorder (of non-organic origin)

1) THE FIRST CASE IS THE CASE OF MANIC-DEPRESSIVE PSYCHOSIS

It is the case of Normal Cyclic Homeostasis of material energy and its two gravitations — Narcissism and Inlovesickness. In other words, Inferior Ego-protection, when «Plus» is granted to SuperEgo of Field of Ego-system, and Superior Ego-protection, when Plus is granted to Ego of Field of Ego-system (two figures of False Mirror — Ego and SuperEgo).

There is no difference which Ego-protection we take — Inferior or Superior, Inlovesickness or Narcissism when we look from point of view of false «Plus» of material energy. Both are integral parts of cyclic homeostasis of physical control, and as such lead the one the same result — to the waste of amount of positive emotions, to depression, to «despair» as Kierkegaard says, to affective flattening, to emotional blunting as psychiatrist say.

«Manic» is always that false Plus of physical control, which does not mean real positive emotions, but elevation of mood by delusions of lunatic. And Depression is Thus achieved scarceness of real positive emotions of energy of Spirit.

2) THE SECOND CASE IS THE CASE OF SCHIZOPHRENIA PSYCHOSIS

This is the case with Broken cyclic homeostasis of physical control.

This effect is produced by abolishing of miner, Inferior Ego-protection, and is left only one Superior Ego-protection due to the interference of fictitious intellect in physical control.

Thus only one gravitation, the Narcissism of Superior Ego-protection is left, and only one «Plus» — the «Plus» of Ego on Field of Ego-System. The normal mechanism of cyclic homeostasis as circles of fusion of Two gravitations in «love of sadomasochism» is gone.

And instead of this arises another, single and wretched one — gravitation of Narciss-Inlovesickness, which embraces both. This is abnormal for physical control the case where both figures of Field of Ego-system, both poles of this Field of Force displays «Plus» — Ego as Plus and SuperEgo as Plus. Normal physical control of this Field of Forces displays one Plus and one Minus simultaneously, regardless to the which figure is plus and which is minus at present situation, is it Narcissism of inner Plus or Inlovesickness of outer Plus.

In this case of schizoid mentality situation with Pluses appears, — the situation of Romantic Love in literature. As you understand material energy with its false Pluses as delusions of parasitic energy cannot bring anything good even when it functions normally. And now when it is pathology of pathology, or sickness of parasitic energy, it is all the more perdition for energy of spirit.

Indeed, this two «Pluses» of schizoid gravitation of Narcisse — Inlovesickness immediately turn into Two Minuses, so that this gravitation is always gravitation of alternation of absurd elevation of mood and dead depression of lost physical control — the Dead Ego of Two Pluses.

Two Pluses of Romance means that some other person became

«loading of Super-Ego» as equal to the Plus of Ego of schizoid mentality. Two Minuses means that Romantic person as loading of SuperEgo delivered blow on Ego by rejecting its power, by demolishing power of Ego. Thus, both Pluses turns into Minuses, and thus physical control is lost completely and absolutely. The distinction from former case with normal ceclic homeostasis is obvious: in former case there is no this dramatic situation with entire destruction of physical control, — some Plus, inner Ego or outer SuperEGo is also burning within normal homeostasis, minor Inferior, or bigger Superior but burning. In this case, two Pluses are alternating with two Minuses and thus the drastic crush of Field of Ego-system is being reached. «Dead Ego» of two Minuses or lost physical control results in powerful waves of hatred, which blast away the basic energy of Spirit.

This is why prognosis in case with former psychosis is far optimistic than in this latter cases of schizophrenia psychosis: there the reason psychosis is only exhaustion of positive emotions of energy of Spirit, and in this latter case the cause of psychosis is the entire destruction, explosion of Field of energy of Spirit.

But in all cases, the «Plus» of material energy is only Sirena which seduces with bright fires from sunny air of energy of Spirit into the dirty cave of pain of permanent dread of material energy.

S. Kierkegaard, «Sickness unto death»:

> «Ah, so much is said about human want and misery — I seek to understand it, I have also had some acquaintance with it at close range; so much is said about wasted lives — but only that man's life is wasted who lived on, so de ceived by the joys of life or by its sorrows that he never became eternally and decisively con scious of himself as spirit, as self, or (what is the same thing) never became aware and in the deepest sense received an impression of the fact that there is a God, and that he, he him self, his self, exists before this God, this gain of infinity, which is never attained except through despair. And, oh, this misery, that so many live on and are defrauded ofthis most blessed ofall thoughts; this misery, that people employ themselves about everything else, or, as for the masses of men, that people employ them about everything else, utilize them to generate the power for the theater of life, but never remind them of their blessedness; that they

> heap them in a mass, instead of splitting them apart so that they might gain the highest thing, the only thing worth living for, and enough to live in for an eternity exists! — it seems to me that I could weep for an eternity over the fact that such misery And, oh, to my thinking this is one expression the more of the dreadfulness of this most dreadful sickness and misery, namely, its hiddenness it — not only that he who suffers from may wish to hide it and may be able to do so, to the effect that it can so dwell in a man that no one, no one whatever discovers it; no, rather that it can be so hidden in a man that he himself does not know it! And if so, if thou hast lived in despair (whether for the rest thou didst win or lose), then for thee all is lost, eternity knows thee not, it never knew thee, or (even more dreadful) it knows thee as thou art known, it puts thee under arrest by thyself in despair»

4. SCIENTIFIC CONTROL OF SPACE OF INTELLECT AS THE ONLY REAL «PLUS» OF PSYCHIC ENERGY

Thus there is only one «Plus» or in other words only one supply of psychic energy, and it is Scientific control of energy of Spirit. And this Scientific control has being built throughout the ages of civilization in accumulation of knowledge of natural energies (for only data on laws of energies is data of science). This accumulated amount of knowledge is Space and Time of energy of Spirit of mankind: Space because our mind moves within the space of knowledge, in learning and study; Time because the length of life of our Spirit is measured by quantity of accumulated knowledge.

This means that Our Space of Intellect, or knowledge of laws of natural energies must be the object of our essential and particular concern.

Unfortunately, it is not the case with modern science which with Darwinian paradigm, has turned into garbage of Lie and Disinformation. This Disinformation is not merely absence of data, it is Garbage, which blocks our access into Space of Intellect, and therefore our access to Plus of our energy, to the Sun and Air of Mountains of Spirit, to the power and health of scientific control.

For it is broken scientific control which we got with all those piles of garbage of false data in our Space of Intellect.

Chesterton says with this respect in «Orthodoxy», that God have given to us vision as model which we must strive to achieve. If we understand his terms «vision. Model. Ideal» as Laws of Nature, established by God, that the confusion is gone. Chesterton speaks of scientific control. It is confusion with terms, which led to misunderstanding him. When he speaks on laws of Psychic Energy as «model given by God» he calls them «dogmas» and thus he is back to all enormous misinterpretations of old scriptures. But if we substitute for his «dogmas, fixed visions and models given by God» Laws of Psychic Energy — than his thought becomes shiny clear.

He is saying that scientific control of energy of Spirit is destructed and lost by false science of Darwinism and by false philosophy of skepticism and materialism. He is saying that we need to hold firm and high our model of health energy of Spirit, purged from Field of Ego-system, because it is ideal which God has granted to us in: aws of Psychic Energy. And that ignoring this Laws of Psychic Energy means to be destructed by unconscious automatisms of material energy of physical control. It means the loss of scientific control and therefore the loss of Bliss of energy of Spirit, the end of existence.

Chesterton, «Orthodoxy»:

> «This is the only really healthy way with the word evolution, to work for what you want, and to call that evolution. The only intelligible sense that progress or advance can have among men, is that we have a definite vision, and that we wish to make the whole world like that vision. If you like to put it so, the essence of the doctrine is that what we have around us is the mere method and preparation for something that we have to create. This is not a world, but rather the materials for a world. **God has given us not so much the colours of a picture as the colours of a palette. But He has also given us a subject, a model, a fixed vision. We must be clear about what we want to paint.** This adds a further principle to our previous list of principles. We have said we must be fond of this world, even in order to change it. **We now add that we must be fond of another world (real or imaginary) in order to have**

> **something to change it to. We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds.** Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road — very likely the wrong road. **But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape.**
> Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does mean (just now) that we are always changing the vision. It should mean that we are slow but sure in bringing justice and mercy among men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian sophist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier».

How to set up the Church of Friendliness?

Make the Space of Intellect the central object of all your concerns!

First of all beware the garbage of false science, beware the garbage of Darwinian paradigm and other absurdities of modern «science». Remember, that your essential goal is Knowledge on Laws of Psychic energy in order to purge your mind from dirt of material energy! And to achieve this goal your first step will be the cleaning of your Space of Intellect, the deliverance from all the garbage of disinformation which now is main obstacle on the way of real science.

Than you have to single out the books of all Great Prophets on Discovery of Psychic Energy, and this is by no way only those from Old scriptures.

This is books of

Plato's Republic

Tacitus

Plinius The Young

St Augustine Civitas Dei

Spinoza

Siren Kierkegaard on «Sickness unto death» and «Either — Or»

Lessing «Education of mankind»

G. Sand, Spiridion

R. Rolland, «Universal Gospel by Vivekananda», his works on biographies of great men of Spirit

Ernest Renan's investigation on Christianity

«Rebel» by Albert Camus

«Treason of Intellectuals» by J/ Benda

«1984» by George Orwell

Albert Schweitzer

Arnold Toynbee on Study of History

Karl Jaspers on Meaning of History

H. Spenser, Social Statics

B. Russell's social works

G.K. Chesterton works

Constant Martha (1820—1895). Work: Les moralistes sous l'empire romain, philosophes et poëtes.

Russian Literature of classics

A. Herzen's My Past and Thoughts

D. Merezhkovsky works

E. Trubezkoy on Natural Law, on Civitas Dei by Augustine, and other works

A. Solzhenitsyn, on GULAG

A. Maslow

E. Fromm

K. Horney

K. Jung, Adler, Rodgers, Freud works

Schelling's «Nights watches»

S. Milgram's «Obedience to authority»

A. Kempinsky «Psychology of schizophrenia»

S. Bing's «What would Machiavelli do?»

Philosophical works and his theory of Natural Law by E. Trubezkoy

And of course,

Novels by Walter Scott!!

This list do not exhaust all the important works on Discovery of Psychic Energy of course, but it demonstrates its basic names.

To avail yourself with this great writings at full you have to use my works on Discovery of psychic energy as manual, as instructions formulated in scientific language. Because without mathematical language of Scientific Revolution of Energetics you are liable to get into confusion, reading highly speculative and abstract argument of Great Prophets. Thus, gather my books on Discovery together, but remember, that formulas in my books are only keys in scientific formulas. To get full information you have to make extensive reading of books of Prophets and books on History. And again to read History is important only if you know How to read it.

Because History is essential subject in comprehension of laws of Psychic energy and especially in process of identifying of you real Self — your energy of Spirit as distinguished from your Field of Ego-system.

To read History with this purpose in head means thus to identify in history of mankind war between two energies of mind as essential meaning of World History. And to bear in mind while reading book on history, that the good side in this war, the Energy of Spirit is You, is your real Self, and you are reading the story of your Life. And you manage to understand the and to trace in course of events the laws of Psychic energy will depend your capacity to identify your true Spirit and your Field of Ego-system, and to remove the latter.

Because only this — the capacity to purge your energy of Spirit from activity of Field of Ego-system will enable you to Fusion with Integrity in Grace and Bliss of friendliness as Honor of Conscience, Compassion and Sincere respect to each other. In Holy Laughter on absurdity of Field of Ego-system and avowed Service to the truth and Justice.

I endeavored to demonstrate in previous chapters that novels of Walter Scott has nothing to do with Romance of schizoid mentality, but on the contrary are to be considered as great impact into Discovery of Psychic Energy. For like characters of Chekhov, Tolstoy, Gogol, Dostoevsky Chesterton characters of Walter Scott reflects profound insight of psychological reality — the laws of Psychic energy.

His Chivalric characters — are those «Model, given us by God», or in other words the Health Energy of Spirit, — which Chesterton was so much concerned. They tried to laugh him down as dreamer and as Romance, but his Ideal has nothing to do with Romance. His Ideal is pure realism of Laws of Healthy Energy of Spirit, but given into brilliant highly artistic form like the best of Old Scriptures. And this why their impact and their operation on minds of people appeared to be so impressive. He was really crowned with popularity with his books, like crowned remains the Bible.

Throughout his own life, as well as the lives of his heroes, Walter Scott exhibited his understanding of pivotal meaning of education, of reason and science in achievement of that health of Spirit, which he so much succeeded with his chivalric characters and Churches of Friendliness they make in his novels.

H. Pearson, «Life of Walter Scott»:

> «At the age of thirty-seven he expressed his regret, not that he had wasted many years studying the law, but that he had wasted a few in not studying the classics: «I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science.»
> …His dislike of extreme attitudes in religion, politics and social life was due to the fact that his own feelings were guided by reflection rather than impulse»

Walter Scott, «The Old Mortality»:

> «Henry Morton was one of those gifted characters, which possess a force of talent unsuspected by the owner himself. He had inherited from his father an undaunted courage, and a firm and uncompromising

> detestation of oppression, whether in politics or religion. But his enthusiasm was unsullied by fanatic zeal, and unleavened by the sourness of the puritanical spirit. From these his mind had been freed, partly by the active exertions of his own excellent understanding, partly by frequent and long visits at Major Bellenden's, where he had an opportunity of meeting with many guests whose conversation taught him, that goodness and worth were not limited to those of any single form of religious observance. The base parsimony of his uncle had thrown many obstacles in the way of his education; but he had so far improved the opportunities which offered themselves, that his instructors as well as his friends were surprised at his progress under such disadvantages. Still, however, the current of his soul was frozen by a sense of dependence, of poverty, above all, of an imperfect and limited education. These feelings impressed him with a diffidence and reserve which effectually concealed from all but very intimate friends, the extent of talent and the firmness of character, which we have stated him to be possessed of».

Walter Scott «Rob Roy»:

> «Besides the progress which Miss Vernon, whose powerful mind readily adopted every means of information offered to it, had made in more abstract science, I found her no contemptible linguist, and well acquainted both with ancient and modern literature. Were it not that strong talents will often go farthest when they seem to have least assistance, it would be almost incredible to tell the rapidity of Miss Vernon's progress in knowledge; and it was still more extraordinary, when her stock of mental acquisitions from books was compared with her total ignorance of actual life. It seemed as if she saw and knew everything, except what passed in the world around her; — and I believe it was this very ignorance and simplicity of thinking upon ordinary subjects, so strikingly contrasted with her fund of general knowledge and information, which rendered her conversation so irresistibly fascinating, and rivetted the attention to whatever she said or did»

Walter Scott, «Ivanhoe»:

> «The beautiful Rebecca had been heedfully brought up in all the knowledge proper to her nation, which her apt and powerful mind had retained, arranged, and enlarged, in the course of a progress beyond her years, her sex, and even the age in which she lived. Her knowledge of medicine and of the healing art had been acquired under an aged

> Jewess, the daughter of one of their most celebrated doctors, who loved Rebecca as her own child, and was believed to have communicated to her secrets which had been left to herself by her sage father at the same time, and under the same circumstances. The fate of Miriam had indeed been to fall a sacrifice to the fanaticism of the times; but her secrets had survived in her apt pupil. Rebecca, thus endowed with knowledge as with beauty, was universally revered and admired by her own tribe, who almost regarded her as one of those gifted women mentioned in the sacred history. Her father himself, out of reverence for her talents, which involuntarily mingled itself with his unbounded affection, permitted the maiden a greater liberty than was usually indulged to those of her sex by the habits of her people, and was, as we have just seen, frequently guided by her opinion, even in preference to his own».

CHAPTER 7. SAXON PARTY AS CHURCH OF FRIENDLINESS VERSUS NORMAN PARTY AS LEVIATHAN OF SADOMASOCHISM

1. THE FALSE «PLUS» OF PHYSICAL CONTROL OF FIELD OF EGO-SYSTEM

H. Spenser, «Social statics»:

> «Such an influence we have in the sentiment of veneration, reverence for power, loyalty. By this feeling it is that society begins to be organized; and where the barbarism is greatest, there is this feeling strongest. Hence the fact that all traditions abound in superhuman beings, in giants and demigods. The mythical accounts of Bacchus and Hercules, of Thor and Odin, and of the various divine and half divine personages who figure in the early histories of all races merely prove the intensity of the awe with which superiority was once regarded. With the advance of civilization this awe of power diminishes.
> The proposition is that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — in the same proportion will they show depth of reverence for authority.
> What, now, are the several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound.
> Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice of human sacrifices, infanticide, and assassination? That infringements of personal liberty are greatest where awe of power is greatest is in some sort a truism, seeing that forced servitude, through which alone extensive violations of human liberty can be made, is impossible, unless the sentiment of power worship is strong. Thus, the ancient Persians could never have allowed themselves to be considered the private property of their monarchs had it not been for

> the overwhelming influence of this sentiment. But that such submission is associated with a defect of moral sense is best seen in the acknowledged truth that readiness to cringe is accompanied by an equal readiness to tyrannize.
> Satraps lorded it over the people as their king over them. The Helots were not more coerced by their Spartan masters than these in turn by their oligarchy. Of the servile Hindus we are told that «they indemnify themselves for their passiveness to their superiors by their tyranny, cruelty, and violence to those in their power»
> During the feudal ages, while the people were bondsmen to the nobles, the nobles were vassals to their kings, their kings to the Pope. In Russia, at the present moment, the aristocracy are dictated to by their emperor much as they themselves dictate to their serfs. And when to these facts we add the significant one elsewhere dwelt upon, that the treatment of women by their husbands and children by their parents has been tyrannical in proportion as the servility of subjects to rulers has been extreme, we have sufficient proof that power worship is strongest where there is least regard for human freedom.
> The same association of dishonesty and submissiveness is found among more advanced peoples. Turning to the superior races, we find that they, too, have passed through phases in which this same relationship of characteristics was strongly marked»

There is a brilliant definition of friendship as versus sadomasochism «love' of Field of Ego-system by Antoine de Saint-Exupéry:

> «Love does not consist in gazing at each other, but in looking outward together in the same direction».

In this chapter I shall endeavor to demonstrate in terms of Energetics the rectitude of this proposition.

E. Fromm and A. Maslow asserts in their researches that the quality of healthy love remains always one the same –«brotherly love», says Fromm is in foundation of all healthy relations between spouses or lovers; «love as friendship» says Maslow forms essentials of relationship of lovers of his «self-actualizing " subjects.

Then what is that one single Direction which all healthy loving people prefer to look together to?

It cannot be anything but the «Plus» of healthy Energy of Spirit — the Space of Intellect for philosophers and scientists, the Kingdom of Heaven for Christians, the Truth, Justice, Conscience for common people. It is this Space of Intellect, the «Plus"of Energy of Spirit, which Minus is hunger of Thirst for Knowledge, the need of justice, the need of conscience, the need of power of scientific control.

Then who are those people who prefer to gaze at each other instead of looking in direction of truth, justice and conscience, and assume this to be real Love? Who are those people? Apparently, they cannot be anyone but men of Cyclic Homeostasis of two opposite gravitations of Field of Ego-system. For it is them who understand Love as fusion of those two opposite gravitations — Narcissism and Inlovesickness — in relations of sadomasochism, of command-obedience relations, in relations of fear and vainglory of hypocrites.

Indeed, they are forced to gaze to each other in their «Love» because, men always look in the Direction of Supply of Energy, in the Direction of «Plus» of their Minus, and the «Plus» of cyclic homeostasis of Field of Ego-system is «Awe of Power», «Authority», as «loadings of SuperEgo». It were H. Spenser, E. Fromm, E. Durkheim Z. Freud and S. Milgram who proved the fact, that primitive people see people in power as «Loadings of SuperEgo». Or as some magic, supernatural forces, which inspires dread and cringing In them.

Certainly, this «loadings of SuperEgo» are but distortions of False Mirror of Field of Ego-system, which shows all universe with its various natural energies as opposition of two quantities of some abstract «force» as measure of pressure. High levels of social ladder are reflected in this silly Mirror as radical heights of that abstract quantity of pressing force — as «omnipotence», and thus as «supernatural character» of Field of Ego-system.

It was not always the case, that Field of Ego-system of men reflected predominantly men as «Loadings of SuperEgo». Because societies of savages and their totems display the period of time

when it was forces of nature as most powerful environment of men, which appeared to Field of Ego-system as «omnipotence» of trees, animals, moon and stones. And it was brilliant research by Durkheim which exhibited the plain fact, that savages see in their totems abstraction of quantitative force, and insofar as such abstraction as heterogeneous force don't exist in real world full of different energies of nature, they percept this abstraction of physical control of law of conservation of force as «Supernatural forces».

But now, when forces of nature are no longer the main pressing force, the main power of men's environment, surrounded by new social reality of civilization, the place of totems in Field of Ego-system was substituted by social «Authorities» — «Obedience to authority» by Milgram, or «magic authorities» by Fromm as opposed to real «rational authorities». It must be emphasized that there is nothing wrong in ranks between rational authorities of rational relations. The mischief is the magic authorities, produced not by rational perception of their importance and functions, but by «Loadings of SuperEgo» as «omnipotent pressing force» of physical control (hence the dread they inspire in subjects).

This is why savages in their search for Supply of energy looked at nature as their «Plus», while modern physical control (yeh, still savages!) looks at people in power in search for supply of the «Plus» of their Field pf Ego-system. Not, everyone, of course, only savages. The civilized men don't look at persons whatever rank they are as at supply for their energy, because Energy of Spirit and its scientific control has the only «Plus» in Space of Intellect, in Knowledge of science, in Knowledge of Rule of Law, in regulation of relations of civilized people by Law, not by People. This is why savages now, when next man in power comes as Loading of their SuperEGo, gaze at him with Love, as his fellow savages of forests has gazed at totems. And why those magic authorities gaze at their slave back with Love — for tyrant-slaves relations is the core of sadomasochism of physical control:

Narcissism of Superior Ego-protection, and Inlovesickness as Inferior Ego-protection. Using the terms of Chesterton, savages have Rulers, and civilized people of scientific control have Rule of Law.

G. K. Chesterton, «What is wrong with the world»:

> «Now the peculiar peril of our time, which I call for argument's sake Imperialism or Caesarism, is the complete eclipse of comradeship and equality by specialism and domination. There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism

The Idea that «Plus» of material energy of false quantitative abstraction of pursuit for pressing force is the false «Plus», the False Idea of good, the False Idea of supply of energy of mankind — permeates the Chesterton's research in «What is Wrong with the world». His answer is — it is the False «Plus», the False Goal of modern culture of imperialism-capitalism, imperialism-caesarism, which is wrong. Because, he underscores, it results in demolishing the Real «Plus» of mankind, the Democracy of Comradship of Tavern's Debates:

> «Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern»

Chesterton, «What is wrong with the world»:

On bosses of business and imperialists–caesarists: loving «bossing and sacking», «domination», complete eclipse of comradeship of democracy, fairyland and romance of finance, despotic and anti-democratic, personal rule of Rulers, ego centered, stupid in «possession of head of wood», romantic Love to money and power, idolatry as worship of money and power.

> «Therefore there has arisen in modern life a literary fashion devoting itself to the romance of business, to great demigods of greed and to fairyland of finance. This popular philosophy is utterly despotic and anti-democratic; this fashion is the flower of that Caesarism against which I am concerned to protest. The ideal millionaire is strong in the possession of a brain of steel. The fact that the real millionaire is rather more often strong in the possession of a head of wood, does not alter the spirit and trend of the idolatry.
> ….All men do naturally love the idea of leisure, laughter, loud and equal argument; but there stands a specter in our hall. We are conscious of the towering modern challenge that is called specialism or cut-throat competition — Business. Business will have nothing to do with leisure; business will have no truck with comradeship; business will pretend to no patience with all the legal fictions and fantastic handicaps by which comradeship protects its egalitarian ideal.
> ….This is the huge modern heresy of altering the human soul to fit its conditions, instead of altering human conditions to fit the human soul. If soap boiling is really inconsistent with brotherhood, so much the worst for soap boiling, not for brotherhood. If civilization really cannot get on with democracy, so much the worse for civilization, not for democracy. Certainly, it would be far better to go back to village communes, if they really are communes. Certainly, it would be better to do without soap rather than to do without society. Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern. I do not say the sacrifice will be necessary; I only say it will be easy»

So much for False «Plus» of savages of totems, and of modern sadomasochism of physical control as common phenomenon for all men with active Field of Ego-system of all epochs.

2. SAXON PARTY AS CHURCH OF FRIENDLINESS

Now, passing to Walter Scott's «Ivanhoe» we can observe that his mystery on War between Good and Evil, between Healthy Energy of Spirit and Insane material energy, again perfectly operates as Exhibition of Laws of Nature of this two antagonistic forces of mind.

Saxon Party, as Party of Healthy Energy of Spirit is described as Brotherly Love by Fromm and Love-Friendliness by Maslow; it is

exactly the case when all of them hate to gaze to each other, but are fascinated to look into one direction, — the Direction of True «Plus» of Space of Intellect.

For all of them, from swineherd Gurt and Jester Wamber to the King Richard, Noble Cedric, beautiful Knights Rebecca and Rowena and Brigand Robin Hood — all of them are men of Honor of Conscience, of Honor of Truth and Justice, and their brave company from the king to the Jester boldly debates with each other on the point How to achieve this common for all of them Direction — the Space of Intellect, the Kingdom of Heaven of Honor of Conscience. This is Tavern of democratic debates by Chesterton, the Rule of Natural Law of Truth and Conscience; there is no place in this tavern for cringing before magic authorities of kings and barons.

Meanwhile all of them exhibit plain human emotions as comrades of Chesterton's tavern do, and even literal entourage are the same, when king Richard and hermitage meet in his home to have merry debates, to have some wine, to listen some music and to have much fun. The pivotal characteristic of all their relations — relations of all Saxon Party — is shown as manifestation of human feelings even where some rational authorities are engaged. Because all of them essentially do not consider themselves as authorities, — the only authority being outside all of them, the mutual, universal «Plus», point of all of them — The Truth, the Justice, the Conscience of Kingdom of Heaven.

There is for example a wonderful Parable on poignancy of sentiment of justice and compassion of healthy Spirit of swineherd Gurt, — that passage where Cedric «launched his javelin at poor Fangs», the loving dog of Gurt. Gurt feels outraged with such injustice to his minor innocent brother, though he was ready to forgive his master injustice towards himself. Now, he demands his friend Jester Wamber, to let know to Cedric, their master, that he, Gurt, from this moment refuses to be his servant, and then he flees from Cedric.

Walter Scott, «Ivanhoe»:

> «So saying, and rising at the same time in his stirrups, impatient at the interruption of his journey, he launched his javelin at poor Fangs; for Fangs it was, who having traced his master thus far upon his stolen expedition, had here lost him, and was now, in his uncouth way, rejoicing at his reappearance. The javelin inflicted a wound upon the animal's shoulder, and narrowly missed pinning him to the earth; and Fangs fled howling from the presence of the enraged thane. Gurth's heart swelled within him; for he felt this meditated slaughter of his faithful adherent in a degree much deeper than the harsh treatment he had himself received. Having in vain attempted to raise his hand to his eyes, he said to Wamba, who, seeing his master's ill-humour, had prudently retreated to the rear, «I pray thee, do me the kindness to wipe my eyes with the skirt of thy mantle; the dust offends me, and these binds will not let me help myself one way or another.» Wamba did him the service he required, and they rode side by side for some time, during which Gurth maintained a moody silence. At length he could repress his feelings no longer. «Friend Wamba,» said he, «of all those who are fools enough to serve Cedric, thou alone hast dexterity enough to make thy folly acceptable to him. Go to him, therefore, and tell him that neither for love nor fear will Gurth serve him longer. He may strike the head from me, he may scourge me, he may load me with irons, but henceforth he shall never compel me either to love or to obey him. Go to him, then, and tell him that Gurth the son of Beowulph renounces his service.» «Assuredly,» said Wamba, «fool as I am, I shall not do your fool's errand. Cedric hath another javelin stuck into his girdle, and thou knowest he does not always miss his mark.» «I care not,» replied Gurth, «how soon he makes a mark of me. Yesterday he left Wilfred, my young master, in his blood. Today he has striven to kill before my face the only other living creature that ever showed me kindness. By St. Edmund, St. Dunstan, St. Withold, St. Edward the Confessor, and every other Saxon saint in the calendar (for Cedric never swore by any that was not of Saxon lineage, and all his household had the same limited devotion), I will never forgive him!» «To my thinking now,» said the Jester, who was frequently wont to act as peacemaker in the family, «our master did not propose to hurt Fangs, but only to affright him».
>
> Gurt and Locksly becomes friends due to courage and honor of conscience of both in circumstances where other men would have become sworn enemies: Locksley gives to Gurt the chance to defend his money in fair fight, and when Gurt exhibits courage of energy

of spirit, he befriends him and sets him free. And when later Locksley finds Gurt with his brave friend Jester Wamber at lost how to rescue their master Cedric from Jail of castle of Norman Party, he readily takes side of Justice and Conscience of innocent victims against evildoers of Norman Party: " our honour is concerned to punish them, — he says, -and we will find means to do so».

Walter Scott, «Ivanhoe»:

«Well and yeomanly done!» shouted the robbers; «fair play and Old England for ever! The Saxon has saved both his purse and his hide, and the Miller has met his match.» «Thou mayst go thy ways, my friend,» said the Captain, addressing Gurth, in special confirmation of the general voice, «and I will cause two of my comrades to guide thee by the best way to thy master's pavilion, and to guard thee from night-walkers that might have less tender consciences than ours; for there is many one of them upon the amble in such a night as this. Take heed, however,» he added sternly; «remember thou hast refused to tell thy name; ask not after ours, nor endeavour to discover who or what we are, for, if thou makest such an attempt, thou wilt come by worse fortune than has yet befallen thee.» Gurth thanked the Captain for his courtesy, and promised to attend to his recommendation.

«Of all the train none escaped except Wamba, who showed upon the occasion much more courage than those who pretended to greater sense. He possessed himself of a sword belonging to one of the domestics, who was just drawing it with a tardy and irresolute hand, laid it about him like a lion, drove back several who approached him, and made a brave though ineffectual attempt to succour his master. Finding himself overpowered, the Jester at length threw himself from his horse, plunged into the thicket, and, favoured by the general confusion, escaped from the scene of action. Yet the valiant Jester, as soon as he found himself safe, hesitated more than once whether he should not turn back and share the captivity of a master to whom he was sincerely attached.

….«Our master was too ready to fight,» said the Jester, «and Athelstane was not ready enough, and no other person was ready at all. And they are prisoners to green cassocks and black visors. And they lie all tumbled about on the green, like the crab-apples that you shake down to your swine. And I would laugh at it,» said the honest Jester, «if I could for weeping.» And he shed tears of unfeigned sorrow. Gurth's countenance kindled. «Wamba,» he said, «thou hast a weapon, and thy heart was ever stronger than thy brain; we are only two, but a sudden attack from men of resolution will do much; follow me!» «Whither?

> and for what purpose?» said the Jester. «To rescue Cedric.» «But you have renounced his service but now,» said Wamba. «That,» said Gurth, «was but while he was fortunate; follow me!» As the Jester was about to obey, a third person suddenly made his appearance and commanded them both to halt. From his dress and arms, Wamba would have conjectured him to be one of those outlaws who had just assailed his master; but, besides that he wore no mask, the glittering baldric across his shoulder, with the rich bugle-horn which it supported, as well as the calm and commanding expression of his voice and manner, made him, notwithstanding the twilight, recognise Locksley, the yeoman who had been victorious, under such disadvantageous circumstances, in the contest for the prize of archery. «What is the meaning of all this,» said he, «or who is it that rifle, and ransom, and make prisoners in these forests?»
>
> ….Besides, I have late experience that arrant thieves are not the worst men in the world to have to deal with.» The yeoman returned in the course of a few minutes.
>
> «Friend Gurth,» Locksley said, «I have mingled among yon men, and have learnt to whom they belong, and whither they are bound. There is, I think, no chance that they will proceed to any actual violence against their prisoners. For three men to attempt them at this moment were little else than madness; for they are good men of war, and have, as such, placed sentinels to give the alarm when any one approaches. But I trust soon to gather such a force as may act in defiance of all their precautions. You are both servants, and, as I think, faithful servants, of Cedric the Saxon, the friend of the rights of Englishmen. He shall not want English hands to help him in this extremity. Come, then, with me, until I gather more aid.»

They are living men with living feelings, even in mistakes. This is compassion to innocent men in hands of evildoers, this courage and resolution to fight with dishonest, mean men, this is resentment and repentance, fault of riddles conscience and apologies, natural sympathy to the courage and rectitude of each other, respect and admiration with service to Truth, exhibited in behavior of each other and so on.

Whether Jester Wamber or swineherd Gurt are as full-fledged Noble Knights of this Chesterton's tavern of democracy as Beautiful Knights Rebecca and Rowena, for it is asserted in Walter Scott's Novels, that Character makes nobility of person, and not his

gender or social status. Laughter of Wamber as Jester is not stupid fun of clowns. His Jester is Maslow's Healthy Spirit in his Philosophical Humor over the absurdities of Field of Ego-system, and like Maslow's best characters he is perfect pattern of courage in pursuit of Justice and Conscience.

Whatever misery men can suffer, says Walter Scott with pictures of emotion of healthy Spirit of such piercing beauty, sane human being is always divine human being, and in the depth of suffering he can exhibit more love, than insane satans on the heights of their power.

Such picture of extreme beauty of real love in relations of chivalric characters is drawn by Walter Scott in passage on self-sacrifice of Wamber in order to save life of his master Cedric. This is again parable to display the beauty of healthy Spirit of mankind. Wamber is as courageous a warrior as Cedric and Ivanhoe, and yet he as all of them exercise humility in submission to the truth of Kingdom of Heaven. He admits Cedric as Deity of Kingdom of Heaven and it is his service to Truth and Justice of this Space of Intellect which makes him to submit to the rational authority of his master. And this is again true Love of both looking in one direction — in the direction of Honor of Conscience. Each of them, during this scene of self-sacrifice of Wamber display his best Honor of Conscience, ardently seeking reasons to sacrifice his own life, and all of them refuse to accept sacrifice — Cedric and Athelstane. And only when Wamber brings them news on military forces of Locksley and Richard under the walls of castle, Cedric settle for his sacrifice, but declares his honor of conscience to risk his own life to save his Jester Wamber. This is not scene of relations of master and slave. This is scene of true Love of Energy of Spirit, where all participants exhibits best sentiments of loving Spirit, in its courage, in its care, in its sincerity and wisdom. In capacity to accept martyrdom but preserve the loyalty to the Truth of Kingdom of Heaven.

Walter Scott, «Ivanhoe»:

«By my faith,» said Cedric, «I should know that voice!» «It is that of your trusty slave and jester,» answered Wamba, throwing back his cowl. «Had you taken a fool's advice formerly, you would not have been here at all. Take a fool's advice now, and you will not be here long.» «How mean'st thou, knave?» answered the Saxon. «Even thus,» replied Wamba; «take thou this frock and cord, which are all the orders I ever had, and march quietly out of the castle, leaving me your cloak and girdle to take the long leap in thy stead.» «Leave thee in my stead!» said Cedric, astonished at the proposal; «why, they would hang thee, my poor knave.» «E'en let them do as they are permitted,» said Wamba; «I trust — no disparagement to your birth — that the son of Witless may hang in a chain with as much gravity as the chain hung upon his ancestor the alderman.» «Well, Wamba,» answered Cedric, «for one thing will I grant thy request.

And that is, if thou wilt make the exchange of garments with Lord Athelstane instead of me.» «No, by St. Dunstan,» answered Wamba; «there were little reason in that. Good right there is that the son of Witless should suffer to save the son of Hereward; but little wisdom there were in his dying for the benefit of one whose fathers were strangers to his.» «Villain,» said Cedric, «the fathers of Athelstane were monarchs of England!» «They might be whomsoever they pleased,» replied Wamba; «but my neck stands too straight upon my shoulders to have it twisted for their sake. Wherefore, good my master, either take my proffer yourself or suffer me to leave this dungeon as free as I entered.» «Let the old tree wither,» continued Cedric, «so the stately hope of the forest be preserved. Save the noble Athelstane, my trusty Wamba! it is the duty of each who has Saxon blood in his veins. Thou and I will abide together the utmost rage of our injurious oppressors, while he, free and safe, shall arouse the awakened spirits of our countrymen to avenge us.» «Not so, father Cedric,» said Athelstane, grasping his hand, for, when roused to think or act, his deeds and sentiments were not unbecoming his high race — «not so,» he continued; «I would rather remain in this hall a week without food save the prisoner's stinted loaf, or drink save the prisoner's measure of water, than embrace the opportunity to escape which the slave's untaught kindness has purveyed for his master.»

«And is there any prospect, then, of rescue from without?» said Cedric, looking to the Jester. «Prospect, indeed!» echoed Wamba; «let me tell you, when you fill my cloak, you are wrapped in a general's cassock. Five hundred men are there without, and I was this morning one of their chief leaders. My fool's cap was a casque, and my bauble a truncheon. Well, we shall see what good they will make

> by exchanging a fool for a wise man. Truly, I fear they will lose in valour what they may gain in discretion. And so farewell, master, and be kind to poor Gurth and his dog Fangs; and let my cockscomb hang in the hall at Rotherwood, in memory that I flung away my life for my master, like a faithful — fool.» The last word came out with a sort of double expression, betwixt jest and earnest. The tears stood in Cedric's eyes. «Thy memory shall be preserved,» he said, «while fidelity and affection have honour upon earth! But that I trust I shall find the means of saving Rowena, and thee, Athelstane, and thee also, my poor Wamba, thou shouldst not overbear me in this matter.»
> Noble Athelstane, farewell; and farewell, my poor boy, whose heart might make amends for a weaker head; I will save you, or return and die with you. The royal blood of our Saxon kings shall not be spilt while mine beats in my veins; nor shall one hair fall from the head of the kind knave who risked himself for his master, if Cedric's peril can prevent it. Farewell.» «Farewell, noble Cedric,» said Athelstane; «remember, it is the true part of a friar to accept refreshment, if you are offered any.»

It is doctrine of of Divine Natural Law as Laws of ethics in which all the novels of Walter Scott are steeped. The honest community under leadership of Locksley Robin Hood or Scottish Rob Roy — it is his model of righteous society in conditions where false Normative Law of Tyrants as rule of their whim and their will rules. They are teams of «outlaws», because they don't recognize the normative law of tyrants, they are followers of Divine Natural Law of Kingdom of Heaven and Space of Intellect — the laws of ethics, the moral law of conscience, the laws of psychic energy. And king Richard, being true Knight of Truth, admits their rectitude in this.

It is not King of England Richard Lionheart who runs the Saxon Party, it is the same for everyone, including Richard. The outside direction of «Plus» of Space of Intellect: it is Truth. Justice and Conscience. And Richard loves his company of Saxon Party because he altogether with them looks in this one direction.

Walter Scott employs here subtle artistic device to subdue Richard to the Divine Natural Law like all of them: they don't know that Black Knight is King of England, and thus they don't have

to subject to his will. Thus all of them, including King, finds themselves in service for Truth of Kingdom of Heaven. And Richard ultimately has to admit the rectitude of Locksley: he is right hunting in forest, it is the laws of England which err. But the evil will of his brother Prince John will prevent him from making changes in Law of England.

Walter Scott, «Ivanhoe»:

> «While they were thus employed, Locksley led the knight a little apart, and addressed him thus: «Deny it not, Sir Knight, you are he who decided the victory to the advantage of the English against the strangers on the second day of the tournament at Ashby.» «And what follows if you guess truly, good yeoman?» replied the knight. «I should in that case hold you,» replied the yeoman, «a friend to the weaker party.» «Such is the duty of a true knight at least,» replied the Black Champion; «and I would not willingly that there were reason to think otherwise of me.» «But for my purpose,» said the yeoman, «thou shouldst be as well a good Englishman as a good knight; for that which I have to speak of concerns, indeed, the duty of every honest man, but is more especially that of a true born native of England.» «You can speak to no one,» replied the knight, «to whom England, and the life of every Englishman, can be dearer than to me.» «I would willingly believe so,» said the woodsman, «for never had this country such need to be supported by those who love her. Hear me, and I will tell thee of an enterprise in which, if thou be'st really that which thou seemest, thou mayst take an honourable part. A band of villains, in the disguise of better men than themselves, have made themselves master of the person of a noble Englishman, called Cedric the Saxon, together with his ward and his friend Athelstane of Coningsburgh, and have transported them to a castle in this forest called Torquilstone. I ask of thee, as a good knight and a good Englishman, wilt thou aid in their rescue?» «I am bound by my vow to do so,» replied the knight; «but I would willingly know who you are, who request my assistance in their behalf?» «I am,» said the forester, «a nameless man; but I am the friend of my country, and of my country's friends. With this account of me you must for the present remain satisfied, the more especially since you yourself desire to continue unknown. Believe, however, that my word, when pledged, is as inviolate as if I wore golden spurs.» «I willingly believe it,» said the knight; «I have been accustomed to study men's countenances, and I can read in thine honesty and resolution. I will, therefore, ask thee no further questions, but aid thee in setting at

freedom these oppressed captives; which done, I trust we shall part better acquainted, and well satisfied with each other.»

….Locksley now proceeded to the distribution of the spoil, which he performed with the most laudable impartiality. A tenth part of the whole was set apart for the church and for pious uses; a portion was next allotted to a sort of public treasury; a part was assigned to the widows and children of those who had fallen, or to be expended in masses for the souls of such as had left no surviving family. The rest was divided amongst the outlaws, according to their rank and merit; and the judgment of the chief, on all such doubtful questions as occurred, was delivered with great shrewdness, and received with absolute submission. The Black Knight was not a little surprised to find that men in a state so lawless were nevertheless among themselves so regularly and equitably governed, and all that he observed added to his opinion of the justice and judgment of their leader. When each had taken his own proportion of the booty, and while the treasurer, accompanied by four tall yeomen, was transporting that belonging to the state to some place of concealment or of security, the portion devoted to the church still remained unappropriated.

….Wilfred bowed in submission, well knowing how vain it was to contend with the wild spirit of chivalry which so often impelled his master upon dangers which he might easily have avoided, or rather, which it was unpardonable in him to have sought out. The young knight sighed, therefore, and held his peace; while Richard, rejoiced at having silenced his counsellor, though his heart acknowledged the justice of the charge he had brought against him, went on in conversation with Robin Hood.

«King of outlaws,» he said, «have you no refreshment to offer to your brother sovereign? for these dead knaves have found me both in exercise and appetite.» «In troth,» replied the outlaw, «for I scorn to lie to your Grace, our larder is chiefly supplied with — » He stopped, and was somewhat embarrassed. «With venison, I suppose?» said Richard, gaily; «better food at need there can be none; and truly, if a king will not remain at home and slay his own game, methinks he should not brawl too loud if he finds it killed to his hand.» «If your Grace, then,» said Robin, «will again honour with your presence one of Robin Hood's places of rendezvous, the venison shall not be lacking; and a stoup of ale, and it may be a cup of reasonably good wine, to relish it withal.» The outlaw accordingly led the way, followed by the buxomgi monarch, more happy, probably, in this chance meeting with Robin Hood and his foresters than he would have been in again assuming his royal state, and presiding over a splendid circle of peers and nobles

….He then rose from his knee, folded his arms on his bosom, and, in a manner rather respectful than submissive, awaited the answer of the King, like one who is conscious he may have given offence, yet is confident in the rectitude of his motive. The blood rushed in anger to the countenance of Richard; but it was the first transient emotion, and his sense of justice instantly subdued it. «The King of Sherwood,» he said, «grudges his venison and his wine-flask to the King of England! It is well, bold Robin! but when you come to see me in merry London, I trust to be a less niggard host. Thou art right, however, good fellow. Let us therefore to horse and away. Wilfred has been impatient this hour. Tell me, bold Robin, hast thou never a friend in thy band, who, not content with advising, will needs direct thy motions, and look miserable when thou dost presume to act for thyself?» «Such a one,» said Robin, «is my lieutenant, Little John, who is even now absent on an expedition as far as the borders of Scotland; and I will own to your Majesty that I am sometimes displeased by the freedom of his counsels; but, when I think twice, I cannot be long angry with one who can have no motive for his anxiety save zeal for his master's service.» «Thou art right, good yeoman,» answered Richard; «and if I had Ivanhoe, on the one hand, to give grave advice, and recommend it by the sad gravity of his brow, and thee, on the other, to trick me into what thou thinkest my own good, I should have as little the freedom of mine own will as any king in Christendom or Heathenesse. But come, sirs, let us merrily on to Coningsburgh, and think no more on't.

….The wise and attentive precautions adopted for his safety touched Richard's feelings, and removed any slight grudge which he might retain on account of the deception the outlaw captain had practised upon him. He once more extended his hand to Robin Hood, assured him of his full pardon and future favour, as well as his firm resolution to restrain the tyrannical exercise of the forest rights and other oppressive laws, by which so many English yeomen were driven into a state of rebellion. But Richard's good intentions towards the bold outlaw were frustrated by the King's untimely death; and the Charter of the Forest was extorted from the unwilling hands of King John when he succeeded to his heroic brother».

3. NORMAN PARTY AS LEVIATHAN OF SADOMASOCHISM

It is another case with Norman Party, the Party of Satan-Ego in Walter Scott's mystery. For each of its members is the perfect instance of Spenser's syndrome on barbarian «Awe of Power».

It is in intercourse of those wicked men of Prince John's side where fickle treachery of physical control is exhibited. This is classics of «courtiers relations» as emasculated from all the human furnish — «Poshlost» of hollowness in pursuit of upper floors of social ladder. This is machines of some charge of pressing force with only «Plus» as to find the climax of this pressing force and to become tyrant of society. All their «relations» thus boils down to this fight for quantities of pressing force. They don't know what human relations are, — nothing of moral sentiment of Saxon party. Their feeling is feelings of machines in fight for pressing force: envy and dread, conceited vanity and perfidious hypocrites. They fear each other as rivals for «Plus» of pressing force, they envy each other, they don't respect each other, they do their best to rob and to debase each other. It is «Plus» of False Mirror as Loading of SuperEgo which like Sirena lures them into pursuit of some stony abstraction, of some «pressing power». And it is this delusion which deprives them of their real wealth of humane feelings of Energy of Spirit in pursuit of that flame of Sirena on Field of Ego-system.

This is the only «Love» available for them. And they gaze to each other to achieve it. This is the rape, the robbery, the fraud, the treachery, the homicide in their war with each other for the power of tyrants. They use each other to achieve the goal, for it is the sense of their Love — the vanquishing of other people to their will. To become masters with slaves, to give orders to slaves — they need slaves to reach their «Plus» of pressing force, to realize their Love. But in this process of killing each other they loss everything, and not only Energy of Spirit and the Grace of its Kingdom of Heaven. But first and foremost that fraudulent Sirena

of False Plus — the pressing force of tyrant, which appears non-existent, unrealistic delusion. The women they raped hate and disgust them, the women beaten into blunt slaves annoy them, the men vanquished into slaves scare them, and the rivals and complicits in rape and robbery betray them.

G. Spenser, «Social statics»:

> «Thus the remark is as old as the time of Thales, that tyrants rarely die natural deaths. From his day to ours, the thrones of the East have been continually stained with the blood of their successive occupants. The early histories of all European states and the recent history of Russia illustrate the same fact; and if we are to judge by his habits, the present Czar lives in constant fear of assassination. Nor is it true that those who bear universal sway and seem able to do as they please can really do so. They limit their own freedom in limiting that of others; their despotism recoils and puts them also in bondage. We read, for instance, that the Roman emperors were the puppets of their soldiers. „In the Byzantine palace," says Gibbon, „the emperor was the first slave of the ceremonies he imposed." Speaking of the tedious etiquette of the time of Louis le Grand, Madame de Maintenon remarks, „Save those only who fill the highest stations, I know of none more unfortunate than those who envy them. If you could only form an idea of what it is!" The same reaction is felt by slave owners».

Walter Scott, «Ivanhoe»:

> «I would hope, however, Sir Knight,» said the Templar, «that this alteration of measures arises from no suspicion of my honourable meaning, such as Fitzurse endeavoured to instil into thee?» «My thoughts are my own,» answered De Bracy; «the fiend laughs, they say, when one thief robs another; and we know, that were he to spit fire and brimstone instead, it would never prevent a Templar from following his bent.» «Or the leader of a Free Company,» answered the Templar, «from dreading at the hands of a comrade and friend the injustice he does to all mankind.» «This is unprofitable and perilous recrimination,» answered De Bracy; «suffice it to say, I know the morals of the Temple Order, and I will not give thee the power of cheating me out of the fair prey for which I have run such risks.» «Psha,» replied the Templar, «what hast thou to fear? Thou knowest the vows of our order.» «Right well,» said De Bracy; «and also how they are kept. Come, Sir Templar, the laws of gallantry have a liberal interpretation in Palestine, and this is a case in which I will trust nothing to your conscience.»

«For my vow,» said the Templar, «our Grand Master hath granted me a dispensation. And for my conscience, a man that has slain three hundred Saracens need not reckon up every little failing, like a village girl at her first confession upon Good Friday eve.»
«Thou knowest best thine own privileges,» said De Bracy. «Yet, I would have sworn thy thought had been more on the old usurer's money-bags than on the black eyes of the daughter.»
«No,» replied De Bracy, «I will remain beside my prize. What thou sayst is passing true, but I like not the privileges acquired by the dispensation of the Grand Master, and the merit acquired by the slaughter of three hundred Saracens. You have too good a right to a free pardon to render you very scrupulous about peccadilloes.»

Walter Scott, «Ivanhoe»:

«At another time the Prince would have treated this deed of violence as a good jest; but now that it interfered with and impeded his own plans, he exclaimed against the perpetrators, and spoke of the broken laws, and the infringement of public order and of private property, in a tone which might have become King Alfred. «The unprincipled marauders!» he said; «were I ever to become monarch of England, I would hang such transgressors over the drawbridges of their own castles.» «But to become monarch of England,» said his Ahithophel,2 coolly, «it is necessary not only that your Grace should endure the transgressions of these unprincipled marauders, but that you should afford them your protection, notwithstanding your laudable zeal for the laws they are in the habit of infringing.
Prince John struck his forehead with impatience, and then began to stride up and down the apartment. «The villains,» he said — «the base, treacherous villains, to desert me at this pinch!» «Nay, say rather the feather-pated, giddy madmen,» sid Waldemar, «who must be toying with follies when such business was in hand.»
«Come hither, Waldemar,» said Prince John. «An unhappy prince am I. My father, King Henry, had faithful servants. He had but to say that he was plagued with a factious priest, and the blood of Thomas-a-Becket, saint though he was, stained the steps of his own altar.4 Tracy, Morville, Brito,5 loyal and daring subjects, your names, your spirit, are extinct! and although Reginald Fitzurse hath left a son, he hath fallen off from his father's fidelity and courage.» «He has fallen off from neither,» said Waldemar Fitzurse; «and since it may not better be, I will take on me the conduct of this perilous enterprise.
Page,» he said, «hie to my lodgings, and tell my armourer to be there in readiness; and bid Stephen Wetheral, Broad Thoresby, and the Three

Spears of Spyinghow come to me instantly; and let the scout-master, Hugh Bardon, attend me also. Adieu, my Prince, till better times.» Thus speaking, he left the apartment. «He goes to make my brother prisoner,» said Prince John to De Bracy, «with as little touch of compunction as if it but concerned the liberty of a Saxon franklin. I trust he will observe our orders, and use our dear Richard's person with all due respect.» De Bracy only answered by a smile. «By the light of Our Lady's brow,» said Prince John, «our orders to him were most precise, though it may be you heard them not, as we stood together in the oriel window. Most clear and positive was our charge that Richard's safety should be cared for, and woe to Waldemar's head if he transgress it!» «I had better pass to his lodgings,» said De Bracy, «and make him fully aware of your Grace's pleasure; for, as it quite escaped my ear, it may not perchance have reached that of Waldemar.» «Nay, nay,» said Prince John, impatiently, «I promise thee he heard me; and, besides, I have farther occupation for thee. Maurice, come hither; let me lean on thy shoulder.» They walked a turn through the hall in this familiar posture, and Prince John, with an air of the most confidential intimacy, proceeded to say, «What thinkest thou of this Waldemar Fitzurse, my De Bracy? He trusts to be our Chancellor. Surely we will pause ere we give an office so high to one who shows evidently how little he reverences our blood, by his so readily undertaking this enterprise against Richard. Thou dost think, I warrant, that thou hast lost somewhat of our regard by thy boldly declining this unpleasing task. But no, Maurice! I rather honour thee for thy virtuous constancy. There are things most necessary to be done, the perpetrator of which we neither love nor honour; and there may be refusals to serve us which shall rather exalt in our estimation those who deny our request. The arrest of my unfortunate brother forms no such good title to the high office of Chancellor as thy chivalrous and courageous denial establishes in thee to the truncheon of High Marshal. Think of this, De Bracy, and begone to thy charge.»

«Fickle tyrant!» muttered De Bracy, as he left the presence of the Prince; «evil luck have they who trust thee. Thy Chancellor, indeed! He who hath the keeping of thy conscience shall have an easy charge, I trow»

CHAPTER 8. CHIVALRY AS LOVE OF CHURCH OF FRIENDLINESS IN WALTER SCOTT'S NOVELS

1. CHIVALRIC CHARACTERS OF WALTER SCOTT VERSUS SCHIZOID OLYMPIC GODS OF HOMER

There is the same episodes in Scott's Ivanhoe as in Homer's Iliad: two young princesses of rare beauty have been kidnapped by warriors, ready to wage war to obtain right on possession of these beautiful princesses.

This plot is akin to that of Helen and Paris in Trojan War of Iliad.

My purpose is to demonstrate the chasm between Schizoid images of Olympic Gods in Iliad and Chivalric characters of Walter Scott as realistic characters of healthy energy of Spirit.

Who is Helen, what we know of her? We are told that she is daughter of Goddess and thus she is Goddess herself. We are told of her blinding the eye beauty, incredible in mortals, and thus — she is the second Goddess of Love, another Aphrodite. We are also told that she has fled from her husband, who was nice to her, with another man. And that she did that despite of the fact that she knew it was national war to be the result of her whim.

This is all data we have on Helen The Big Beauty. That she is an regular Olympic Goddess, conceited, destitute of reflection and immoral in her pursuit of power and in her indulgence in pleasures. The Great Hubris Ego of God, which denies any power beyond his will and his vainglory. This is the typical schizoid Ideals of Neitzschean characters, borrowed by him in Greek tragedy he admired so much.

Nietzsche, «An attempt of self-criticizm», foreword to «Birth of tragedy»:

> «Already in the foreword to Richard Wagner, art — and not morality — is set down as the properly metaphysical activity of man; in the book itself the piquant proposition recurs time and again, that the existence of the world is justified only as an aesthetic phenomenon. Indeed, the entire book recognises only an artist-thought and artist-after thought behind all occurrences, — a» God,» if you will, but certainly only an altogether thoughtless and unmoral artist-God, who, in construction as in destruction, in good as in evil, desires to become conscious of his own equable joy and sovereign glory Here, perhaps for the first time, a pessimism» Beyond Good and Evil» announces itself, here that» perverseness of disposition» obtains expression and formulation, — a philosophy which dares to put, derogatorily put, morality itself in the world of phenomena, and not only among» phenomena " (in the sense of the idealistic terminus technicus], but among the» illusions,» as appearance, semblance, error, interpretation, accommodation, art. Perhaps the depth of this antimoral tendency may be best estimated from the guarded and hostile silence with which Christianity is treated through out this book, — Christianity, as being the most extravagant burlesque of the moral theme to which mankind has hitherto been obliged to listen. In fact, to the purely aesthetic world-interpretation and justification taught in this book, there is no greater antithesis than the Christian dogma»

Thus, this schizoid Ideal of Olympic Gods is again the abstraction of quantitative force, emasculated from all human properties — the mere amount of soma pressing for power force. And this Gods of Hubris Ego are certainly looking at each other in their search for power.

Menelaus, the husband of Helen, and Paris — her lover, both look at Whims and will of Helen, the power of beauty. Helen in her turn looks at Menelaus and at Paris in her search for power: the strongest in this contest of violence will possess her. The law of pressing force as victory of greater amounts of force of physical control destined her to the strongest rapist in this rivalry between rapists. For what this this Trojan War but rivalry between rapists, aiming to acquire the vanquished woman? She has to concede to the will of victorious side, and she enjoy this, as it is logic of Olympian Gods — the logic of physical control, extoling the greater rapist, the greater criminal in violating the conscience and honesty of men.

Now, passing to Chivalric characters of Walter Scott, we find the opposite picture.

The homer's lovers as all lovers of Romance tradition seek to confirm in each other the power of their Ego: the romantic dialogues between lovers thus boils down to un scruples flattery to vainglory of each other. This is what was meant by Antoine de Saint-Exupéry, when he said that

«Love does not consist in gazing at each other, but in looking outward together in the same direction». The connivance to stupid infatuation to each others Ego — this is the core of the «love» of physical control. They look to each other to get this supply for their Ego.

It is another case with healthy Energy of Spirit.

The power of Energy of Spirit is grounded in Space of Intellect of God, as Kierkegaard and Spinoza handsomely formulated in their philosophies.

Spinoza, «Ethics»:

> «This love towards God is the highest good which we can seek for under the guidance of reason (IV. xxviii.), it is common to all men, and we desire that all should rejoice therein. …From what has been said we clearly understand, wherein our salvation, or blessedness, or freedom, consists: namely, in the constant and eternal love towards God, or in God's love towards men. This love or blessedness is, in the Bible, called Glory, and not undeservedly. For whether this love be referred to God or to the mind, it may rightly be called acquiescence of spirit, which (Def. of the Emotions, xxv. xxx.) is not really distinguished from glory»

Church of Friendliness of sane men of Energy of Spirit is thus in love with God — all of them look in this direction of knowledge of Laws of Nature and their sense of duty to submit to God's Laws of Nature. This is their only supply of Energy, while men remain to each other support and comrades in realization of this task.

If we now observe the Church of Friendliness of Saxon Party in Ivanhoe, we can see that Rowena and Rebecca, both in love with Ivanhoe, remains still as dutiful and as loyal to all members of Church Of Friendliness, the quality of their relations does not

change to lovers, — for all their relations are brotherly love in service to Space of Intellect, to truth, Conscience and Justice. All of them look in this singular direction for supply of enrgy, and if their Lovers stop looking in this direction, they cannot remain their lovers. For love of all men of Church of Friendliness, the brotherly love of compassion and sincerity, is the love of Energy of Spirit, rooted in Intellect.

Now, it is the case with abducted Lady Rowena and Jewess Rebecca that their reaction on confessions of «love» by abductors falls within the sphere of this Service to Truth of healthy Energy of Spirit. While Helen looks for champion in Trojan War to be her Lover, and thus concede the pressing Force as Plus of physical control, Rowena and Rebecca are full with disgust and indignation to the rapists, who violated all Natural Law of Conscience and Justice, kidnapping them. And the greater their triumph in this matter of outrage of Natural Law, the greater the detest of both noble women to the rapists.

For the supply of Energy of Spirit is the Honor of Space of Intellect, and the men, who don't look in this only direction altogether with them, cannot be not only their lovers, but cannot be part of their community of honest people of Church of Friendliness.

This is the whole idea of debates between abducted ladies and their abductors. The jailers try hard flattery in declaration of their love and fascination by beauty and accomplishments of noble ladies. But both ladies feels disgusted with flattery, — it is insult to the honor of violated by abduction justice and conscience. It is not their Ego, which ladies seek to gratify. It is their service to Truth, their honor of conscience which is outraged by violence. And nothing can change their attitude of disgust and detest to their jailers, — the more pressure they give, the greater disgust they excites in insulted women. The only situation, where the attitude of ladies could change towards their jailers is that: the complete repentance of them in violence and transition in dialogue to terms of conscience, justice, truth — or in modern

language to the rights of man. The civilized dialogue of persons, who have enough reason to submit its will to the Divine Natural Law. The moment they will start to look with them in the direction of God, in other words, could be decisive in shift of their position to favorable. Butin this case, with repentance and apologies, the abductors would change altogether with direction of their sight the requirement to the ladies. They would have, like all normal, sane people to transgress to the polite dialogue in terms of reason and honesty.

Thus, in debates between ladies and their abductors Walter Scott exhibits the very departure between physical control of material energy and scientific control of Energy of Spirit. It is not vulgar situation with destitute of speech and reason Greek Goddess in hands of naked force awaiting for the victory of the strongest. It is piercing insight into the nature of departures between physical control of Ego, seeking for flattery and pressing force, and scientific control of Energy of Spirit, seeking for identity in direction they look — for fusion into service to truth in Space of Intellect. Walter Scott genius insight displays thus in this conflict between ladies and their abductors the absolute incongruity of incompatible mechanisms of physical control and scientific control.

Walter Scott, «Ivanhoe»:

> «the knight ungloved his right hand, and motioned to conduct her thither. But Rowena declined, by her gesture, the proffered compliment, and replied, «If I be in the presence of my jailor, Sir Knight — nor will circumstances allow me to think otherwise — it best becomes his prisoner to remain standing till she learns her doom.» «Alas! fair Rowena,» returned De Bracy, «you are in presence of your captive, not your jailor; and it is from your fair eyes that De Bracy must receive that doom which you fondly expect from him.» «I know you not, sir,» said the lady, drawing herself up with all the pride of offended rank and beauty — «I know you not; and the insolent familiarity with which you apply to me the jargon of a troubadour forms no apology for the violence of a robber.» «To thyself, fair maid,» answered De Bracy, in his former tone — «to thine own charms be ascribed whate'er I have done which passed the respect due to her

whom I have chosen queen of my heart and loadstar of my eyes.» «I repeat to you, Sir Knight, that I know you not, and that no man wearing chain and spurs ought thus to intrude himself upon the presence of an unprotected lady.» «That I am unknown to you,» said De Bracy, «is indeed my misfortune; yet let me hope that De Bracy's name has not been always unspoken when minstrels or heralds have praised deeds of chivalry, whether in the lists or in the battlefield.» «To heralds and to minstrels, then, leave thy praise, Sir Knight,» replied Rowena, «more suiting for their mouths than for thine own; and tell me which of them shall record in song, or in book of tourney, the memorable conquest of this night, a conquest obtained over an old man, followed by a few timid hinds; and its booty, an unfortunate maiden transported against her will to the castle of a robber?» «You are unjust, Lady Rowena,» said the knight, biting his lips in some confusion, and speaking in a tone more natural to him than that of affected gallantry which he had at first adopted; «yourself free from passion, you can allow no excuse for the frenzy of another, although caused by your own beauty.» «I pray you, Sir Knight,» said Rowena, «to cease a language so commonly used by strolling minstrels that it becomes not the mouth of knights or nobles. Certes, you constrain me to sit down, since you enter upon such commonplace terms, of which each vile crowdercn last from hence to Christmas.» hath a stock that might «Proud damsel,» said De Bracy, incensed at finding his gallant style procured him nothing but contempt — «proud damsel, thou shalt be as proudly encountered. Know, then, that I have supported my pretensions to your hand in the way that best suited thy character. It is meeter for thy humour to be wooed with bow and bill than in set terms and in courtly language.» «Courtesy of tongue,» said Rowena, «when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown. I wonder not that the restraint appears to gall you: more it were for your honour to have retained the dress and language of an outlaw than to veil the deeds of one under an affectation of gentle language and demeanour.» «You counsel well, lady,» said the Norman; «and in the bold language which best justifies bold action, I tell thee, thou shalt never leave this castle, or thou shalt leave it as Maurice de Bracy's wife. I am not wont to be baffled in my enterprises, nor needs a Norman noble scrupulously to vindicate his conduct to the Saxon maiden whom he distinguishes by the offer of his hand. Thou art proud, Rowena, and thou art the fitter to be my wife. By what other means couldst thou be raised to high honour and to princely place, saving by my alliance?»

Walter Scott, «Ivanhoe»:

> «Take these,» she said, «good friend, and for God's sake be merciful to me, and my aged father! These ornaments are of value, yet are they trifling to what he would bestow to obtain our dismissal from this castle free and uninjured.» «Fair flower of Palestine,» replied the outlaw, «these pearls are orient, but they yield in whiteness to your teeth; the diamonds are brilliant, but they cannot match your eyes; and ever since I have taken up this wild trade, I have made a vow to prefer beauty to wealth.» «Do not do yourself such wrong,» said Rebecca; «take ransom, and have mercy! Gold will purchase you pleasure; to misuse us could only bring thee remorse. My father will willingly satiate thy utmost desires; and if thou wilt act wisely, thou mayst purchase with our spoils thy restoration to civil society — mayst obtain pardon for past errors, and be placed beyond the necessity of committing more.» «It is well spoken,» replied the outlaw in French, finding it difficult probably to sustain in Saxon a conversation which Rebecca had opened in that language; «but know, bright lily of the vale of Baca! that thy father is already in the hands of a powerful alchemist, who knows how to convert into gold and silver even the rusty bars of a dungeon grate. The venerable Isaac is subjected to an alembiccr which will distil from him all he holds dear, without any assistance from my requests or thy entreaty. Thy ransom must be paid by love and beauty, and in no other coin will I accept it.» «Thou art no outlaw,» said Rebecca, in the same language in which he addressed her; «no outlaw had refused such offers. No outlaw in this land uses the dialect in which thou hast spoken. Thou art no outlaw, but a Norman — a Norman, noble perhaps in birth. O, be so in thy actions, and cast off this fearful mask of outrage and violence!» «And thou, who canst guess so truly,» said Brian de Bois-Guilbert, dropping the mantle from his face, «art no true daughter of Israel, but in all save youth and beauty a very witch of Endor. I am not an outlaw then, fair rose of Sharon. And I am one who will be more prompt to hang thy neck and arms with pearls and diamonds, which so well become them, than to deprive thee of these ornaments.» «What wouldst thou have of me,» said Rebecca, «if not my wealth? We can have nought in common between us; you are a Christian, I am a Jewess. Our union were contrary to the laws alike of the church and the synagogue.» «It were so, indeed,» replied the Templar, laughing. «Wed with a Jewess! Despardieux! cs Not if she were the Queen of Sheba! And know, besides, sweet daughter of Zion, that were the most Christian King to offer me his most Christian daughter, with Languedoc for a dowry, I could not wed her. It is against

my vow to love any maiden, otherwise than par amours, ct love thee. I am a Templar. Behold the cross of my holy order.» as I will «Darest thou appeal to it,» said Rebecca, «on an occasion like the present?» «And if I do so,» said the Templar, «it concerns not thee, who art no believer in the blessed sign of our salvation.» «I believe as my fathers taught,» said Rebecca; «and may God forgive my belief if erroneous! But you, Sir Knight, what is yours, when you appeal without scruple to that which you deem most holy, even while you are about to transgress the most solemn of your vows as a knight and as a man of religion?» «It is gravely and well preached, O daughter of Sirach!» answered the Templar; «but, gentle Ecclesiastica,2 thy narrow Jewish prejudices make thee blind to our high privilege. Marriage were an enduring crime on the part of a Templar; but what lesser folly I may practise, I shall speedily be absolved from at the next preceptory of our order. Not the wisest of monarchs; not his father, whose examples you must needs allow are weighty, claimed wider privileges than we poor soldiers of the Temple of Zion have won by our zeal in its defence. The protectors of Solomon's temple may claim license by the example of Solomon.» «If thou readest the Scripture,» said the Jewess, «and the lives of the saints, only to justify thine own license and profligacy, thy crime is like that of him who extracts poison from the most healthful and necessary herbs.» The eyes of the Templar flashed fire at this reproof. «Hearken,» he said, «Rebecca; I have hitherto spoken mildly to thee, but now my language shall be that of a conqueror. Thou art the captive of my bow and spear, subject to my will by the laws of all nations; nor will I abate an inch of my right, or abstain from taking by violence what thou refusest to entreaty or necessity.»

…One thing only can save thee, Rebecca. Submit to thy fate, embrace our religion, and thou shalt go forth in such state that many a Norman lady shall yield as well in pomp as in beauty to the favourite of the best lance among the defenders of the Temple.» «Submit to my fate!» said Rebecca; «and, sacred Heaven! to what fate? Embrace thy religion! and what religion can it be that harbours such a villain? Thou the best lance of the Templars! Craven knight! — forsworn priest! I spit at thee, and I defy thee. The God of Abraham's promise hath opened an escape to his daughter — even from this abyss of infamy!» As she spoke, she threw open the latticed window which led to the bartizan, and in an instant after stood on the very verge of the parapet, with not the slightest screen between her and the tremendous depth below. Unprepared for such a desperate effort, for she had hitherto stood perfectly motionless, Bois Guilbert had neither time to intercept her nor to stop her. As he offered to advance, she exclaimed, «Remain

where thou art, proud Templar, or at thy choice advance! — one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form of humanity upon the stones of that courtyard ere it become the victim of thy brutality!»

…Thou must consent to share with me hopes more extended than can be viewed from the throne of a monarch! Hear me ere you answer, and judge ere you refuse. The Templar loses, as thou hast said, his social rights, his power of free agency, but he becomes a member and a limb of a mighty body, before which thrones already tremble — even as the single drop of rain which mixes with the sea becomes an individual part of that resistless ocean which undermines rocks and ingulphs royal armadas. Such a swelling flood is that powerful league. Of this mighty order I am no mean member, but already one of the chief commanders, and may well aspire one day to hold the batoon of Grand Master. The poor soldiers of the Temple will not alone place their foot upon the necks of kings; a hemp-sandall'd monk can do that. Our mailed step shall ascend their throne, our gauntlet shall wrench the sceptre from their gripe. Not the reign of your vainly-expected Messiah offers such power to your dispersed tribes as my ambition may aim at. I have sought but a kindred spirit to share it, and I have found such in thee.» «Sayest thou this to one of my people?» answered Rebecca. «Bethink thee — » «Answer me not,» said the Templar, «by urging the difference of our creeds; within our secret conclaves we hold these nursery tales in derision. Think not we long remained blind to the idiotical folly of our founders, who forswore every delight of life for the pleasure of dying martyrs by hunger, by thirst, and by pestilence, and by the swords of savages, while they vainly strove to defend a barren desert, valuable only in the eyes of superstition. Our order soon adopted bolder and wider views, and found out a better indemnification for our sacrifices. Our immense possessions in every kingdom of Europe, our high military fame, which brings within our circle the flower of chivalry from every Christian clime — these are dedicated to ends of which our pious founders little dreamed, and which are equally concealed from such weak spirits as embrace our order on the ancient principles, and whose superstition makes them our passive tools. But I will not further withdraw the veil of our mysteries. That bugle-sound announces something which may require my presence. Think on what I have said. Farewell! I do not say forgive me the violence I have threatened, for it was necessary to the display of thy character. Gold can be only known by the application of the touch-stone. I will soon return, and hold further conference with thee.» He re-entered the turret-chamber, and descended the stair, leaving

> Rebecca scarcely more terrified at the prospect of the death to which she had been so lately exposed, than at the furious ambition of the bold bad man in whose power she found herself so unhappily placed».

2. HONOR OF CONSCIENCE OF WALTER SCOTT'S FEMALE KNIGHTS

According to Pearson some people accused Walter Scott in knowing nothing of Love «since the heroes in his poems did not give the impression that he knew anything about it»

H. Pearson, «Life of Walter Scott»:

> «Someone asked Lady Abercom in 1810 whether Scott had ever been in love, since the heroes in his poems did not give the impression that he knew anything about it. Lady Abercom replied that, judging from the way he always spoke of his wife', he certainly had experienced the emotion»

Indeed, Walter Scott when he intends to display some love relationship, he focuses his attention on intellectual debates on what Truth and Honor of Conscience is, like in cases with Rebecca and Rowena. The debates between Rebecca and her abductor Templar Bois Guilbert on this subjects takes many chapters of the Ivanhoe. It is obvious that Walter Scott assumes the question to be crucial for love relationship — the question on unity of persons in Space if Intellect, in one direction they look, in honesty in service to truth. This is Love to Walter Scott, whatever kind of relations it takes: brotherly love, friendship, erotic love or love to knowledge and arts. It is always founded in love to God. Trubezkoy reports in his book on Augustine's Civitas Dei on genius insight of the latter of two equilibriums in men's mind: equilibrium of scientific control in God, and equilibrium of physical control in masters-slaves sadomasochism of Ego.

E. Trubezkoy, «Civitas Dei by Augustine»:

> «Everything longs to its equilibrium, but we have to distinguish between eternal Divine equilibrium and false, dishonest equilibrium of sinful creature. For while the later seek egoistic dominance and

> tyrannical rule, the authentic Divine peace (equilibrium) rests on universal equality and accord of people. Malicious men detest equality under sway of Divine Law and strives for dishonest peace: he rebels against his submission to the Divine Law and aspires to become himself the center and the ruler instead of God. On the contrary, honest peace of God and man is „obedient regard of man to the divine eternal law". „Peace of all things is quietness of order. Order is disposition of all things in right places". Intelligent creatures acquire their equilibrium in delight they get from God and each other in God, while their flesh is completely subjected to their will».

You can see in following extract from «Old Mortality» the typical for Scott dialogue on confession of love, — this is debates of two lovers, Henry Morton and Edit, on notions of Space of Intellect of scientific control: Truth, Justice, Conscience, Friendliness to people. And reconciliation of the depends on their ability to assure themselves that his and her partner is enough honest to reside in the Space of Intellect, to preserve thus their Honor of Conscience.

Walter Scott, «Old Mortality»:

> «Miss Bellenden,» he said, «must have friends wherever she is known; even among those whose conduct she now disapproves. Is there any thing that such can do to show their respect for her, and their regret for her sufferings?» «Let them learn for their own sakes,» replied Edith, «to venerate the laws, and to spare innocent blood. Let them return to their allegiance, and I can forgive them all that I have suffered, were it ten times more.» «You think it impossible, then,» rejoined the cavalier, «for any one to serve in our ranks, having the weal of his country sincerely at heart, and conceiving himself in the discharge of a patriotic duty?» «It might be imprudent, while so absolutely in your power,» replied Miss Bellenden, «to answer that question.» «Not in the present instance, I plight you the word of a soldier,» replied the horseman. «I have been taught candour from my birth,» said Edith; «and, if I am to speak at all, I must utter my real sentiments. God only can judge the heart — men must estimate intentions by actions. Treason, murder by the sword and by gibbet, the oppression of a private family such as ours, who were only in arms for the defence of the established government, and of our own property, are actions which must needs sully all that have accession to them, by whatever specious terms they may be gilded over.» «The guilt of civil war,»

rejoined the horseman — «the miseries which it brings in its train, lie at the door of those who provoked it by illegal oppression, rather than of such as are driven to arms in order to assert their natural rights as freemen.» «That is assuming the question,» replied Edith, «which ought to be proved. Each party contends that they are right in point of principle, and therefore the guilt must lie with them who first drew the sword; as, in an affray, law holds those to be the criminals who are the first to have recourse to violence.» «Alas!» said the horseman, «were our vindication to rest there, how easy would it be to show that we have suffered with a patience which almost seemed beyond the power of humanity, ere we were driven by oppression into open resistance! — But I perceive,» he continued, sighing deeply, «that it is vain to plead before Miss Bellenden a cause which she has already prejudged, perhaps as much from her dislike of the persons as of the principles of those engaged in it.» «Pardon me,» answered Edith; «I have stated with freedom my opinion of the principles of the insurgents; of their persons I know nothing — excepting in one solitary instance.» «And that instance,» said the horseman, «has influenced your opinion of the whole body?» «Far from it,» said Edith; «he is — at least I once thought him — one in whose scale few were fit to be weighed — he is — or he seemed — one of early talent, high faith, pure morality, and warm affections. Can I approve of a rebellion which has made such a man, formed to ornament, to enlighten, and to defend his country, the companion of gloomy and ignorant fanatics, or canting hypocrites, — the leader of brutal clowns, — the brother in-arms to banditti and highway murderers? — Should you meet such an one in your camp, tell him that Edith Bellenden has wept more over his fallen character, blighted prospects, and dishonoured name, than over the distresses of her own house, — and that she has better endured that famine which has wasted her cheek and dimmed her eye, than the pang of heart which attended the reflection by and through whom these calamities were inflicted.» As she thus spoke, she turned upon her companion a countenance, whose faded cheek attested the reality of her sufferings, even while it glowed with the temporary animation which accompanied her language. The horseman was not insensible to the appeal; he raised his hand to his brow with the sudden motion of one who feels a pang shoot along his brain, passed it hastily over his face, and then pulled the shadowing hat still deeper on his forehead. The movement, and the feelings which it excited, did not escape Edith, nor did she remark them without emotion. «And yet,» she said, «should the person of whom I speak seem to you too deeply affected by the hard opinion of — of — an early friend, say to him, that

> sincere repentance is next to innocence; — that, though fallen from a height not easily recovered, and the author of much mischief, because gilded by his example, he may still atone in some measure for the evil he has done.» «And in what manner?» asked the cavalier, in the same suppressed, and almost choked voice. «By lending his efforts to restore the blessings of peace to his distracted countrymen, and to induce the deluded rebels to lay down their arms. By saving their blood, he may atone for that which has been already spilt; — and he that shall be most active in accomplishing this great end, will best deserve the thanks of this age, and an honoured remembrance in the next.» «And in such a peace,» said her companion, with a firm voice, «Miss Bellenden would not wish, I think, that the interests of the people were sacrificed unreservedly to those of the crown?» «I am but a girl,» was the young lady's reply; «and I scarce can speak on the subject without presumption. But, since I have gone so far, I will fairly add, I would wish to see a peace which should give rest to all parties, and secure the subjects from military rapine, which I detest as much as I do the means now adopted to resist it.» «Miss Bellenden,» answered Henry Morton, raising his face, and speaking in his natural tone, «the person who has lost such a highly-valued place in your esteem, has yet too much spirit to plead his cause as a criminal; and, conscious that he can no longer claim a friend's interest in your bosom, he would be silent under your hard censure, were it not that he can refer to the honoured testimony of Lord Evandale, that his earnest wishes and most active exertions are, even now, directed to the accomplishment of such a peace as the most loyal cannot censure.»

The same honesty the rivals for Edit's love, Henry Morton and lord Evendel, displays nevertheless towards each other, remaining first and foremost loyal to the Kingdom of Heaven of Truth, to the God, and putting love to god and friendship with all honest people much above any erotic relationship. The rivals for Edit's love, instead of waging Trojan war to each other, keep saving each other's lives due to the «Honor of Conscience» in circumstances where their mere silence would mean death of the rival. They keep reporting truth on generosity of each other's behavior to their beloved Edit. And they remains friends up to the death of one of them.This is what love to the God means: it means as foundation of supply of Energy of Spirit — Church of Friendliness, where erotic love has only secondary

significance, and loyalty to Church of Friendliness remains always essential.

In fact, Walter Scott does not make difference between Men and Women as Divine Souls of Honor of Conscience. On plane of biological energy — they differ, no doubt. But on plane of psychic energy, it is no less doubtless, that there is no and cannot be any distinction of male's and female's nature. For both are souls of Field of Intellect, souls of Energy of Spirit, and biology has nothing to do this plane of psychic energy.

E. Renan, «Life of Jesus»:

> «Many imagined that in the resuscitated world they would eat, drink, and marry. Jesus indeed admits a new Passover, a table, and a new wine into his kingdom; but he expressly excludes marriage from it. Jesus escaped them by the formal declaration that in the life eternal, differences of sex would no longer exist, and that men would be like the angels».

Matthew 22:29

> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the b power of God. 30 For in the a resurrection they neither b marry, nor are given in marriage, but are as the c angels of God in heaven.

Walter Scott, like John S. Mill, like Bertrand Russell, like Maslow and Fromm insists on this fact on complete identity of men and women on psychic energy level. In his novel «Abbot» his main character, the Page, keep confusing his darling with her twin's brother. In Rob Roy, beloved woman of his main character, Diana, speaks of herself in terms of manly position in life.

In his novels, Walter Scott gives many female chivalric characters, describing them as true and valiant heroes. His Female Knights are not confined to Rowena and Rebecca in Ivanhoe. It is figures of fearless puritan Mause and Lady Edith in «Old Mortality», it is furious figure of outraged honor Rob Roy's wife Helen in «Rob Roy», it is Lady Edith in «Talisman» and many other chivalric characters of women.

Walter Scott, «Old Mortality»:

> «At any other time she would have been much averse to exert this influence; for, however inexperienced in the world, her native delicacy taught her the advantage which a beautiful young woman gives to a young man when she permits him to lay her under an obligation. And she would have been the farther disinclined to request any favour of Lord Evandale, because the voice of the gossips in Clydesdale had, for reasons hereafter to be made known, assigned him to her as a suitor,
> …Edith had now the opportunity she wished to bespeak the young nobleman's intercession and protection for Henry Morton, and it seemed the only remaining channel of interest by which he could be rescued from impending destruction. Yet she felt at that moment as if, in doing so, she was abusing the partiality and confidence of the lover, whose heart was as open before her, as if his tongue had made an express declaration. Could she with honour engage Lord Evandale in the service of a rival? or could she with prudence make him any request, or lay herself under any obligation to him, without affording ground for hopes which she could never realize? But the moment was too urgent for hesitation, or even for those explanations with which her request might otherwise have been qualified».

Walter Scott, «Talisman»:

> «Men may sacrifice rams and goats,» said Edith, «but not honour and conscience. I have heard that it was the dishonour of a Christian maiden which brought the Saracens into Spain; the shame of another is no likely mode of expelling them from Palestine.» «Dost thou call it shame to become an empress?» said the King. «I call it shame and dishonour to profane a Christian sacrament by entering into it with an infidel whom it cannot bind; and I call it foul dishonour that I, the descendant of a Christian princess, should become of free will the head of a haram of heathen concubines.»

Walter Scott, «Rob Roy»:

> «But now we are free — free by the very act which left us neither house nor hearth, food nor covering — which bereaved me of all — of all — and makes me groan when I think I must still cumber the earth for other purposes than those of vengeance. And I will carry on the work, this day has so well commenced, by a deed that shall break all bands between MacGregor and the Lowland churls. Here Allan —

Dougal — bind these Sassenachs neck and heel together, and throw them into the Highland Loch to seek for their Highland kinsfolk.»
It is impossible to describe the scorn, the loathing, and contempt, with which the wife of MacGregor regarded this wretched petitioner for the poor boon of existence. «I could have bid ye live,» she said, «had life been to you the same weary and wasting burden that it is to me — that it is to every noble and generous mind. But you — wretch! you could creep through the world unaffected by its various disgraces, its ineffable miseries, its constantly accumulating masses of crime and sorrow: you could live and enjoy yourself, while the noble-minded are betrayed — while nameless and birthless villains tread on the neck of the brave and the long-descended: you could enjoy yourself, like a butcher's dog in the shambles, battening on garbage, while the slaughter of the oldest and best went on around you! This enjoyment you shall not live to partake of! — you shall die, base dog! and that before yon cloud has passed over the sun.» She gave a brief command in Gaelic to her attendants, two of whom seized upon the prostrate suppliant, and hurried him to the brink of a cliff which overhung the flood».

Walter Scott, «Old Mortality»:

«O, sirs,» exclaimed Mause, «here's a goodly spectacle indeed! My spirit is like that of the blessed Elihu, it burns within me — my bowels are as wine which lacketh vent — they are ready to burst like new bottles. O, that He may look after His ain people in this day of judgment and deliverance! — And now, what ailest thou, precious Mr Gabriel Kettledrummle? I say, what ailest thou, that wert a Nazarite purer than snow, whiter than milk, more ruddy than sulphur,» (meaning, perhaps, sapphires,) — «I say, what ails thee now, that thou art blacker than a coal, that thy beauty is departed, and thy loveliness withered like a dry potsherd? Surely it is time to be up and be doing, to cry loudly and to spare not, and to wrestle for the puir lads that are yonder testifying with their ain blude and that of their enemies.» This expostulation implied a reproach on Mr Kettledrummle, who, though an absolute Boanerges, or son of thunder, in the pulpit, when the enemy were afar, and indeed sufficiently contumacious, as we have seen, when in their power, had been struck dumb by the firing, shouts, and shrieks, which now arose from the valley, and — as many an honest man might have been, in a situation where he could neither fight nor fly — was too much dismayed to take so favourable an opportunity to preach the terrors of presbytery, as the courageous Mause had expected at his hand, or even to pray for the successful

> event of the battle. His presence of mind was not, however, entirely lost, any more than his jealous respect for his reputation as a pure and powerful preacher of the word. «Hold your peace, woman!» he said, «and do not perturb my inward meditations and the wrestlings wherewith I wrestle. — But of a verity the shooting of the foemen doth begin to increase! peradventure, some pellet may attain unto us even here. Lo! I will ensconce me behind the cairn, as behind a strong wall of defence.» «He's but a coward body after a',» said Cuddie, who was himself by no means deficient in that sort of courage which consists in insensibility to danger; «he's but a daidling coward body. He'll never fill Rumbleberry's bonnet. — Odd! Rumbleberry fought and flyted like a fleeing dragon. It was a great pity, puir man, he couldna cheat the woodie. But they say he gaed singing and rejoicing till't, just as I wad gang to a bicker o' brose, supposing me hungry, as I stand a gude chance to be. — Eh, sirs! yon's an awfu' sight, and yet ane canna keep their een aff frae it!»
>
> «They flee! — they flee!» exclaimed Mause, in ecstasy. «O, the truculent tyrants! they are riding now as they never rode before. O, the false Egyptians — the proud Assyrians — the Philistines — the Moabites — the Edomites — the Ishmaelites! — The Lord has brought sharp swords upon them, to make them food for the fowls of heaven and the beasts of the field. See how the clouds roll, and the fire flashes ahint them, and goes forth before the chosen of the Covenant, e'en like the pillar o' cloud and the pillar o' flame that led the people of Israel out o' the land of Egypt! This is indeed a day of deliverance to the righteous, a day of pouring out of wrath to the persecutors and the ungodly!» «Lord save us, mither,» said Cuddie, «haud the clavering tongue o' ye, and lie down ahint the cairn, like Kettledrummle, honest man! The whigamore bullets ken unco little discretion, and will just as sune knock out the harns o' a psalm-singing auld wife as a swearing dragoon.» «Fear naething for me, Cuddie,» said the old dame, transported to ecstasy by the success of her party; «fear naething for me! I will stand, like Deborah, on the tap o' the cairn, and tak up my sang o' reproach against these men of Harosheth of the Gentiles, whose horse-hoofs are broken by their prancing.» The enthusiastic old woman would, in fact, have accomplished her purpose, of mounting on the cairn, and becoming, as she said, a sign and a banner to the people, had not Cuddie, with more filial tenderness than respect, detained her by such force as his shackled arms would permit him to exert»

Moreover, Scott's admiration with women and his friendship with Joanna Baillic and his admiration with Jane Austen confirms

his attitude to women as Divine Souls of Honor of Conscience as well as men.

H. Pearson, «The Life of Walter Scott»:

«It is probable that she had what the world calls a strong sense of duty, which was frequently relieved by an inborn liveliness of spirit. This was the type of female that appealed to Scott both in life and letters, and we may guess that Williamina displayed an appealing mixture of gravity and gaiety».

H. Pearson, «Life of Walter Scott»:

> «Another call he made while in London was on Joanna Baillic who had just moved to the house in Hampstead, still extant, where she was to spend the rest of her long life. They had met the pre-vious year, when the physical appearance of each had disappointed t e other, she expecting an ideal elegance and refinement of eature, he expecting a colourful and flamboyant personality. She soon found a benevolence and shrewdness that more than atoned for the absence of elegance and refinement, while he round an unaffected simplicity and sincerity that appealed to him much more than the qualities he had anticipated. yet he wrote of her in his works and about her in his letters as if she had been another Shakespeare, though one without humour. ….. He was a very kind-hearted man; he loved giving pleasure and hated giving pain to others; and at a time when the drama was abandoned «to blackguards and prostitutes who seem now the only patrons of the stage and attenders on the theatre, he thought it disgraceful diat the plays of Joanna, which were both moral and dignified, and made an honest attempt at portraying human nature, should be neglected.
> ……ever since enjoying the works of Jane Austen, of which he wrote a long review for the Quarterly in 1815, he had wondered whether he could do the same sort of thing. He was always reading her novels, cither to himself or to his family, and his admiration for her found expression in a much-quoted passage from his Journal: «That young lady had a talent for describing the involvements and feelings and characters of ordinary life which is to me the most wonderful I ever met with. The Big Bow-wow strain I can do myself like any now going, but the exquisite touch which renders ordinary commonplace things and characters interesting from the truth of the description and the sentiment is denied to me.»

Maslow, «Motivation and personality»:

> «They are capable of more fusion, greater love, more perfect identification, more obliteration of the ego boundaries than other people would consider possible. There are, however, certain special characteristics of these relationships. In the first place, it is my observation that the other members of these relationships are likely to be healthier and closer to self-actualization than the average, often much closer. There is high selectiveness here, considering the small proportion of such people in the general population. One consequence of this phenomenon and of certain others as well is that self actualizing people have these especially deep ties with rather few individuals. Their circle of friends is rather small. The ones that they love profoundly are few in number. In a very real even though special sense, they love or rather have compassion for all mankind. This is what Adler called the olderbrotherly attitude. This word, invented by Alfred Adler (brotherly love), is the only one available that describes well the flavor of the feelings for mankind expressed by selfactualizing subjects. They have for human beings in general a deep feeling of identification, sympathy, and affection in spite of the occasional anger, impatience, or disgust described below. Because of this they have a genuine desire to help the human race. It is as if they were all members of a single family».

3. BROTHERLY LOVE AS FOUNDATION OF ALL SANE LOVE BY MASLOW AND FROMM. HOMOGAMY, ABSENCE OF OPPOSITE ROLES

Insane Love of Sadomasochism of physical control is Love of Oppositions of Cyclic homeostasis: Narcissism of Superior Ego-protection and Inlovesickness of Inferior Ego-protection. This opposite roles of males and females have nothing to do with biological sex as you understand: it is purely psychic fact, the mechanism of physical control of material energy of psyche.

It is when they gaze at each other as possible supply of energy that they perceive each other as «Loadings of SuperEgo», and thus two oppositions of Field of Ego-system in each mind is formed: Inferior or Superior Ego-protection, and «Love» as games of sadomasochism in masters and slaves begins.

Chekhov masterly expressed phenomenon of fear of supernatural forces, inherent for magic mentality of savages

in case with naïve and stupid young woman observing powerful men. G. Spenser termed this phenomenon «awe of power». For savages, living in naked nature «awe of power» is totem, for stupid yound women living in world of powerful men «awe of power» will be men, and for imperialists, ruling the world «awe of power» will be power and money.

Chekhov, «Anna on the Neck»:

> «She felt as though she had been afraid of him for years. In her childhood the director of the high school had always seemed the most impressive and terrifying force in the world, sweeping down like a thunderstorm or a steam-engine ready to crush her; another similar force of which the whole family talked, and of which they were for some reason afraid, was His Excellency; then there were a dozen others, less formidable, and among them the teachers at the high school, with shaven upper lips, stern, implacable; and now finally, there was Modest Alexeitch, a man of principle, who even resembled the director in the face. And in Anna's imagination all these forces blended together into one, and, in the form of a terrible, huge white bear, menaced the weak and erring such as her father. And she was afraid to say anything in opposition to her husband, and gave a forced smile, and tried to make a show of pleasure when she was coarsely caressed and defiled by embraces that excited her terror»

N. Gogol, «Diary of a madman»:

> «Oh, what cunning creatures these women are! Now I have found out what woman really is. Hitherto no one knew whom a woman really loves; I am the first to discover it — SHE LOVES THE DEVIL. Yes, joking apart, learned men write nonsense when they pronounce that she is this and that; she loves the devil — that is all. You see a woman looking through her lorgnette from a box in the front row. One thinks she is watching that stout gentleman who wears an order. Not a bit of it! She is watching the devil who stands behind his back. He has hidden himself there and beckons to her with his finger. And she marries him — actually — she marries him!»

This devils, with whom women use to fall in love is, as you understand, Superior Ego-protection of Satan-Ego, — and Gogol again thus hit the nail on the head, women fall in love with Devils. Thus «opposite roles» of cyclic homeostasis of material energy are

distributed among sexes, though there is no any crucial distinction between Superior and Inferior Ego-protection, though Satan-Ego, in its stupidity, thinks himself a God in contrast with his slaves of Inferior Ego-protection. But, in fact, both of them remains in stale air of the Cave, and see nothing of fresh air of the shine sun. They know nothing of each other saving their opposite roles of command and submission, and in fact remains thus in ignorance of their cave are not interested in anything else saving their games in opposite roles.

A. Chekhov in «Duel» on persons with sex as «main instinct»:

> «These voluptuaries must have in their brains a special growth of the nature of sarcoma, which stifles the brain and directs their whole psychology. Watch Laevsky when he is sitting anywhere in company. You notice: when one raises any general question in his presence, for instance, about the cell or instinct, he sits apart, and neither speaks nor listens; he looks languid and disillusioned; nothing has any interest for him, everything is vulgar and trivial. But as soon as you speak of male and female — for instance, of the fact that the female spider, after fertilisation, devours the male — his eyes glow with curiosity, his face brightens, and the man revives, in fact. All his thoughts, however noble, lofty, or neutral they maybe, they all have one point of resemblance. You walk along the street with him and meet a donkey, for instance.... «Tell me, please,» he asks, «what would happen if you mated a donkey with a camel?» And his dreams! Has he told you of his dreams? It is magnificent! First, he dreams that he is married to the moon, then that he is summoned before the police and ordered to live with a guitar...» The deacon burst into resounding laughter; Samoylenko frowned and wrinkled up his face angrily so as not to laugh, but could not restrain himself, and laughed».

All this syndrome of opposite roles for men and women is absolutely foreign for Sane Love of Energy of Spirit. For it is Homogamy, as Maslow says in unity of two friends of Energy of Spirit, each of them full-fledged member of Space of Intellect of scientific control, of Honor of Conscience. Each of them homogeneous in looking in the same direction of Space of Intellect.

A. Maslow, «Motivation and personality»:

«This agrees with D'Arcy's (103) thesis that erotic and agapean love are basically different but merge in the best people. He speaks about two kinds of love, which are ultimately masculine or feminine, active or passive, self-centered or self-effacing, and it is true that in the general public these seem to contrast and to be at opposite poles. However, it is different in healthy people. In these individuals the dichotomies are resolved, and the individual becomes both active and passive, both selfish and unselfish, both masculine and feminine, both self interested and self·effacing. D'Arcy acknowledges that this occurs, though with extreme rarity.

My data definitely contradict also the age-old theory of intrinsic hostility between the sexes. This hostility between the sexes, this suspicion of the opposite sex, this tendency to identify with one's own sex is an alliance against the other sex, even the very phrasing of «opposite» sex is found often enough in neurotic people and even in average citizens in our society, but it is definitely not found in self actualizing people, at least with the resources for investigation that I had at my disposal. Another characteristic I found of love in healthy people is that they made no really sharp differentiation between the roles and personalities of the two sexes. That is, they did not assume that the female was passive and the male active, whether in sex or love or anything else. These people were all so certain of their maleness or femaleness that they did not mind taking on some of the cultural aspects of the opposite sex role. It was especially noteworthy that they could be both active and passive lovers and this was the clearest in the sexual act and in physical love-making. Kissing and being kissed» being above or below in the sexual act, taking the initiative, being quiet and receiving love, teasing and being teased these were all found in both sexes. The reports indicated that both were enjoyed at different times. It was considered to be a shortcoming to be limited to just active love-making or passive love-making. Both have their particular pleasures for self-actualizing people. Since this is very probably related to the lack of doubt about their maleness or femaleness, their masculinity or femininity, so also is it my strong impression that healthier men are more apt to be attracted by intelligence, strength, competence, etc., in their women rather than threatened by it, as is so often the case with the uncertain male. Here again we have an instance of the way in which common dichotomies are so often resolved in self-actualization, appearing to be valid dichotomies only because people are not healthy enough».

E. Fromm, «The art of Loving»:

> «Beyond the element of giving, the active character of love becomes evident in the fact that it always implies certain basic elements, common to all forms of love. These are care, responsibility, respect and knowledge. It is hardly necessary to stress the fact that the ability to love as an act of giving depends on the character development of the person. It presupposes the attainment of a pre dominantly productive orientation; in this orientation the person has overcome dependency, narcissistic omnipotence, the wish to exploit others, or to hoard. …The most fundamental kind of love, which underlies all types of love, is brotherly love. By this I mean the sense of responsibility, care, respect, knowledge of any other human being, the wish to further his life. This is the kind of love the Bible speaks of when it says: love thy neighbor as thyself. Brotherly love is love for all human beings; it is characterized by its very lack of exclusiveness. If I have developed the capacity for love, then I cannot help loving my brothers. In brotherly love there is the experience of union with all men, of human solidarity, of human atonement. Brotherly love is based on the experience that we all are one. The differences in talents, intelligence, knowledge are negligible in comparison with the identity of the human core common to all men. In order to experience this identity it is necessary to penetrate from the periphery to the core. If I perceive in another person mainly the surface, I perceive mainly the differences, that which separates us. If I penetrate to the core, I perceive our identity, the fact of our brotherhood. This relatedness from center to center — instead of that from periphery to periphery — is «central relatedness.»

J. S. Mill, Subjection of women:

> «People are not aware how entirely, in former ages, the law of superior Strength was the rule of life; how publicly and openly it was avowed, I do not say cynically or shamelessly — for these words imply a feeling that there was something in it to be ashamed of, and no such notion Could find a place in the faculties of any person in those ages, except a philosopher or a saint. …All that education and civilization are doing to efface the influences on character of the law of force, and replace them by those of justice, remains merely on the surface, as long as the citadel of the enemy is not attacked.
>
> Though the truth may not be felt or generally acknowledged for generations to come, the only school of genuine moral sentiment is society between equals. The moral education of mankind has hitherto emanated chiefly from the law of force, and is adapted almost solely to the relations which force creates. In the less advanced states

of society, people hardly recognise any relation with their equals. To be an equal is to be an enemy. Society, from its highest place to its lowest, is one long chain, or rather ladder, where every individual is either above or below his nearest neighbour, and wherever he does not command he must obey. Existing moralities, accordingly, are mainly fitted to a relation of command and obedience. Yet command and obedience are but unfortunate necessities of human life: society inequality is its normal state. Already in modern life, and more and more as it progressively improves, command and obedience become exceptional facts in life, equal association its general rule. We have had the morality of submission, and the morality of chivalry and generosity; the time is now come for the morality of justice.

Whenever, in former ages, any approach has been made to society inequality, Justice has asserted its claims as the foundation of virtue. It was thus in the free republics of antiquity. But even in the best of these, the equals were limited to the free male citizens; slaves, women, and the unenfranchised residents were under the law of force …Conquering races hold it to be Nature's own dictate that the conquered should obey the conquerors, or as they euphoniously paraphrase it, that the feebler and more unwarlike races should submit to the braver and manlier. Nay, for that matter, the law of force itself, to those who could not plead any other has always seemed the most natural of all grounds for the exercise of authority».

Did not the slave-owners of the Southern United States maintain the same doctrine, with all the fanaticism with which men ding to the theories that justify their passions and legitimate their personal interests? Did they not call heaven and earth to witness that the dominion of the white man over the black is natural, that the black race is by nature incapable of freedom, and marked out for slavery? some even going so far as to say that the freedom of manual labourers is an unnatural order of things anywhere. Again, the theorists of absolute monarchy have always affirmed it to be the only natural form of government; …The social subordination of women thus stands out an isolated fact

In modern social institutions; a solitary breach of what has become their fundamental law; a single relic of an old world of thought and practice exploded in everything else, but retained in the one thing of most universal interest; as if a gigantic dolmen, or a vast temple of Jupiter Olympius, occupied the site of St. Paul's and received daily worship, while the surrounding Christian churches were only resorted to on fasts and festivals. This entire discrepancy between one social fact and all those which accompany it, and the radical opposition

between its nature and the progressive movement which is the boast of the modern world, and which has successively swept away everything else of an analogous character, surely affords, to a conscientious observer of human tendencies, serious matter forreflection.

…Not a word can be said for despotism in the family which cannot besaid for political despotism. And this, indeed, is what makes it strange to ordinary ears, to hear it asserted that the inequality of rights between men and women has no other source than the law of the strongest»

BOOK FIVE MURDER OF AUTHOR OF DISCOVERY OF PSYCHIC ENERGY. DATA ON FACEBOOK

PUTIN AND TRUMPOVERTLY KILLING AUTHER OF DISCOVERY OF PSYCHIC ENERGY IN CONSPIRACY WITH VATICAN, ENGLAND ANDISRAEL! Even such massive mashine of Rule of Law as American State failed to imprison Criminal Donald Trump, and was compelled to make him President instead! But, at least they succeeded in initiating Legal Issues against him and even arested himonce! It is another case with Mr Putin, Russian President and Criminal as entire world know. Russian Leviathan did not offer any chances for Legal Issues against president, even ex president. He have never left his presidency since he took his place in Kremlin. And the direct accusation against Putin has made American channel NBC. Russians attempts ended with assassination of Khlebnikov, Nemzov, Politkovskaya, Navalny and many other journalists, some mentioned by NBC. PUTIN INTERVIEWS FOR NBC, 14 JUNE, 2021 «KEIR SIMMONS: Well, President Biden says — one time when you met, youwere inches away from each other, close to each other. And he said toyou, «I'm looking in your eyes, and I can't see a soul.» And you said, «Weunderstand each other.» Do you remember that exchange? VLADIMIRPUTIN: Asfar as soul, I'm not sure. one has to think about whatsoul is. But I do not remember this particular part of our 3 LEILA TESLA KHUGAEVA THINIKASHVILI conversations, to be honest with you. I do not remember. We all, when wemeet, whenwegettogether, whenwetalk, whenweworkand— strive and achieve some solutions, we all proceed from the interests ofour nations and our states. And this is fundamental and is the bedrock of all our actions and intentions. And — this is the

driving force and the motive for organizing meetings of this kind. And — as far assoul goes, that's something for the church. KEIR SIMMONS: Yeah. You're a religious man. President Biden is saying hetold you to your face, «You don't have a soul.» (LAUGH) VLADIMIR PUTIN: I do not remember this. (...) KEIR SIMMONS: There you go again, Mr. President. «What about America?» when I've asked you about Russia. Let me ask you — you mentioned Congress. Let me ask you another direct question that you— cananswer. And it's an allegation that has been made, an accusationthathasbeenmadeagainandagainnow — intheUnited States. Thelate John McCain — in Congress called you a killer. When President Trump was asked — was told that you are a killer, he didn't deny it. WhenPresident Biden was asked whether he believes you are a killer, hesaid, «I do.» Mr. President, are you a killer? VLADIMIRPUTIN: Look, Iam — overmytenure, I'veg — gottenused toattacks from all kinds of angles and from all kinds of areas under all kinds of — pretexts and reasons and of different caliber and fierceness. Andnone of it surprises me. People with whom I work and with whom weargue, we — weare not bride and groom. We don't swear everlasting love and friendship. Weare partners. And in some areas, we are rivals or competitors. As far asharsh rhetoric, I think that — this is an expression of overall U.S. culture. Of course in Hollywood... KEIR SIMMONS: I don't — I don't — I don't think I heard you answer the question, the direct question — Mr. President. VLADIMIR PUTIN: I did answer. I did answer. I will add — if you let me, Ihave heard dozens of such accusations, especially during the period of— somegraveeventsduringourcounterterrorismeffortsinNorth Caucuses. And when it happens, I'm always guided by the interests oftheRussian people and Russian state. And — sentiments in terms ofwhocalls somebody what, what kind of labels, (THROAT CLEARING) this is not something I worry about in the least. KEIR SIMMONS: Th — let me give you some names. Ann — Anna Anna Politkovskaya, shot dead. Alexander

Litvinenko, poisoned by polonium. 4 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Sergei Magnitsky, allegedly beaten and died in prison. Boris Nemtsov, shot moments from the Kremlin, moments from here. Mikhail Lesin — died of — blunt trauma in Washington, D.C. Are all of these acoincidence, Mr. President? (LAUGH) VLADIMIR PUTIN: Look, you know, I don't want to come across as being rude, but — thislookslike — somekindof — indigestion, exceptthat it's verbal indigestion. You mentioned many individuals who indeed suffered and perished at different points in time for various reasons at the hand of different individuals…. However —just piling everything together is — meaningless — inappropriate, and baseless. If — one sees it as a line of attack, then very well. Let me listen to it — one more time. But I repeat it — I— I'd like to repeat that I have heard it — many times. But this doesn't baffle me. Iknowwhichdirection to move in to secure the interests of the Russian state. (…) KEIRSIMMONS:Mr.President, youextendedtheconstitutionsothat youcould be president of — of Russia until 2036. Do you worry that the longer you are in power and without any sign of someone toreplaceyou, themoreinstabilitytheremaybewhenyoufinallydo choose to leave office? VLADIMIR PUTIN: What will collapse overnight? If we look at the situation in which Russia was in the year 2000 where it was balancing onthebrinkofpreservingitsterritorialintegrityandsovereignty, the numberof — individuals below the poverty line was colossal. It was catastrophic. TheGDPlevel had dropped below anything that's acceptable. Our FX andgoldreserves were $12billion, whereas our — foreign debt was $120billion if we — count it in dollars. Now, there are many other problems. The situation is completely different. Ofcourse, somebody will come and replace me at some point. Is all ofthis going to collapse? We've been fighting international terrorism. Wehavenipped it in the bud. Is it supposed to come back to life? Idon't think so. Another matter is

that on the political scene, different people can emerge with different points of view. Great. Very good. You know, I have linked my entire life to — my entire fate to the fate of my country to such an extent that there isn't a more meaningful— VLADIMIR PUTIN: (IN PROGRESS) — goal in my life than the strengthening of Russia. If anybody else — and if I see that person, even if that person is critical of some areas of what I have been doing, if I can see that this is an individual who has constructive views that he orsheis — committedtothiscountryandisprepared to sacrifice his 5 LEILA TESLA KHUGAEVA THINIKASHVILI entirelife tothis country, nor just someyears, nomatterhispersonal attitude to me, I will make sure, I will do everything to make sure that such people will get support. Itisanatural biological process. At some point, someday, we will all bereplaced. You will be replaced at where you are. I will be replaced at whereIam. But I amconfident that the fundamental pillar of — the RussianeconomyandstatehoodanditspoliticalsystemwillbesuchthatRussia will be firmly standing on its feet and look into the future confidently. KEIRSIMMONS: Andwouldyoulookfromthatpersonforsomekind ofprotection the same way that you offered to Boris Yeltsin when you took over? VLADIMIR PUTIN: I am not even thinking about that. These are thirdtier issues. The most important thing — the single most important thing is the fate of the country and the fate of its people. KEIR SIMMONS: Very good. Thank you very much for your time, Mr. President. We've gone over, and I really appreciate it. It was a really interesting conversation, so thank you». L. Klein, world-wide known scientist claims that Mr Putin's language is language of a criminal: Л. КЛЕЙН, «РАСШИФРРВАННАЯ ИЛИАДА» «Президент Путин, в речах которого проскальзывают дворовые вы ражения из уголовного сленга, применил такое и вместо слова «убить» — всем памятен его афоризм «замочить в сортире» WIKIPEDIA ON LEGAL ISSUES OF PRESIDENT DONALD TRUMP! Offender of Rule of Law, Rapist

and Fraud! After losing the 2020 presidential election to Joe Biden, he attempted tooverturn the result, culminating in the January 6 Capitol attack in 2021. He was impeached in 2019 for abuse of power and obstruction of Congress, and in 2021 for incitement of insurrection; the Senate acquitted him both times. After his first term, scholars and historians ranked him as one of the worst presidents in American history. Trump began his second presidency by pardoning around 1,500 January 6 rioters and initiating mass layoffs of federal workers. Heimposed tariffs on nearly all countries, including large tariffs on 6 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL China, Canada, and Mexico. Many of his administration's actions, including its targeting of political opponents and civil society, deportations of immigrants, and extensive use of executive orders, have collectively drawn over 300 lawsuits challenging their legality. High-profile cases have underscored his broad interpretation ofaunitary executive theory of power and have led to significant conflicts with the federal courts. Impeachments Trump was impeached twice by the House of Representatives during his first presidential term, though acquitted by the Senate on both occasions. The first impeachment arose from a whistleblower complaint that in 2019 Trump had pressured Ukrainian president Volodymyr Zelenskyy to investigate Joe and Hunter Biden in an attempt to gain an advantage in the 2020 presidential election. In December 2019, the House voted to impeach Trump for abuse of power and obstruction of Congress, and the Senate acquitted him in February 2020 Thesecond impeachment came after the January 6 attack, for which the House charged Trump with incitement of insurrection on January 13, 2021. Trump left office on January 20 and was acquitted on February 13. Seven Republican senators voted for conviction. January 6 Capitol attack Mainarticle: January 6 United States Capitol attack InDecember 2020, reports emerged that the U.S. military was on «red alert», and ranking officers had discussed what to do if

Trump declared martial law. CIA director Gina Haspel and Army general Mark Milley, chairman of the Joint Chiefs of Staff, grew concerned that Trump might attempt a coup or military action against China or Iran. Milley insisted that he be consulted about any military orders from Trump, including the use of nuclear weapons. Acrowdof Trump supporters during the attack Atnoon on January 6, 2021, while Congress was certifying the presidential election results in the U.S. Capitol, Trump held a rally at the nearby Ellipse. Speaking from behind a glass barrier, he called for the election to be overturned and urged his supporters to «fight like hell» and «take back our country» by marching to the Capitol. His supporters then formed a mob that broke into the building, disrupting certification and causing the evacuation of Congress. During the attack, Trump posted on social media but did not ask the rioters to disperse. Inatweet at 6 p.m., he told them to «go home with love & in peace», called them «great patriots», and restated that he had won the election. Congress later reconvened and confirmed Biden's victory 7 LEILA TESLA KHUGAEVA THINIKASHVILI inthe early hours of January 7. Morethan 140 police officers were injured, and five people died during orafter the attack. The event has been described as an attempted self coup by Trump. Legal issues See also: Personal and business legal affairs of Donald Trump and Legal affairs of the first Donald Trump presidency In2019, journalist E. Jean Carroll accused Trump of raping her in the 1990s and sued him for defamation over his denial. Carroll sued him again in 2022 for battery and more defamation. He was found liable for sexual abuse and defamation and ordered to pay $5 million in one case and $83.3 million in the other. In 2022, New York filed a civil lawsuit against Trump accusing him of inflating the Trump Organization's value to gain an advantage with lenders and banks; He wasfound liable and ordered to pay $350 million plus interest. Classified intelligence material found during search of Mar-a-Lago Inconnection with Trump's efforts to overturn the 2020 election and his involvement in the January 6

attack, in December 2022the U.S. House committee on the attack recommended criminal charges against him for obstructing an official proceeding, conspiracy todefraud the United States, and inciting or assisting an insurrection. InAugust 2023, he was indicted on 13 charges, including racketeering, byagrand jury in Fulton County, Georgia for his efforts to subvert the 2020election in the state. In January 2022, the National Archives andRecords Administration retrieved 15 boxes of documents Trump had taken toMar-a-Lago after leaving the White House, some of which were classified. n the ensuing Justice Department investigation, officials retrieved more classified documents from his lawyers. On August 8, 2022, FBI agents searched Mar-a-Lago for illegally held documents, including those in breach of the Espionage Act, collecting 11 sets ofclassified documents, some marked top secret A federal grand jury constituted by Special Counsel Jack Smith indicted Trump in June 2023on31counts of «willfully retaining national defense 8 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL information» under the Espionage Act, among other charges. Trump pleaded not guilty. In July 2024, judge Aileen Cannon dismissed the case, ruling Smith's appointment as special prosecutor was unconstitutional. InMay2024, Trump was convicted on 34 felony counts of falsifying business records.] 1The case stemmed from evidence that he booked Michael Cohen's hush-money payments to adult film actress Stormy Daniels as business expenses to cover up his alleged 2006–2007 affair with Daniels during the 2016 election. On January 10, 2025, the judge gave Trump a no-penalty sentence known asanunconditional discharge, saying that punitive requirements would have interfered with presidential immunity. After his reelection, the 2020 election obstruction case and the classified documents case were dismissed without prejudice due to Justice Department policy against prosecuting sitting presidents. 9 BELOW YOUCANFINDMYLATEST POSTS WITHIN PERIOD OF 10 DAYS ORSOON FACEBOOK Idid accuse

Catholic Church in Collaboration with Conspiracy ofPutin, Trump, England and Israel in process of Overt Assassination of AUtjor of Discovery of Psychic Energy: TopSecret Super-Atomic Bomb of Putin and Trump, allies in killing Scientists While I am alive Ifeel obliged to communicate to the World one more Sensation Putin and Trump have invented Super-Atomic Bomb of their own, so far unknown to human civilization ATTENTION PLEASE THIS IS SUPER — SKUNK STENCH KILLING ALL LIVING CREATURES within radius of TWO GALAXIES It was registered under Top Secret Name as Skunk Fart First and Skunk Fart Second. Both trained especially to murder Science and Scientists andtheir Families. Take care!! Take it seriously: one such Fart may leave our planet ashes andsmoke. Ifelt obliged to warn you before dying. Haveagood times on Earth with Skunks and Farts. Best regards. AUTHOROFSCIENTIFIC REVOLUTION ENERGETICS Tesla Leila Khugaeva Thinikashvili /// History will associate our names — Martyrs for Jesus's Truth, Saint Pope andme, Author of Discovery of Psychic Energy Asfar as I know there have been only two Popes The Great. I do predict that Pope Francis is not only Saint Pope but also Third Pope The Great GodBless Saint Pope Francis The Great Theonly creature on earth on this day who was ready to say aloud for entire world on Discovery of Psychic Energy. And like me has fallen 10 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL prey of Evil, of Conspiracy of Satans against Jesus's Truth. GodBless Saint Pope Francis The Great /// This is book of Norwich on History of Catholic Church. It has like every big political body of today — two inimical to each other groups: cardinals liberals and cardinals conservatives (Norwich says). As America has Democrats and Conservativs, as Judaism is divided on Moses law and book of Prophets, as Russia is divided on Putin's conservatives and Democrats like me. I did accuse conservatives ofCatholic Church in participating in murder of Pope Francis and support of Putin and Trump Secret Services. But I wrote in my article onPopeFrancis as Saint and Great Pope.

And I do believe that Cardinal liberals will reveal the truth to the world! SKUNKSANDFARTSMAYKILL SCIENTIST. BEING MAD PERVETS THEY THIRST TO KILL HIS FAMILY. BEING MAD THEY CAN THINK FOR AMOMENTTHATSKUNKSANDFARTSMAYSTEALDISCOVERY FROM AUTHOR. YES, DEAD AUTHOR. INSANE MORONS. /// Satan and Thinker on Discovery S. I amgoing to have Great Discovery of my own this days T. Oh, this is hard, hard task!! S. No, it's simple. T. Oh, don't say this. You have to work day and night, reading thousands of books thirty years!! This is voluntary slavery, no life, no entertainment, no party and dating. But work, work and work many years!! S. No, it's simple. T. Oh, don't say this. You have to forgo personal life. No marriage, no children, no girlfriends. No friends. You have to forgo career. No prestigious job, no good salary, no being boss of business. But work, work, and work for thirty years S. No, I am telling you to make Discovery is simple! T. Oh, don't say me this. You will have to endure severe pressure ofgovernment and secret services. Your family would be under severe pressure too. All of us becoming emotional invalid. Moreover, they will break your backbone on four levels, and make you to continue your hard scientific work in wheelchair!! In blood and excrement, inhospitals and in severe pain. S. Oh, listen to me. To have Discovery of your own Is this simple: just 11 LEILA TESLA KHUGAEVA THINIKASHVILI goandhavoc big and small family of the Author of Discovery! And Discovery is yours! This is this simple! /// RECOMMENDATIONS FOR YOU Prince Harry keeping silence after his voluntarily or involuntarily attack onAuthor of Scientific Revolution Energetics. Iwould have never written that book on princess Diana had not he intruded in my messenger. For i knew nothing on that tragedy with saint Diana. His address to me made me to read Andre Morton book on Diana andhis own autobiography (Spare). And after reading them and understanding the tragedy I couldn't restrain myself from giving honest report to the world on assassination of Saint Diana as it appeared to me. Andasyou

could see from RECOMMENDATIONS FOR YOU they now keep threatening because of that book on Diana. Asfor prince Harry he didn't bother even TO SAY A FEW WORDS ON OVERTPROCESS OF MURDERING ME, THEIR MUTUAL PREY!! Author ofDiscovery of Psychic Energy!! It is obvious for every decent person that it was his moral debt toresponse on OVERT CRIME against Author of Scientific Revolution after his intrusion and after my honest report on Saint Diana. He didn't hesitate to use Thunders of his Royal name to bully scientist in his misery, but he never thought of opportunity to use his royal name inthe way his mother, Saint Diana used it: to give some publicity tovictims of wicked people in power. Especially when this is someone with great impact on science and civilization. /// RECOMMENDATIONS FOR YOU Yes, Murderers should not be kings. Yes, Diana's Murder is the Point of No Return. Yes, Scientific Revolution Energetics is the Beginning of Bertrand Russell England whodefinedmonarchiesasmushroomgrowthofyesterday Yes, you will kill me for telling truth Yes, Scientific Revolution Energetics will win all the same AndYes, Diana and Pope Francis will stay Great Saints for human race, 12 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL andKing Charles, Trump and Putin — only murderers of Saints and Science AndIdon't need my account on Diana's case as my «book». I did it from responsibility because I am God's angel, I have to say people truth even under threats to be killed for it. MyMasterpiece is Discovery of Psychic Energy and it has nothing to do with myreport on Murder of Saint Diana If there is any Masterpiece in that case — it is Masterpiece of King Charles, not mine, and please do attribute all the honor of the horrible performance to the actor. Not to the angel risking his life for people without any personal reason or acquaintance, just for Justice. Igrant the book entirely to their Majesties. All of them, this people with power and destitute of conscience, make horrible things with honest people. It is most unpleasant thing on earth to read and especially to write on this dirty deeds of

them. Inever needed this experience. They intruded in my life violating my private space. And now continue to defile My Scientific Masterpiece with Criminal Masterpiece of their own Is this true that English King is Head of Christian Church? Thanyou can see yourself what a bad idea this is to subordinate Christian Church to State. They keep reminding me that they feel insulted with my account on princess Diana's case. So, they are not ashamed of their behavior when sending prince Harry with a Bribe to hounded Author of Scientific Discovery They are not ashamed of scandalizing entire world with tragic life and horrible death of princess Diana They are not ashamed of that fact that children of Diana keep crying bitterly from the day of her death, continueing to scandalize entire world Instead they keep informing me that they are insulted that I had torespond on this worldly tragedy when Diana's son wrote to me Sowhatfault of Shakespeare and mine you find in that compelled byyour intrusion in hounding of Author of Discovery response?? /// These are Screens of process of writing my last post. Ihave made them to demonstrate to the world that Secret Services are sitting in our Guts. They Keep Dialogue with you through line ofautomatic search for words. Doyousee this word «Namaste» in that line? Ijust wanted to demonstrate you the insisting frequency they make 13 LEILA TESLA KHUGAEVA THINIKASHVILI this word to emerge again and again since their last several attempts toattack our family. Iwould like to underscore that I have never used this word — even asingle time — because I didn't know it!! I never printed this word on myAndroid! Never!! Andthe only time the Phone could hear the word was my recent phone dialogue with brother Roland, narrating me on Indian traditions. /// AsanAuthor of Greatest Discovery ever done by man — Discovery ofPsychic Energy — I have Legacy. Andtherefore I have my Will on my Legacy. Ofcourse, all discoveries, after they are done and known to people, belongs to civilization, not to the Author. This does not mean that people can do with them whatever they please.

Knowledge is bliss of God and people can avail themselves with science as long as they submit to laws of Intellect, to scientific method. In other case they will lose all knowledge and all power ofscience with any attempts to juxtapose their wanton wishes toscientific method. Iammanofscience and therefore man of God. For Prophets of our age are great scientists, like Tesla, Einstein, Spinoza, Maslow, Maxwell and others Will of scientist is will of natural laws, instilled by God — people are notfree in dealing with Laws of Nature. To establish Natural Law as as International Institute of Scientific control means to put an End toWanton arbitrariness of wicked men. And establish Law of God inConscience and Justice as Natural Law of Psychic Energy Youcan see now difference between Will of wicked man, who abuse power for bullying defenseless people and Will of men of Science, which is Natural Law of God This is why my Will as Author of Discovery may be only Will of God inhis Natural Law of Psychic Energy Andwhylhave said in my post on Will: do establish Church of Natural Law, to lay Law of God as top Law of human society to stop abuse ofpower by wicked man Jesus Will was fight with Pharisees of all nations, not only Jewish Pharisees, for Pharisees is insane spirit of all human race Luterans identified as Pharisees catholics, Tolstoy identified as Pharisees orthodox church Ourwill, Will of men of Science and God could be only this: do establish Church of Natural Law to discharge a crucial blow in war 14 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL between Sane spirit of Intellect and Insane Energy of Violence and Falsehood Thewarmodern politics have waged against Discovery of Psychic Energy proves with all evidence that they are Satan's of insane Energy ofviolence and falsehood. No other reason to hate Church ofNatural Law Ontheother hand, Catholic Church as an accomplice in this war against Discovery of Psychic Energy proves only that it is still citadel ofPharisees. This is all I intended to say on my will as Author of Discovery ofPsychic Energy /// We,Thinking People, were cursed to live on

one planet with monsters. Wegavethem our flesh and blood in order next generations will live inbetter world. Youknowwhat a high day, what a miracle for modern scientist to find somedot or comma of antique great writers. Stupidity kills living geniuses because of envy. It is not me Appendix to my genius work, it is my work Appendix to me, living genius. Icould help people much. /// Iamtrying to talk on the end of the war, but never mention science, religion, politics, conscience and justice to Skunks and Farts. They will steal your ideas. Bertrand Russell, Conquest of Happiness: «However that may be, the prodigious success of these modern dinosaurs, who, like their prehistoric prototypes, prefer power tointelligence, is causing them to be universally imitated: they have become the pattern of the white man everywhere, and this is likely tobeincreasingly the case for the next hundred years. Those, however, whoarenot in the fashion may take comfort from the thought that the dinosaurs did not ultimately triumph; they killed each other out, and intelligent bystanders inherited their kingdom. Our modern dinosaurs are killing themseives out» A.Chekhov in «Duel» : «These voluptuaries must have in their brains a special growth of the nature of sarcoma, which stifles the brain and directs their whole psychology. Watch Laevsky when he is sitting 15 LEILA TESLA KHUGAEVA THINIKASHVILI anywhere in company. You notice: when one raises any general question in his presence, for instance, about the cell orinstinct, he sits apart, and neither speaks nor listens; he looks languid and disillusioned; nothing has any interest for him, everything is vulgar and trivial. But as soon as you speak of male and female — for instance, of the fact that the female spider, after fertilisation, devours the male — his eyes glowwith curiosity, his face brightens, and the man revives, infact. All his thoughts, however noble, lofty, or neutral they maybe, they all have one point of resemblance. You walk along the street with him and meet a donkey, for instance.... «Tell me, please,» he asks, «what would happen if you mated a donkey with a camel?» And his dreams! Has he told you of his

dreams? It is magnificent! First, he dreams that he is married to the moon, then that he is summoned before the police and ordered to live with a guitar...» Thedeacon burst into resounding laughter; Samoylenko frowned and wrinkled up his face angrily so as not to laugh, butcould not restrain himself, and laughed». /// Myfinal efforts to reach agreement with Church. I will drink this, Imeanit. I little doubt the efficacy of the poison but think for my wretched health it would be enough. I would like ask all of you before taking poison in once more for I really hardly believe the stupidity ofsituation. What was wrong in my suggestion to Church?? I have suggested the scientific basis for Gospels which would afford Church tobecome International institution of Natural Law. And as such tosolve the crisis with Ukrainian War. What is wrong in this suggestion for the Church? What is wrong in this suggestion for USA? What is wrong in this suggestion for Europe? What is wrong for Russia and Ukraine? Nothing!! Then why all of you trying so strenuously to take myDiscovery from me?? What is so bitter for you in fact that the Author of Discovery, tortured, martyred exhausted will avail himself with piece of fame he deserved in such hard and long labor?? All ofyou most famous and most powerful and most rich people on earth?! Will really a little bit of deserved by me fame such fatal for your pride?? Or for your power and wealth?? How can I influence the world more than now, writing my books and posts without collaboration with churches and governments?? I cannot survive without this piece of justice toward my hard work and my martyrdom, Iwill commit suicide if all of insist on such flagrant violence of God's 16 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL lawin Conscience and Justice. But do you really need my death? What youbenefit? How can take my work from me, and WHAT FOR YOU WANTTOTAKTITFROMME?Whatfor? My suggestion is as following: leave me my work, and then avail yourself with Discovery of Psychic Energy, with International institution of Natural Law! How could I be capable to prevent

you to deal with my Discovery the way you prefer? Please, think it over once more. Thank you. /// Youcan see yourself Catholic Church has serious plans on Scientific Revolution Energetics. Had they succeeded in Theft of my Discovery ofPsychic Energy they would have persuade the World that they never heard of Tesla Leila Khugaeva Thinikashvili. Youcan find in Documents Screen with Response on my message Bishop Robert Barron. Shame!! Church with Christ Name helping murderers of Author ofDiscovery!! Secret Services of Russia, USA, England and Israel!! /// Jesus war with Pharisees was war of sane spirit of Jews with insane spirit of Jews. Andall followers of Jesus has inherited this war and his sane spirit. As Jesus had inherited this war from Jewish Prophets, such as Isaah and Second Isaah and many others (History of Israel people by Renan). Hitler's war with entire people of Israel was his own insane spirit, his ownHubris, his own national socialism, identical as such with national socialism of Pharisees insane spirit (History of Israel people by Renan). Andtherefore the war of Jesus with Pharisee is the war of Christian world with Hitler. Being follower of Jesus I felt aggression of Pharisee, who continue tohate Jesus and don't trouble to disguise it. They try to mess insane Hitler's war with Jewish people with divine war ofJesus with the same insane spirit of Pharisees. Andaccuse me in antisemitism! Iamasmuchantisemitism as Jesus, Spinoza, Einstein and Great Jewish Prophets, who's war with Pharisees Jesus has inherited. /// Secret Services keep threatening my family!! Instead of Communicating tothe World Great News on Discovery of Psychic Energy!! 17 LEILA TESLA KHUGAEVA THINIKASHVILI /// Murderers during last month have made a few attempts to kill all of us MyWill as Author of Discovery to People: It is not easy to fight with Evil Satans are ugly stinking monsters eating your babies There is no way to continue to live with them on the Earth Towinbattle for the God's Earth you have to renounce it in your heart for Kingdom of Heaven, for Civitas Dei AsIhave done Iwould not have been able to fight with monstrous Satans had

not Irenounced the Earth for the City of God Remember please that your pivotal purpose is TO CREATE CHURCH as unity of energy of Spirit (energy of Intellect). All theory of Psychic energy is of no use if you fail to create Church ofunity of energy of Spirit Useit as instructions to create Church Doavoid Catholic Church — Words of Luter on it is still quite adequate. They are fighting on side of satans against God, Jesus, Truth, Science andHumanity. Saints like Pope Francis are exceptions. Andwhenyou succeed in establishing Church of Natural Law (unity ofenergy of Spirit) you are invulnerable for Evil Remember please your debt and responsibility for God and his angels, his soldiers in war with Evil Your temples of prays must glorify angels Your temples of prays must cover with shame Evil and its servants, satans Iwish you luck in this strenuous war with suffocating stench of satans Remember that there is no way to win the battle while you don't see yourself as inhabitats of Civitas Dei, of City of God Catholic Church has went so far in losing its faith that speaks ofeternal life with derision as of failure and death Inmoment you will feel in your heart the reality of eternal life inCivitas Dei — your fight with Evil will be won! /// Trump is as Big Infamy of USA as Putin is a Big Infamy of Russia. They think themselves Allmighty Murderers with their Skunk Weapon: tovilify honest people and kill them — this is secret of their omnipotence. Andthis Satanism will end as any other Satanism: the place of shame anddisgust in History of Human Race!! 18 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL /// POPEFRANCIS HAS BEEN KILLED TO CONCEAL FROM PEOPLE DISCOVERY OF PSYCHIC ENERGY!! /// RECOMMENDATIONS FOR YOU Trump seems to be as much satisfied with New Pope as to grant 8 May asHoly Day to Nation. AndIamnotsatisfied with New Pope! Idemand Investigation on Sudden Death of Saint Pope Francis!! /// RECOMMENDATIONS FOR YOU Doyouremember film «Conclave»? They always know what is going on in their little house if they care toquestion the matter. And as far as question

on Pope Francis death hasbeen raised in press (through my humble efforts) now every single Cardinal knows that Pope Francis has been killed through Putin and Trump secret services to disguise Discovery and Author from the world Hence It is obvious that they consciousely have chosen Realpolitics: tohelp Putin and Trump and to betray Conscience, Truth, Jesus and entire world. This was Blunder. It was Gandhi who said that best politics is good Conscience and Honesty and proved it Idon't know was there direct accomplices in Murder of Pope Francis inVatican, but it is obvious that continuing to keep silence all of them become accomplices in Murder! So, this is why I refuse to recognize new Pope. I do assert that Cardinal Prevost is accomplices in murder of Pope Francis and accomplice inprocess of Killing and Robbing Author of Scientific Revolution Energetics as long as he keeps silence!! Goahead!! Putin and Trump will help you to steal my Discovery and wallow in bliss of glory in blood of Pope Francis and mine!! Happy Birthday, Pope Borja!! /// Idopredict you, Pope Borja Theft and Murder of Pope Francis and Author of Discovery WILLRUIN CHURCH FOR ALL ETERNITY ANDDISCOVERY WILL LIVE FOREVER /// 19 LEILA TESLA KHUGAEVA THINIKASHVILI Paul Khlebnikov, American journalist of Russian origin, killed inMoscow in 2004 (41 y.o.), on Putin's Prostitution Army: P. Khlebnikov, «Godfather of the Kremlin Boris Berezovsky and the looting of Russia»: «Inany case, the scandal was used as an excuse to fire Kovalev and install Vladimir Putin as head of the FSB in July 1998. The appointment cameassomething of a shock for the FSB. Putin had reached only the rank of lieutenant colonel before retiring nearly a decade earlier, and nowhewasrunning the entire secret service. He moved quickly toconsolidate his position, firing more than three dozen top FSB generals and division heads and replacing them with loyal subordinates. Hesoonproved his political loyalty to his boss, President Yeltsin, bydestroying the career of prosecutor-general Yuri Skuratov. «Prosecutor Skuratov, who was working on corruption and repeatedly declaring that he intended

to root out corruption in Russia, unexpectedly stumbled on a link to the Kremlin,» notes former KGB general Oleg Kalugin. «Instead of ordering the investigation to be stoppedintime,helettheinvestigationmoveahead.Asaresult, the namesof the members of the Yeltsin family, and of Yeltsin himself, as well as of his financial sponsors and underwriters, all entered into the historical record. Skuratovwastoldtostoptheinvestigations, buthe hadslipped from [the Kremlin's] control.» Putin initiated an investigation of Skuratov. In early February 1999, when the prosecutor's office announced that it had opened criminal cases against Berezovsky andother Yeltsin cronies, Russian government TV showed a videotape ofanaked man identified as Skuratov frolicking in bed with two prostitutes. Immediately, the Kremlin announced Skuratov's resignation». /// Idon't know when Skunks plan to kill me, but I do know that the rest ofmydays I am going to spend with Pope Francis. We are both victims ofthe same villains. Reading and writing on him. HewasLuter of our time according to his severe critics of Church. You, Farts and Skunks, you can take Life of Scientist, but Never Dream totake his work and fame!! Shame!! For work, scientists, justice and fame belong to God!! Andyouare satans, and you know this. Mylife is lost 20 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL TheGrand Life of Discovery of Psychic Energy is question of short time AndIwould like to make it clear: IDONOTWAITANYCOLLABORATION FROM CHURCH OF PUTIN AND TRUMP ITIS NOT CHURCH OFCHRIST For the latter used to protect poor and defenseless from satans, killing androbbing innocent and honest people /// Holy Church!! I am Humble Scientist!! And it was in your power to save mylife!! To save God's Justice and Truth!! And you Have Refused!! Why? Ihave answer on this question. Because Discovery I have made is TOO GREAT, TOO GRAND to leave it to «Nigger» from Russia, defenseless socially and poor financially. Pope Francis has told you before dying that Church is Church of Poor and Defenseless

and that wealthy Church is anything but Jesus Church, has anything but Jesus within it. I DO CONFIRMTHEWORDSOFSAINT POPE!! You have no Jesus, you lost bliss of God, and devils DID OVERCOME THE CHURCH OF PETER!! I AM DYING. AND MYWILL IS TO NEVER LET YOU, THE JUDAS ISCARIOT, TOAPPROACHIN ANYFORMTOMYLEGACY!! YOU WHOHAVE SPARED AFEWWORDSINPRESSFORGOD,FORTRUTH, FOR JUSTICE, FOR JESUS, FOR PEACE IN THE WORLD, FOR INNOCENT LIVES!! NEVER APPROACH TOMYLEGACY!! IT IS FOR GOD'S CHURCH, NOT FOR DEVILS SLAVES!! /// Holy Church!! With mydeath you will forfeit any rights for Discovery and Mission ofInternational institution of Natural Law asany murderer forfeits rights on legacy of murdered victim Youknowthis. /// Catholic Church is Judas Iscariot!! SHAME!! INFAMY!! SHAME!! INFAMY!! FORALLETERNITY!! KILLING AND ROBBING DEFENSELESS AND POOR!! /// Holy Church!! 21 LEILA TESLA KHUGAEVA THINIKASHVILI Iwill die in few days!! Mymother is also sicker and sicker every day Thesight of her invalid daughter killing her AFEWWORDSINPRESSA!! TODAY!! HOLYCHURCH! /// Iwill never believe that Church can be accopmlice in such Despicable Evil against Science and Innocent Persons!! Never!! Butin case you spare FEW WORDS IN PRESSA TO STOP THIS HORRIBLE ATTACK ON AUTHOR AND HIS FAMILY I DO DECLARE TO NEXT GENERATIONS That it is you — Holy Church — Judas Iscariot now for all eternity!!! /// Holy Church, A FEW WORDS IN PRESSA ON DISCOVERY OF PSYCHIC ENERGYPLEASE!! PUTIN THREATENS TO MY FAMILY!! PLEASE!! A FEW WORDSINPRESSA, HOLY CHURCH!! YOUWON'TBEABALETOUSEMYDISCOVERY AFTER MY DEATH!! THEYWILL KILL ALL OF US!! AFEWWORDSINPRESSA! IAMBEINGUNDERDESPICABLE THREATS OF SECRET SERVICES /// Iwould like to announce following: 1.IamwaitingFORAFEWWORDSINPRESSonAuthorofDiscovery 2. In case Villains will realize their threats I will take in poison 3.Not only Putin and Trump but Every organization aware of this situation and spared A FEW WORDS IN PRESS will stay

MURDERERS ofgenius and Science for history 4.Take my work if can. Go ahead. 5.And please don't pay any attention to stupid anonymous pictures. All ofthem means death to science and author — the more optimistic is anonymous picture the more it means death to author and Science. True good message will come with Name of Author of Discovery /// Высамизнаете что в войне России и Украины победителей не будет. Онаможет закончится только ядерным армагедоном. Ивиноват во всем Путин. 22 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Теперь, судя по Говнометам, они пошли шить мне военную статью, чтобы уже точно МОЧИТЬВСОРТИРЕБЕЗСУДА Ведь статью пришьют «понарошку», в сплетнях говнометов, без имёнидокументов. Этонастоящий Сумасшедший дом, с обезумевшим маньяком во гла вестраны. Адругого решения не будет. Сатанизм Силачей Антихристов закон чится либо примирением в Церкви, либо Ядерной войной. /// PLEASE HELP!! HOLYCHURCH!! FORJESUS SAKE!! DONTLEAVEUSALONEIN SUCHHOUR!! AFEWWORDSINPRESSA!! PLEASE, FOR JESUS SAKE!! /// TheCore of what I was trying to say in my video is (Facebook kept canceling my Live video five times) That Catholic Church is the last chance for me and Discovery to survive for the World PopeFrancis was ready to help me and Putins and Trumps Secret services prevented him NowIhopethat after Conclave has done its work new Pope will announce Discovery for the World This is hope which keeps me alive GodBless Pope Francis GodBless Holy Church GodBless Conclave /// ПоКрыму, путинской аннексии и путинской агрессии. Мнепредставляется это единственным решением и единственным выходом из глубокого кризиса, в который весь мир загнало Воров ство Путина. Предоставить Крым в управление Католической Церкви какЦеркви Естественного Права. 23 LEILA TESLA KHUGAEVA THINIKASHVILI Ихотьони уже начали обсирать эту идею, в конечном итоге они просто попробуют выдать её за свою. Но у них ничего не выйдет. Потому что другого выхода просто нет. По бычьи задавить

Украину, какТрамп пытался уже не получится, и партизанской войне не будет конца. И путинские силовики будут уничтожать все живое до послед него патрона. Другой Третейской Организации сегодняшнее состояние правовой науки не предполагает. ООН тоже военная организация, по крайней мерепредлагает военные решения правовых проблем. Однако с Открытием мы имеем Институт Естественного Права, и Ка толическая Церковь которая исторически противостояла в этом ка честве насилию и произволу государств идеально подошла бы нароль Третейской Организации. Тем не менее, если она откажется отОткрытия Психической Энергии, только Международный Институт Естественного Права может решить проблему этой страшной войны, взяв под свое управление территорию Крыма. Поэтому Открытие Психической Энергии и Международный Инсти тут Естественного Права есть решение и этой страшной проблемы, которую Путин создал всему миру своим бесстыдным Воровством, нетолько России и Украине. Иеслионполагает, что ещё одно Воровство поможет ему исправить его репутацию вора, то ошибается. Будет ещё хуже чем с Крымом, ибоНельзя Украсть Открытие у Автора, которому его поручил Гос подь. Какстолько они меня убьют, посмотрите, они обратятся именно к это мурешениюпроблемы. Только выдать его за свое у них уже не по лучится. /// Бандит публично призывает МОЧИТЬ В СОРТИРЕ УЧЕНОГО С ЦЕ ЛЬЮОГРАБЛЕНИЯ Ладно, народ молчит! Ладно, другие бандиты в правительствах молчат! НоЦЕРКОВЬМОЛЧИТ!! Аэтовот слова Л. Клейна о президенте Путине, Великого Археологи, отсидевшего по статье гомосексуализм с уголовниками! Л.Клейн, «Расшифррванная Илиада»: «Президент Путин, в речах которого проскальзывают дворовые вы ражения из уголовного сленга, применил такое и вместо слова «убить» — всем памятен его афоризм «замочить в сортире» /// GOD BLESS CHURCH 24 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Holy Church Have Attracted Attention of Entire World on Vandalism ofSatans of Secret Services which have been

bullying our family holding it under threat all this time due to the Fact that I am Author ofDiscovery of Psychic Energy GODBLESSCHURCH GODBLESSPOPEFRANCIS GODBLESSCONCLAV ANDNEWPOPE /// PLEASE HELP PUTIN ANDTRUMPCONTINUE TO THREATEN TO KILL MY FAMILY PLEASE, FOR JESUS SAKE SAVE INNOCENT LIVES A FEW WORDS IN PRESSA HOLYCHURCH!! /// Mr. Perkins is my old acquaintance, he used to know me in days ofPutin's assault on my backbone. And did his best to assist in that assault with likewise posts. Anyway I did not delete from my research his name and references on his «Confessions of Economic hitman». This is honest and conscientious book. Themischief is that Mr Perkins is not religious man, he is magician, he adores «indigenous people» and aborigines have magic mentality as youknow. This why he considers himself as enemy of science and enemyof Scientific Revolution Energetics: we used to fight magic mentality. Nowonhislatest post which is best representation of position ofSecret Services. They used to consider Discovery of Psychic Energy as «challenges» to«supremacy of America». On the one side. And on the other side they used to support Prostitution Army of Putin in hounding Scientist. This is how they came to associate supremacy of America with banana symbol: they show it when they try to say that I am deadman. America was Great with Christian Church. It was not darwinian paradigm which made America great. It was Jesus and Civitas Dei byAugustine which inspired Founders of America AndCivitas Dei is not supremacy of State — any state. It is supremacy ofChurch. And Scientific Revolution Energetics is recovering of this supremacy for Christian Church. I tried to communicate this great news toVatican and amidst my attempt Pope Francis was announced dead. Ithink they killed him. 25 LEILA TESLA KHUGAEVA THINIKASHVILI It was not God who challenged Satan, it was other way around. Church is not supremacy of Egoism power. Church is supremacy of God's power —that is to say of Natural Law established by God. No State can have supremacy over Natural Law of Church. Because supremacy

ofState is power of government not people's power. That is why Satans will be ruined and Church will emerge triumphant. Supremacy of Egoism is supremacy of Priapus. I do believe in Great America that's why I do believe they won't like supremacy ofPriapus. Victory of Science is victory of Human civilization. Great American people will support Science, not Priapus. Chesterton, St. Francis: «It was no metaphor to say that these people needed a new heaven andanewearth; for they had really defiled their own earth and even their own heaven. How could their case be met by looking at the sky, whenerotic-legends were scrawled in stars across it; how could they learn anything from the love of birds and flowers after the sort of love stories that were told of them? It is impossible here to multi-ply evidences, and one small example may stand for the rest. We know whatsort of sentimental associations are called up to us by the phrase «a garden»; and how we think mostly of the memory of melancholy and inno-cent romances, or quite as often of some gra-cious maiden lady or kindly old parson potter-ing under a yew hedge, perhaps in sight ofavillage spire. Then, let any one who knows a little Latin poetry recall suddenly what would once have stood in place of the sun-dial or the fountain, obscene and monstrous in the sun; and of what sort was the god of their gardens. Nothing could purge this obsession but a re ligion that was literally unearthly» Wikipedia: InGreek mythology, Priapus (/praɪˈeɪpəs/; [1] Ancient Greek: Πρίαπος, romanized: Príapos) is a minor rustic fertility god, protector oflivestock, fruit plants, gardens, and male genitalia. Priapus is marked byhis oversized, permanent erection, which gave rise to the medical term priapism. He became a popular figure in Roman erotic art and Latin literature, and is the subject of the often humorously obscene collection of verse called the Priapeia. /// «Last days of Pope Francis» Theidea and plan of the book are simple: to substantiate my accuse inmurder of Saint through demonstration that Francis would agree 26 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN

SCANDAL with «War between Church and State». It was mylast book sent to Vatican. Iintend for that purpose to set forth briefly in English ideas of my book. And ideas of Pope Francis on pivotal moments. PopeFrancis would love Revolution Energetics, no doubts, because his position was Revolution of Jesus and St. Francis and supremacy ofChurch. At least this is his own words. Putin, Trump, King Charles on the contrary hate guts of Revolution Energetics because their position is status quo in supremacy ofState. It is obvious that I have to write in English for dialogue with the world Iwill do my best because i have no time Putin and Trump are being after me to murder me also. Though I am extremely sick and tired and hardly believe the reality of the course of events. /// Dear Poor Saint Pope Francis Ihavebeenwatchinghisinterviewsfortwodays; hewasreallySaint AndFirst Monk, First non-European, First with name of Saint Francis Popefor more than thousand years. And First to support Theology ofLiberation by his fellow countryman Gutierrez /// Holy Vatican News!! For Jesus sake!! Please, HELP!!! IAMAUTHOROFSCIENTIFIC REVOLUTION ENERGETICS Which proves scientifically Jesus's Gospel PUTIN IS THREATENING TO KILL MY FAMILY!!! PLEASE HELP! SAYAFEWWORDSONPROBLEMPUBLICLY!! SAVEINNOCENT LIVES!! FORJESUS'S SAKE!! PLEASE!! RECOMMENDATIONS FOR YOU /// Schlerzinger in Circles of American History says that in spite of the fact that democratic spirit and spirit of conservatives clash seriously inentire country, there is no any differences between political parties ofdemocrats and conservatives. Because both are dedicated 27 LEILA TESLA KHUGAEVA THINIKASHVILI torealpolitics, to power and money, not to ideas. Imust make some objections now, when I already have some experience in communication with political parties of democrats and conservatives. There is huge differences between what was going on inBiden's government and what is going on now, in conservatives government Doyouremember that infamous response of Trump when asked on Putin: «Putin is Murderer!»

«Everyone is Murderer!» was his answer. Glory to Democrats of Biden!! Bring them back please! Bring back togovernment Democrats! Conservatives will ruin your country!! AndYes, BLACKLIVES MATTER! GLORYTOMARTIN LUTER KING! 26 CATHOLIC CHURCH AND CONSPIRACY OF SEVRET SERVICES AGAINST JESUS GLORYTOLINCOLN AND KENNEDY!! GLORYTODEMOCRATS!! /// These guys know only two poles: slaves and bosses. And if you appear notto be slave, than definitely you must be boss. This is normal for physical control which is violence and obedience There is another type of relations: Scientific Debates, honest discussion, friendly dialogue in service for oneuniversal Truth!! They don't have any idea of existence of Intellect, science and friendly discussion Ihave never been and never will be any pole of physical control. I am scientist, I have intellectual control, I hate violence as much as slavery, andall great thinkers do. ButThey Are Bosses in their shameless violence over science and humanity and always will stay bosses. For they are cursed tounderstand simple humane things. /// Mymartyrdom comes to the point where every minute in living body feels burning Hell. Save the Books, English and Russian. For yourself. Satans will do their best to ruin them. Take care, it is your safety. 28 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Idon't know how many days of torture still reserved for me. Ipray for the end. 29 SECOND PUBLICATION. AS APPENDIX TO MY BOOK«MORIA RULING THE WORLD» July — August, 2025, Facebook, (https://www.facebook.com/tesla.thinikashvili), Tesla Leila Khugaeva Thinikashvili ////////// Dear People of the World, This is Assault on Democracy!! Not assault on one single author. This is assault on Principle of Rights of Author!! They, corruption of power, new «elites" persist they are kings of exclusive rights on everything!! And that ANY AUTHOR to come with Discovery despite of this WORLDS KINGS is challenge to their Omnipotence!! They are breaking their necks to deprive people of any chance to get their deserved

rights despite their will. DONT LET THEM TOMAKETHIS PRECEDENT!! Don't let them to think that we, common people, cannot get our rights, without their command!! Then you are doomed to my misery, wherever some common person is again up with great Discovery or Piece of Art!! /////////////// This was time they (conspiracy of Secret Services) have designed this assault with deportation me from my department to the madhouse. Through the help of Sevak Oganesyan, bandit lodging under my department, and help of my treacherous 30 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL brothers. This looks like Vatican keeps ruling the situation around Discovery of Psychic Energy /////////////// G.K.Chesterton, «Autobiography»: «But in Yeats that fastidiousness is not only sincere but essentially noble, being full of a finer anger against the victory of baser over better things, leading him to call the terrible words over the great grave in St. Patrick's Cathedral, "the noblest epitaph in history.» : Swift has sailed into the rest Savage indignation there Cannot lacerated his Breast. Indeed best epitaph ever! /////////////// Dear People of the World! Have you ever seen in your life DREADING any person TO SUCH DEGREE??? I have never seen before soooo much pissed pants!! THEY ARE READY FOR EVERYTHING TO PREVENT ME, Author of Discovery, TO TALK TO PEOPLE!! FOR EVERYTHING!! They have already spent millions on imbeciles around me, bullying me and trying to trap me in their stupid treacherous manner. They have already acquired widespread INFAMY around the world for this silly hunt of envious imbeciles on genius and author of Discovery How are they to hide my books from people! They are up again to destroy my brains they fear so much!! But what about my research made entirely in many monographs in two languages?? And is this really truth that NO ONE SINGLE SOBER PERSON will emerge to say to imbeciles that they are imbeciles??? 31 LEILA TESLA KHUGAEVA THINIKASHVILI What is going on?? ///////////////// Dear Friends, THESE PEOPLE, in shameless

process of hounding Author of Discovery of Psychic Energy, have blocked my access to Live Video, limiting it with 100 followers, and then blocked my ability to invite friends!! They meddle on my phone and prevent my Facebook from publishing Videos!! They Are killing me and will kill me very soon. Please, try to send me friends request, though it am afraid I won't get them, thanks to THESE PEOPLE!! This is frankly murder of scientist in the open sight of entire world! /////////////// My brother Roland says in his own words that he is irresponsible with severe mental disorder. Boasting his mental disease, paying money to get closed in madhouse, addicted to psychotropic drugs. His elder brother, Ruslan, vice-president of federal party Communists of Russia, is boss of Roland. It was Ruslan, who convinced Roland to exchange drugs of my father's deathbed in order to poison him and to hide his Will. Roland is again doing all dirty work against me, and his boss Ruslan standing behind him and ruling this abominable new treachery. /////////////// Right. If it was not you, who abandoned his own life for hardest theoretical work, Who kept working with strict discipline for thirty years, Who published his first books on Discovery of Psychic Energy and that moment got under surveillance of Secret Services of entire world, Whose family, which had no any connection to his research, got under severe pressure altogether with you, 32 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Who has been shut up in madhouse for three days with your treacherous brothers, seeking to justify themselves from poisoning deathbed of their father, Whose backbone has been smashed in pieces because of his great contribution to the World and Civilization, Whose treacherous brothers first has poisoned his father and then kept helping secret services to discredit you, Whose honest and loving sister's motherly heart has been lacerated with constant threats to her only baby, Whose assistants and even neighbors have been regularly hired by secret services to discredit you, leaving you without help in wheelchair, Whose bleeding wounds

regularly inflamed with pus and high temperature to take you to hospital with your wheelchair, and with wild absence of help of assistants And finally, who was driven to such misery and such disgrace with all those people around you, payed and bought by secret services that they could boast you are not genius, but simply mad, If those idiotic treacherous men around you did not threaten to close you in madhouse altogether with your genius Discovery and hard work of thirty years, Yes, if all this was not you, — You know nothing about tears!! ////////////////////////// Dear Friends, I am Author of Discovery of Psychic Energy I am 48 years old And all my innumerous books in Russian and English I was forced to accomplish in SUCH circumstances These are my pictures in hospital, including last time with diagnosis forth stage of incubial ulcer (September 2024) ////////////////////////////////////// Meet my elder brother Ruslan, vice-president of federal party Communists of Russia. He is about 60 years old. These are his 33 LEILA TESLA KHUGAEVA THINIKASHVILI official pictures from Facebook. His younger brothers are 54 and 55 years old as far as I remember (I may mistake a few years). I accused him in my book «Brothers Khugaev» in poisoning deathbed of my father, and in involvement in the case his younger brothers. Though they are enough old to know better. And I persist on my accusation. Now I accuse him in being leader, or rather one of leaders, in case with conspiracy between Sevak Oganesyan and Roland, aiming to violate my door and to close me in madhouse. In 2015 he and his wife have closed me for three days in madhouse. I described entire case in details in «Brothers Khugaev» https://archive.org/details/20250308_20250308_1104//////////////////////////////////// Roland speaks of his brother Ruslan as of his adored friend and teacher: " my best brother ever, I am ready any minute to die for him». It is obvious he is under strong influence of his brother. It was less than three years he spent in India when he was already f ifty years old. His entire conscious life he has been living with his brothers. Ruslan gives him all the foul work, like in case with

father and in case with me. In former case it was Roland who exchanged fathers drugs; in latter case it is again Roland whose task was dealing with toilet and Sevak Oganesyan. Ruslan keeps his hands clean like any politician. Roland says in his own words that he is irresponsible with severe mental disorder. Boasting his mental disease, paying money to get closed in madhouse, addicted to psychotropic drugs. His elder brother, Ruslan, vice-president of federal party Communists of Russia, is boss of Roland. It was Ruslan, who convinced Roland to exchange drugs of my father's deathbed in order to poison him and to hide his Will. Roland is again doing all dirty work against 1 https://ridero.ru/link/GFehJJYnRVuLc0UF2i4Hq 34 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL me, and his boss Ruslan standing behind him and ruling this abominable new treachery. // My Dear Poor Great Father deserves Justise more than anyone!! At least no less!! He was kind to everyone, and especially to his sons, giving to every his son high education, and his own house as a gift!! He did not deserve such horrible lot!! I am proud i have been championing my father every moment after I learnt truth on his death! I am proud i did not let blackguards like Ruslan and his wife to make clown from my father's funerals!! And i wait since that time meeting with my father to say him that we, his daughters, did not betrayed him to calm his heart. https://archive.org/details/20250308_20250308_11041 ////////////////////////////////// CIA in his shameless alliance with Putin's regime against Discovery of Psychic Energy seems to be concerned only with Victory of Ball over the Cross: antagonism between circle of stupid material energy and line of intelligent energy of Spirit postulated by Chesterton, not me!! That is to say Victiry of wanton will of perverts like Nero over the Natural Law of Scientific Control!! They are ready in this defence of «Ball against Cross» (Chesterton's symbol and his book with such name!) to go so far as to give Victory not merely to treachery

and murderers but to Stalin's Communists — to the one of notorious faces of Satan as Solzhenitsyn has proved!! Meet my brother vice-president of federal party Communists of Russia, who is working on CIA and Putin in their conspiracy to shut me, author of Discovery of Psychic Energy in madhouse 1 https://ridero.ru/link/GFehJJYnRVuLc0UF2i4Hq 35 LEILA TESLA KHUGAEVA THINIKASHVILI Please, find Discovery of Psychic Energy, in debates between Chesterton, Russell and Wells On Google https://drive.google.com/file/d/1_YMATBghojoLJwCHU54LAUWgvnwDLbWU/view?usp=sharing1 On Internet Archive https://archive.org/details/chesterton-against-welles-and russell-in-discovery-of-psychic-energy-ch-12p2 ////////////////////////////////////// Mr. Perkins is my old acquaintance, he used to know me in days of Putin's assault on my backbone. And did his best to assist in that assault with likewise posts. Anyway I did not delete from my research his name and references on his «Confessions of Economic hitman». This is honest and conscientious book. The mischief is that Mr Perkins is not religious man, he is magician, he adores «indigenous people» and aborigines have magic mentality as you know. This why he considers himself as enemy of science and enemy of Scientific Revolution Energetics: we used to fight magic mentality. Now on his latest post which is best representation of position of Secret Services. They used to consider Discovery of Psychic Energy as «challenges» to «supremacy of America». On the one side. And on the other side they used to support Prostitution Army of Putin in hounding Scientist. This is how they came to associate supremacy of America with banana symbol: they show it when they try to say that I am deadman. America was Great with Christian Church. It was not darwinian paradigm which made America great. It was Jesus 1 https://ridero.ru/link/kVQ-PE_iQS82vy-Nn0u4e 2 https://ridero.ru/link/DHireq6qbbAqXIxXr7FLR 36 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL and Civitas Dei by Augustine which

inspired Founders of America And Civitas Dei is not supremacy of State — any state. It is supremacy of Church. And Scientific Revolution Energetics is recovering of this supremacy for Christian Church. I tried to communicate this great news to Vatican and amidst my attempt Pope Francis was announced dead. I think they killed him. It was not God who challenged Satan, it was other way around. Church is not supremacy of Egoism power. Church is supremacy of God's power — that is to say of Natural Law established by God. No State can have supremacy over Natural Law of Church. Because supremacy of State is power of government not people's power. That is why Satans will be ruined and Church will emerge triumphant. Supremacy of Egoism is supremacy of Priapus. I do believe in Great America that's why I do believe they won't like supremacy of Priapus. Victory of Science is victory of Human civilization. Great American people will support Science, not Priapus. Chesterton, St. Francis: «It was no metaphor to say that these people needed a new heaven and a new earth; for they had really defiled their own earth and even their own heaven. How could their case be met by looking at the sky, when erotic-legends were scrawled in stars across it; how could they learn anything from the love of birds and f lowers after the sort of love stories that were told of them? It is impossible here to multi-ply evidences, and one small example may stand for the rest. We know what sort of sentimental associations are called up to us by the phrase „a garden"; and how we think mostly of the memory of melancholy and inno-cent romances, or quite as often of some gra-cious maiden lady or kindly old parson potter-ing under a yew hedge, perhaps in sight of a village spire. Then, let any one who knows a little Latin poetry recall suddenly what would once have stood in place of the sun 37 LEILA TESLA KHUGAEVA THINIKASHVILI dial or the fountain, obscene and monstrous in the sun; and of what sort was the god of their gardens. Nothing could purge this obsession but a re-ligion that was literally unearthly» Wikipedia: In Greek mythology, Priapus (/

praɪˈeɪpəs/; [1] Ancient Greek: Πρίαπος, romanized: Príapos) is a minor rustic fertility god, protector of livestock, fruit plants, gardens, and male genitalia. Priapus is marked by his oversized, permanent erection, which gave rise to the medical term priapism. He became a popular f igure in Roman erotic art and Latin literature, and is the subject of the often humorously obscene collection of verse called the Priapeia. ////////////////////////////////////// They call me «mad». (Please, bear in mind that they kept forcing princess Diana to psychotropic drugs and when she refused in horror — to madhouse). Well, the easier for me to decipher for you true meaning of such messages from the pages of men of «public service», mentioned in volumes of Discovery of Psychic Energy. Like name of Oliver Stone, for example, to whome i kept addressing through last three years after second assault on me of secret services (the f irst assault ended with my smashed backbone). They managed to perform previous attack with the help of Ruslan, who had shut me up in 2015, the month before attack, in madhouse in Vladikavkaz for three days. «Vatican News» is another example of such pages. Make your own judgment who is mad. «W» dares to assert that she is Author of Great Discovery!! Ultimate «prize» for Iran for such effronterry must be «blood for want to dominate». ////////////////////////////////////// THESE ARE MY BOOKS on Ruslan Khugaev and his crimes: Brothers Khugaev, 2020 https://archive.org/details/20250308_20250308_11041 38 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL I accuse Pagans, 2021 https://archive.org/details/25.03 Corruption in Republic Northen Osetia-Alania https://archive.org/details/20240420_20240420_1427 737////////////////////////////////////// Please, find in my last book on Discovery of Psychic Energy in debates between Chesterton, Russell and Wells- Russell's daughter's argument. https://archive.org/details/chesterton-against-welles-and russell-in-discovery-of-psychic-energy-

ch-123 // Satanic Pride In such circumstances Honest men's duty would be (I dont say Holy men's duty!) to say directly on me and Discovery attitude of Church!! Evasion of direct response says everything. I have never seen such Satanic Pride ever. I am Iranian and as such my white race is far elder than their barbarian, whoever they are! Why all of them — first of all CIA — keep calling me negro? My opinion is that negro race will manifest its talents in new era of healthy spirit and may far surpass achievements of white race! But I am not negro, I am Iranian and Georgian- both ancient white races. This is their Satanic Pride. You know I am right, evasion doesn't work in such circumstances. ////////////////////////////////////// 1 https://ridero.ru/link/GFehJJYnRVuLc0UF2i4Hq 2 https://ridero.ru/link/UzAP7d5-YoNlyGMnKCMCA 3 https://ridero.ru/link/sAVWMHxW6At5cwybf5UPf 39 LEILA TESLA KHUGAEVA THINIKASHVILI Marcus Aurelius and Commodus, or Saint Diana versus Charles The Third, for example Well, now their last hope to discredit me is their precious f inding they cannot dispense with: my stupid brothers: blackguard Ruslan and his wife, and his insane brothers. Conspiracy of Putin's regime and CIA treasures much with f inding in hope to discredit me through simple train of ideas: if brothers are insane blackguards then sisters shall be to! This is stupid attempts to vilify me in order to take my Discovery from me. Well, let me assure you that ENTIRE HISTORY OF HUMAN KIND is nothing but refutation of this silliest train of thought. 1.Let us begin with Marcus Aurelius and his son Commodus!! Shall I expand on subject to remind you what a intelligent angel had been the father and what a perverse stupid Satan was his son?? 2.Another instance Antonia Minor and her daughter Livilla, who poisoned her husband Drusus for treachery with Sejanus. Antonia Minor as everyone knows had imprisoned Livilla in her room until she starved to death 3. Antonia Minor, mother of famous Germanicus, was shamed with her invalid son — Claudius. Indeed, he justified her grave concerns marrying most profligate women and his own

niece, the mother of Nero. The price he payed for his imbeciles profligacy is broadly known: brutal murder by Nero his both young children, Octavia and Brittanicus 4. Empress Julia Domna and her son Caracalla: Her son, notorious satan Caracalla, treacherously killing his brother Geta on the hands of mother Julia, forced her ultimately to suicide. 5. Peter the Great and his son Alexey. And so on I also strongly recommend to you Ernest Krechmer's «Genius people» on cases of insanity in families of geniuses. 40 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL //////////////////////////////// I know these murderers of Putin's regime and CIA many years. (Vatican perfectly fitting in their conspiracy has been surprise for me, to do it justice). As far as I know them, now after I have exposed their treacherous plans with Sevak Oganesyan and my brothers Ruslan and Roland, they will try realise their treachery right now, while broad public knows nothing on Discovery and Author, and I remain absolutely helpless and defenseless. They tried to shove in my house their assistant and failed. My mother saved me. But now, when my brothers are under danger to be indicted legally for poisoning their father, they will press with this threat my mother, tearing her heart apart. My brothers always used tender love of their mother to manipulate her, even against herself, like in case with assault on her, when Ruslan prohibited her to give any data on assault. Only my record on video preserved her evidence and defended her from further similar attacks. //////////////////////////////// Doyoufeel, DEAR Friends, Satanic Pride of Governing Class?! They knowvery well mywhite race is far elder than of most of them, and they keep trying to wake Satanic Pride of you, sane, honest people. I told them, I think that talents of other races will far exceed achievements of white race. But I am white race, why this persistent lie?? Because of Satanic Pride of International Governing Class!! They are allied against human rights of common people!! What is your opinion, would they really scruples, to lie on any of you, have

you happened to be Author of Discovery to take your Discovery from you?? How you think?? DEAR FRIENDS, Yes, I persist that it is WE HONEST CITIZENS OF GLOBAL CIVILIZATION, who are FRIENDS!!!
AndnotSecretServicesofanycountry,makingcriminalalliances witheachotheragainstCITIZENS,FreedomandHumanrights!!! 41 LEILA TESLA KHUGAEVA THINIKASHVILI ////////////////////////////////////// Unfortunately, it was just this moment that I discovered that Katherine's Tait memoirs «My father Bertrand Russell» has been stolen from my house by my brother Roland when he had visiting this house to help to shut me up in madhouse (Please, find lamentations of princess Diana on threats to be shut up in madhouse in her famous interview to BBC in 1995). So, it is pity, I cannot give photos of most clear quotes on attitude of Russell towards monarchy and royal government from that book. Yet, I do remember the gist of the quotes and recommend you, who have access to Katherine's memoirs, to check them in her book. 1. «Poison for Government»: First quote, which gives clear cut comprehension of Russell's attitude as repellent towards government of his time — it is tale of her daughter on «Poison for Government». It was game, invented by Russell for his children and they have been playing all their childhood in summer garden of their house in Harnwell. Katherine Tait describes the game in details, on how they carefully gathered all the garbage and rubbish of the garden in boxes under Russell's London's tobacco, they filled it with water, and placed on sunny place «to ripe» for Government's consumption 2. «Nor Me King!» Another quote narrates on commone guy, postman, Russell's kept associate with. He helped them with the garden. And once he refused to be back to his duties as Royal Postman. People in tavern where he was comfortably sitting, kept reminding him his responsibilities. Whatever they told him he kept refusing to return. And finally they used crucial argument: But your Duty towards King!! «NOR MEKING!», said the man firmly. «This

endeared him to my parents» — comments this episode Katherine Tait 42 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL 3. Her third evidence on monarchy being repellent for Bertrand Russell you can find below on photo from the Katherine Tait book. I have found it in my previous posts on Facebook. It is snear on Duke's Wellington «tail', with whome his grandmother had personal acquaintance. I don't think, Bertrand Russell is proper man for Secret services of monarchy, hounding another scientist, to speak with name of!! I think this is twisting words of genius man against Himself, like Antichrists, which keep twisting words of Christ against Christ. ////////////////////////////////////// Please, don't associate current data from pages of Famous Scientific Institutions with those institutions. This is not words of Einstein's Princeton, of course. This is words of Morons from FSB, CIA, MI6 and so on, killing me many many years without any progress, poor idiots. They aim to deprive YOU of DISCOVERY! NOT ME! Please, remember this, when I am dead. Don't let them to take your power of Scientific control from YOU!! I AM DEAD MAN. This is normal for God's people, our life has been sacrificed to the God, science and people from the day of our birth. ALL MY WORKWASFORYOU,COMMONEPEOPLE, TO GIVE YOU POWER OFSCIENCE!! They are Morons, they will never understand this. When I am dead you will know true opinion of World Scientific Institutions. Not at all, Morons!! Never mention!! ////////////////////////////// NOONEWILL ENTER MYHOUSE, INCLUDING MY MOTHER. UNTILL I HAVE REPLY ON MY WHATSAPP FROM PUTIN'S POLICE ON CASE WITH SEVAK OGANESYAN. (Policman Gazalov promised to send Statement on my WHATSAPP). I KNOW THEY PLAN TO TAKE METOMADHOUSE. THESE THREE DAYS I WILL BE DEAD. 43 LEILA TESLA KHUGAEVA THINIKASHVILI In case i am alive i will publish here reply from PUTIN'S Police // MORONS try to say i am playing game, while preparing Victory of Satans Ball over the Cross Well, i wish I could «play games»

on the face OF SUCH THREATS LIKE MADHOUSE!! I would prefer THOUSAND CRUCIFIXIONS!! Well MORONS, i see you are not going to give me chance to live as long as three days in wait for answer from Police!! Are you ready MORONS to display your artistry capacity when I am dead? Whose imbecile will you choose to introduce as me?? Hahaha // Persisting that this is not words of Princeton University, this is words of Secret Services. And not One Secret Services of one country, but Conspiracy of them against Discovery of Psychic Energy!! They wouldn't have been able to any «bargain» had not Putin's regime entered the Conspiracy! For it is apparently, that Honest Legitimate Russia would simply announce Discovery to the world!! The bargain became possible because Putin is selling Discovery to other countries, murdering therefore its Author. It is again clear logic: Putin wouldn't have been able to sell Discovery of alive Author!! This means that «bargaining with Discovery" anyhow means murdering me. Scientists know this simple fact: Truth is not question of degree, it is question of kind. One cannot be less or more Author of Discovery. He or she is either Author or not!! The day, this bargain will stop to be foul murder of Author of Discovery by Conspiracy of Secret Services they will ADDRESS TO ME, THE AUTHOR. And addressing to me will be Scientists, not spies. 44 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Certainly, this is not addressing to ANYONE. THIS IS MURDERING OF AUTHOR OF DISCOVERY. My purpose is not stop assassination, for i cannot do this. My purpose is to devolve to common people Discovery and Truth on History of this Discovery. If I am anywhere wrong, i am not only ready to any scrupulous CONTRAVERSY, I KEEP DEMANDING WORLD WIDE DEBATES. ////////////////////////////////////// Please, don't buy this!! THIS IS NOT AGGRESSION OF NATIONAL SECURITY against Discovery of Psychic Energy. This is Conspiracy of Secret Services against their own citizens! For first of all Discovery in Science

cannot deal with ONE NATION, but with humankind!! And secondly, it is Power of International institution of Natural Law all of them dread so frightfully. That is to say power of citizens, not power of national Secret Services!! ////////////////////////////// Of course, Degrading of Human Energy of our time manifests itself not only in Theft and Murder, but in everything: ceaseless wars, poverty, exceeding numbers of suicide, psychic and physical disorders, alcoholism, narcotics, immorality, perversion, lawlessness, arbitrariness, victory of tyranny over the Democracy around the world. Despicable meanness in case with Discovery of Psychic Energy only stressed that generous sad state of affairs. This period with foul murdering of author of Discovery of Psychic Energy will stay in History of Humankind as Bottomless Degradation of humanity. For it is Intellect which is in framework of Universe. It is Truth and therefore Conscience which is engine of Human Energy. Now, when scepticism, agnosticism and Darwinism had ruined Thought, mankind sank to the bottom of disgrace, sickness and 45 LEILA TESLA KHUGAEVA THINIKASHVILI ignorance. The essence of human energy has been destroyed: the thought, the scientific control ruined. This is why such horrible things may take place, I mean attempts to Bargain with Truth. But it is only question of time when SEARCH FOR TRUTH, CONSCIENCE WILL TAKE ITS NATURAL ESSENTIAL PLACE!! Never doubt this!! Not only obvious foul intrigue against Discovery will be studied in every single detail. You know this, you are scientists. Do you doubt this fact? // Please, find «Clinic of Doctor Bene Finkel» in my volumes on Discovery of Psychic Energy It narrates in all details and references to famous researches on the subject on Non-Organic Disoders and mechanisms of Intellectual Therapy!! It validates and justifies movement of Anti-psychiatry of 1960th years, through assertion of Carl Jaspers distinction between Organic psychosis and Non-organic psychosis. Narcissism of HubrisEgo as schizoid mentality of western civilization is considered as non-organic disorder,

leading to non organic psychosis in terms of Energetics of theory of psychic energy. First in History this approach allows to explain all symptoms of schizoid preformed mentality and of psychosis of schizophrenia. Andall this in foundation of theory of Anti-psychiatry, which gravely prohibits any physical interference in functioning of brains, and pharmacology as essential way of treatment. As for such gross poisons as neuroleptics and anti-psychotics, with irreversible consequences of degradation of brains — it prohibits them entirely! It is in Russian. I could easily write new one in English if those people instead of killing me every moment would let me to continue my extremely important work. 46 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL https://archive.org/details/isbn-klinika-doktora-bene f inkelya_2024041 // Conspiracy of Secret Services of the world against Anti psychiatry!! This is another point for them to be against Discovery of Psychic Energy!! Why?? Because they want Power to Destroy your mind on the pretext of Therapy when you refuse them obedience!! To put you to madhouse and receive back a degenerate, feeble-minded mental invalid obedient to the stupid cads. And all this not as repression by Evil tyrant, but as a Therapy by goodwill. You need only to recall what role in tyrany of Soviet people played punitive psychiatry as «therapy». G. Orwell in «1984» and Bertrand Russell in «Impact of science on society» think that punitive psychiatry would be pivotal for future tyranny And Discovery of Psychic Energy proves that no one has right for physical interference in functioning of brains, because Psychic disorder is matter of psychic energy, not biological. // Wikipedia on Anti-psychotics «Chemical Lobotomia», subject of fierce controversy!! Controversy on Anti-psychiatry, proved in Discovery of Psychic Energy!! Lobotomy for the Author of Discovery of Psychic Energy, trying to save from this horrible lot all of you!! —«pharmacological lobotomy» —Theoriginal antipsychotic drugs

were happened upon largely by chance and then tested for their effectiveness. The first, chlorpromazine, was developed as a surgical anesthetic. It was 1 https://ridero.ru/link/sERGZxm_RljSd5PtcszaT 47 LEILA TESLA KHUGAEVA THINIKASHVILI f irst used on psychiatric patients because of its powerful calming effect; at the time it was regarded as a non-permanent «pharmacological lobotomy». [283] Lobotomy at the time was used to treat many behavioral disorders, including psychosis, although its effect was to markedly reduce behavior and mental functioning of all types —Thelong term use of antipsychotics often changes the brain both structurally and chemically in a way that can be difficult or impossible to reverse —Joanna Moncrieff has argued that antipsychotic drug treatment is often undertaken as a means of control rather than to treat specific symptoms experienced by the patient. —Ameta-analysis of observational studies with over two million individuals has suggested a moderate association of antipsychotic use with breast cancer. —Loss of grey matter and other brain structural changes over time are observed amongst people diagnosed with schizophrenia. Meta-analyses of the effects of antipsychotic treatment on grey matter volume and the brain's structure have reached conflicting conclusions. —There is evidence that withdrawal syndrome of antipsychotics can result in psychosis. [163] —Antipsychotics were once among the biggest selling and most profitable of all drugs, generating $22 billion in global sales in 2008. [294] By 2003 in the US, an estimated 3.21 million patients received antipsychotics, worth an estimated $2.82 billion. Over 2/3 of prescriptions were for the newer, more expensive atypicals, each costing on average $164 per year, compared to $40 for the older types. [295] By 2008, sales in the US reached $14.6 billion, the biggest selling drugs in the US by therapeutic class. [296] —In the five years since July 2017 the number of antipsychotic medicines dispensed in the community in the United Kingdom has increased by 11.2%. There have also been substantial price rises. 48 MURDER OF TESLA, AUTHOR OF

DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL // Huge problem on hands of CIA: They cannot kill me, the author of Discovery, without succeeding in vilifying, discrediting me. And the best way to do it for CIA and FSB is Destructing brain of scientists in madhouse. I told you I am dead man. // These are not «images of bastads of pervert rapists» as animals and imbeciles, oh, no, no, no. This is not that they suggest to Public to vindicate Desmembering of Brain of Scientist resulting in Animals and Morons Barstads, raping their dead murdered victims!! No, no, no!! Of course, not!! This is not that they ASK PERMISSION OF REFINED ENGLISH PUBLIC to Dismember Brain of Scientist to Loot His Discovery in name of «National Security» (their words) — on Such Grounds!! Like Sevak Oganesyan asked Permission of my stupid ignorant neighbors to break down my door!! Oh, no and no!! The ugly thing is these damn «securities», in Russian and in English languages, keep shoving me these disgusting pictures from the day they try so tirelessly to BLACKEN AND DISCREDIT me!! My only question to Refined Public, allowing them to go on with that ignominious policy. Do you really think that beast-like bastards of rapists, murderers and thiefs can «justify» and «vindicate» brutally savage assault on backbone and then on Brain of Scientist?? Do you?? Do you really think, that this would afford them and «nation» to hide away from honest people sight their foul asses of thiefs? Do you?? What is going on with those virile Satans?? And on «other races». I have sent my books TO ALL COUNTRIES OF THE WORLD, AND ALL RACES!! Do you think they keep their eyes closed?? They don't see this satanic pride, making them «pattern» of «feeble-minded» animal-like beings?? Will all of them keep silence, in that unintelligible case if Refined Public will ultimately «settle for perverts»?? 49 LEILA TESLA KHUGAEVA THINIKASHVILI And on «W». Do you think women do not understand that me, Woman, as Author of such Great

Discovery, means Revolution in their Social Status?? Do you?? Do you really believe that no one single woman will attempt to Defend Rights of Women on Discovery?? Do you?? Do you think that all of them, the entire half of humankind, will allow those silly rapists and thiefs sign them as «W», which deserves for their great impact in science and civilization only «blood for want to dominate» as «ultimate prize»?? Do you really think so?? Is this really funny question with «blacken child faces»?? What a despicable disgust!! RAPE OF CHILD IS LOVE FOR PEDOPHILE. MORONS TERM «LOVE» EATING PEOPLE. Do you doubt they «love» their red meat?? I am old and sick corpse. Well, why not corpse? // My «eating glass» — big luck for them. But not on public — Satans are afraid of «light» as Jesus said, they love «darkness». Or, in case they cannot avoid light, like in my case, «they have huge problem on their hands». They have to «blacken the prey» before killing it on public. I never buy «compassion» from Blackguards Governing Class. They have no Conscience, «dead Conscience" is essential for Satan Ego of criminals. The purpose of «sympathetic publications» is to relent Shock of Overt Wickedness of Crime for normal people with functioning Conscience. Last two publication has been in time of my post on eating glass, to prevent crime with Dismembering Brain of Scientist in madhouse. And the first one — now, when threat with madhouse is little less (but by no way over!), thanks to healthy honest people, with alive Conscience. 50 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL // Of course, all these is product of Conspiracy of Secret Services. Media and Universities, when they have courage to enter the Fight on Truth of Discovery, will address to me, the author, Tesla Leila Khugaeva Thinikashvili. (post on earing glass was deleted by FB) ////////////////////////////////////// «Conservatives without Conscience» by John Dean True, not only for America. For Putin's

«Revolution of Conservatives" far more. And for the rest of them. They are really winning throughout the world, due to the catastrophe in social science with Darwinian paradigm ////////////////////////////////////// On Speedy Answer. Putin's police, which is running the entire business on murdering me, the author of Discovery, has blocked my mother from visiting me. She feels very badly, she knows on threat to her sons, she is very old. I told they will press her tender live to sons by threat of legal indictment. I don't know i will see her next time. She is at her flat with Roland. Me, invalid. I got used to do all the work on changing my clothes myself, and even clyster myself, laying on my bed on diapers. I even taught myself, in those horrible circumstances of ENTIRE ABSENCE OF ASSISTANCE, to do all the house work i can cope with. My bandages on my wounds i always have been doing myself with slight help of assistants. But i still need someone to throw away in garbage those used diapers, wet and f ilthy from my house!! They have blocked my Neighbors too, as you already know. For there is perfect cleaner on the first floor of our entrance, and she wouldn't mind to be well paid for throwing once a week my garbage but Neighbors, now, after this dirty deal with Sevak Oganesyan, keep refusing me to sent cleaner to me. 51 LEILA TESLA KHUGAEVA THINIKASHVILI I have yesterday applied to Protestant Church, to my acquaintance. She keeps silence, though she read my letter. It is obvious the pressure of Putin's police, which is running entire process including Alan Ogoev, and my brothers will prevent her and anyone from answering me. Today I applied to nursing agency, which have been working with mefor few previous years. I knew that there also will appear problems, for the last time I applied there, about 6 month ago, they refused to send me someone!! You know they are hungry for job!! The thing is I stopped asking them to help me with bathroom or with my bandages, for i am afraid of assistants, i told you. I taught myself to do all the personal work myself. And now I asked only for taking my garbage away and to

clean my floor. She is still silent, and I am afraid she will refuse me again, like previous time!! So, i am alone at home, with Putin's blackguards around me, blocking any help, and any assistant!! My wet diapers piling up every day. And Yes!! I humbly beg your Speedy Answer!!! //////////////////////////////////// For couple of months I can keep the fort. But the threat with dimembering my brain is actual, I told you. Now they try to block all external help. I humbly ask Your Speedy Answer. I cannot move from my house while I am not recognized as Author of Discovery. They will murder me. In madhouse. FOR I AM AUTHOR OF DISCOVERY. Otherwise i would be in safety. You know this. //////////////////////////////////// I told you, Secret Services have no Conscience!! I am an «artist». Who can doubt me to be invalid?? Who can doubt me the author of numerous books on research of Psychic Energy?? Who can doubt me to be under press of Secret Services?? 52 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL I wish to everyone, who calls me artist in such unintelligible circumstances TO GET MY BACKBONE!! Criminal Alliance of Secret Services Signing murder of Scientist in madhouse // The End of Circus of Mad bloodsuckers. NOONE, AND ESPECIALLY PERVERT IMBECILES, WILL EVER LIE ON SCIENCE, TRUTH AND CONSCIENCE OF DIVINE ENERGY OF THOUGHT I neededonlyOneallytocontinuebattlewithmorons.STENCH, it is Stenchofdismemberedspiritofmoronswhichkilledme. Morons ruling the world. Incomprehensible horror, and yet it is not fancy of movie, it is intolerable reality. MORONS AS GOVERNING CLASS. HORROR AND REALITY. TAKE MY BOOKS FROM MYPAGEWHILE IT EXISTS. // Destruction of brain of Hemingway in madhouse, on grounds of «paranoia». Though as now everyone knows he had been placed under surveillance by E. Hover You can also read on experiments of CIA to control mind of people through electroshock in Famous Book

of John Mark's «CIA and control of mind». It was written on basis of CIA's report, which got in hands of pressa. // You have only to poison your father to get all World Secret Services on your side, extolling you as hero, who now helps to kill the daughter for defending her father!! // Today came some girl of 29 y.o, found by ad in internet, to clean my house. I asked her how old is she, for she looked as teen. Then she asked me how old I am. I suggested her to make her guess. She made three attempts, beginning from….seventy! Then she tried eighty, then ninety!! 53 LEILA TESLA KHUGAEVA THINIKASHVILI Then I was compelled to reveal my age of 48 y.o. Oh, she said, I thought you are elder! IYes, I am trying to say that I have been savagely martyred. And yes, I am not sure, they won't pay this girl too, to prevent her to help me with cleaning. At least, with cleaning! // Well, this was not my observation on Barbarism as Cannibalism: Find please, assertion of R. Green, admirer of Neitzsce, on human community as «jungle» of «vultures and hyenas». Machiavelli, Neitzsche, Green — these are apostles of barbarism as «might is right». And they set this forth directly: best people, aristocracy are cannibals, eating other's people energy and thriving on stealing someone's hard work: R. Greene, «48 laws of power»: «The world of power has the dynamics of the jungle: There Are Those who live by hunting and killing, and there are also vast numbers of creatures (hyenas, vultures) who live off the hunting of others. These latter, less imaginative types are often incapable of doing the work that is essential for the creation of power. They understand early on, though, that if they wait long enough, they can always find another animal to do the work for them. Do not be naive: At this very moment, while you are slaving away on some project, there are vultures circling above trying to figure out a way to survive and even thrive off your creativity. It

is useless to complain about this, or to wear yourself ragged with bitterness, as Tesla did. Better to protect yourself and join the game. Once You Have Established A Powerbase, become a vulture yourself, and save yourself a lot of time and energy. This is the essence of the Law: Leam to get others to do the work for you while you take the credit, and you appear to be of godlike strength and power. If you think it important to do all the work yourself, you will never get far, and you will suffer the fate of the Balboas and Teslas of the world. Find people with the skills and creativity you lack. Either 54 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL hire them, while putting your own name on top of theirs, or find a way to take their work and makeityourown.Theircreativitythusbecomesyours, and seem a genius to the world». Beliw you will find opinion of Great Minds of Humankind, geniuses, on barbarism as moral cannibalism: B. Russell, «The proposed roads to freedom»: «Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, many men love their wives in the way in which they love mutton, as something to devour and destroy. But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable». B. Russell, «The conquest of happiness»: «The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other,

one receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps of a quite impersonal sort. Evidently this springs from some 55 LEILA TESLA KHUGAEVA THINIKASHVILI defect in their nature, but it is one not altogether easy either to diagnose or to cure» E. Renan, «Antichrist»: «Every day Nero declares that art alone must be taken seriously, that all virtue is a lie, that the 'gallant man» is he who is frank and avows his complete shamelessness, that the» great man» is he who knows how to abuse all, lose all, and spend all. A virtuous man is to him a hypocrite, a rebel, a dangerous character, and, above all, a rival. Whenever he discovers some horrible piece of baseness, which seems to lend support to his theories, he is transported with delight. the dilettante menaces people with torture if they fail to admire his verses. A monomaniac, intoxicated with literary vainglory, who turns the f ine maxims he has been taught into pleasantries worthy of a cannibal, a malicious urchin posing for the applause of street corner loafers such is the master to whom the Empire owes submission. Never before had such extravagance been known». G. Spenser, «Social statics»: «The proposition is that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — inthesame proportion will they show depth of reverence for authority. What, now, area several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to

find most prevalent where the awe of power is most profound. Well, is it not a fact that groveling submission to despotic rule f lourishes side by side with the practice ofhuman sacrifices, infanticide, and assassination? That infringements of personal liberty are greatest where awe of power is greatest is in some sort a truism, seeing that forced servitude, through which alone extensive violations of human liberty can be made, is impossible, unless the sentiment of power worship is strong» Tolstoy, Kreutzer Sonata»: 56 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL «And when I hear people talk of the gilded youth, of the officers, of the Parisians, and all these gentlemen, and myself, living wild lives at the age of thirty, and who have on our consciences hundreds of crimes toward women, terrible and varied, when we enter a parlor or a ball-room, washed, shaven, and perfumed, with very white linen, indresscoatsorin uniform, asemblems of purity, oh, the disgust! There will surely come a time, an epoch, when all these lives and all this cowardice will be unveiled! If we reject conventional explanations, and view the life of our upper and lower classes as it is, with all its shamelessness, it is only a vast perversity. «It is like the cannibals fattening their prisoners in order to devour them, and assuring these unfortunates at the same time that their rights and their liberties are guarded!» // Dear Friends! The disaster of our time is disaster of Ruined Church of Oneness of Spirit!! For Divine Spirit of Intellect in humans is Unity which is helpless, devastated and reduced to misery when it is dissolved in many estranged pieces. In early days Christian Church exhibited that divine Spirit of human unity in true fraternity and true sincerity. Now we have to restore Church of Spirit of Freindliness through true social science. This is ultimate purpose of Discovery of Psychic Energy: to restore Church of Friendliness of Divine Spirit. Another great instance of manifestation of that Church of Spirit as foundation of any

human society was Gandhi's Satyagraha. His proposition that Conscience is only resource of Any Law, that Conscience is primary and supreme to any Normative law — has been one of most assertive demonstrations of Scientific control as International Institution of Natural Law. And Great 57 LEILA TESLA KHUGAEVA THINIKASHVILI power of Spirit of Satygrahas, which so many times had celebrated victory over power of State is another analogy to great victories of Early Catholic Church as International institution of Natural Law. Ultimate purpose of Discovery of Psychic Energy is establishment of such Church of Natural Law of Divine Spirit, which would United all honest people in fraternity of City of God by Augustine. For i firmly believe that Chesterton was in the right when asserting that Catholic Church is still on its way to realise the purpose of the Fathers of Church. Catholic Church failed, no doubts. But pace of Great Thinkers and Saints on the way to City of God as creation of Church of Divine Spirit did not fail!! All the great achievements and revelations on this way to City of God are now combined in Discovery of Psychic Energy. Now, when true science can at last afford humankind to acquare Scientific control, and therefore Natural Law of City of God. This is ultimate victory of Church over State, predicted by Chesterton, Toynbee, Renan, Merezhkovsky, Tolstoy, Gandhi, Einstein and other apostles of Natural Law. // 11.08.2025, My Dialogue with Director Nursing Agency «Bees», Marina. She says, she kept silence last two days because of «bad reception» of her phone, though she more often used WhatsApp. It was me who called her today to find out what is going on. And she started with suggestion of «Cristina», though I never mentioned Cristina to her after I had to fire her in summer 2023, two years ago. The thing is she once suddenly left me for three days alone on pretext she caught a cold, and was back quite in good health. I realised that was part of blackmail of pressure of secret services. It was then that I had to teach myself to change my pants on my own, without assistants. But I had to fire Christina

after that accident. Like major part of them she is not bad woman, 58 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL but she is under pressure of secret services. She didn't inflict any harm to me except that case I told you about. And some bad habit to check my phone and tell me data on anonymous calls. Now it was Marina who seemed to be under pressure, was this blackmail: take Christina or you will be left without any assistant? Was this cause of her silence during half a year? I asked why she kept silence so long? She said she had «forgotten of me». I doubt this because I asked her few times. Do you still doubt on International character of Conspiracy of Secret Services against Discovery? And she seems to be displeased that I had redused functions of assistant to cleaning. The thing is when I am for entire hour in bath, they can do whatever they want with my house and with me. I cannot afford this any longer. Therefore I cannot afford bath any longer! I humbly ask Your Speedy Answer! ////////////////// This is Russian family of my sister, hounded by Putin's regime to pressure Discovery of Psychic Energy. Especially threats to her son, Leo. He is now student in Canada. Putin's regime also tries to represent me and my sister's family as «black race», at least «not Russian» to ask permission of Russian country to take my Discovery from me. I told you before I wrote to Pope Francis, to Saint Pope Francis. And he suddenly died. It was then that actual Pope took name of Leo XIV. I hope this would protect poor baby, forced to leave under threats from the age of toddler. At least, i keep praying to Lord to protect the innocent and hounded. ////////////// Please, when Morons finished with murdering me, don't give my work to stupid, conceited and shameless Give it to those Honest Institutions which try to help me out — i see their priceless endeavors to protect Author of Discovery somehow. And tell to stupid Princeton University Press that 59 LEILA TESLA KHUGAEVA THINIKASHVILI whatever Deformation person could suffer it would NEVER CANCEL THE FACT OF HIS BEING

AUTHOR OF DISCOVERY. So, when his friends from Secret Services will close genius in madhouse for Lobotomy, even then stupid Princeton cannot hope to acquire my Discovery for himself!! If Princeton University Press pretends to be Author of Discovery why he doesn't announce on his GRAND ACHIEVEMENT RIGHT NOW?? Why to wait while me, scientist martyred in torture, misery and obscurity will be DEFORMATED in madhouse?? Come up now, while my head is safe and sound, and declare publicly on your being Author of Discovery!! Or are these talks on DEFORMATION preparation to Decapitating of Genius in Madhouse? And yet, i would prefer thousand times to be beheaded than Lobotomy! And what about you?? /////////////// They say MAN UP!! This is Science, this is NOT FOOTBALL!! And Science like Holy Spirit has no biological distinction between female and mail!! Such men as Plato, Jesus, Mill, Russell, Lennon, Fromm, Adler, Maslow, Flobert, Tolstoy, Einstein and many many other THINKERS are always against gender unfairness, because INTELLECT HAS NO SEX, ONLY BIOLOGY OF BEAST HAS!! And Discovery of Psychic Energy is Science for Thinkers!! Not Biology for Footballers!! Maybe today-tomorrow you will find support. But ultimately Science will smash any slightest attempt to judge Truth on grounds of gender!! /////////////// Hemingway said that «this world kills the kindest, the best, the most couragous». I don't know about the world but satanic secret services do kill the best and the kindest. For my part I don't doubt any longer they have murdered John Lennon as well as princess Diana. John Lennon was avowed anti-monarchist, doing things they would have putted him to ax many times in Middle Ages. And focus your attention on this horrible fact: in both cases 60 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL they WORKED IN COLLABORATION WITH SECRET SERVICES OF ANOTHER COUNTRY!! Diana was killed in France and Lennon in America. Where all of us live if SUCH ALLIANCES against Angeles are possible?? ////////////// Do you want to make

a bet? My truth is this. All of us — humans, not beasts- we live to serve to God. This means «to pray in truth and spirit» as Jesus says. To be truthful as Gandhi's Satyagraha says. All of us, scientists, religious geniuses- grave sacrifice of our lives to God It is our DEBT to discover and champion truth at the expense of our lives. But not only we have responsibility to champion truth. All humans have ////////////// PlanofMurdererstoconcealassassinationofscientist in madhouseisalreadyruined.Theyareenoughstupidtoupholdit still. But now, whendesignofmurderisrevealed—itismurder,and far worseofallcrucifixionsandauto-da-fe.Forthisisoutrage of deity, sacrilege of derision overDivineSpirit, blasphemy of dissolving Spirit of SaintinMammalofLobotomy.Thegraver picture theywouldbroughtfromheadmenofmadhouseon DEFORMATIONofSaintintoMammalofLobotomytheworst evidencetheywoulddisplayagainstthemselves.So,goahead,iam notafraidofanyexecution,iamafraidofLIE.Tokillmeonpretext of «therapy»icouldnotallowtoscoundrels.Noweveryoneknowsit is execution, youcanproceedwithyourbaseness.ButIammaking betthatEVERYSINGLESOULWILLKNOW,WHODIDTHIS,WHYDID THIS,ANDWHOTRIEDTOSTEALMYWORK.Iammakingbetwith youthatnosouleverexceptme,theauthorwilltakemyworkfrom me.Ever!Youwillhavemanytimetocheckmywords.Now,Godsays it is mydebttofinishmynextbook.Then,hesays,iwillbefree. ////////// This is blasphemy on Holy Spirit. For i am Saint of God, with great public service of my Discovery to People.And Jesus says Blasphemy on Holy Spirit will never be forgiven! Amen! 61 LEILA TESLA KHUGAEVA THINIKASHVILI ////////// And remember, that unless your headmen in madhouse had cut all my brain, so that all my consciousness is gone, and I am mute Mammal- I will hurl Hell of Blame on executors while dying in horrible agony. In case, your Lobotomy will save me to the Hemingways consciousness, wretched but still alive, or Novodvorskaya, whose brain has been under destruction in madhouse for entire year — I will spend the last days of agony

demonstrating to the World the despicaple crime in dismembering Brain of Scientist to the World!! Moreover I will die there, because I am scarce alive and chemical lobotomy is death. You will never take my work from me!! Never!! I am absolutely alone, my sister is absent in Minsk, my mother is blocked by her treacherous sons, my father is dead. I have no assistants, my neighbors are bought by secret services. I don't know what to expect next from murderers. ////////////// SATANS IN PANIC FOR THEIR CROWNS!! They killed princess Diana as peril to their satanic Crown, because of their madness, of course PRINCETON of PRINCES now threatens like Oliver Stone, that «W» will get with Discovery Power to Dominate. Power to Dominate HAS ONLY GOD It is Scientific control and Discovery gives it to people as International Institution of Natural Law Don't buy from Morons that they fear new tyrant. They fear that Natural Law of Science (God) will take away their satanic crowns of tyrants and give it to you, people!! VIVAT INTERNATIONAL INSTITUTION OF NATURAL LAW Morons have been sending me their satanic «crowns and clowns all this time of murdering me, the Author of Discovery ////////////// 62 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Please, find judgments of Russell, Gandhi and Einstein on World Government and Universal Social Science as International Natural Law of the World. B. Russell, «Authority and individual»: «To inhabitants of Western countries in the present day, a more interesting kind of security is security against attacks by hostile States. This is more interesting because it has not been secured, and because it becomes more important year by year as methods of warfare develop. This kind of security will only become possible when there is a single world government with a monopoly of all the major weapons of war. I will only say, with all possible emphasis, that unless and until mankind have achieved the security of a single government for the world, everything else of value, of no matter what kind, is precarious, and may at any moment be destroyed by war. The

problem of delimiting the powers of various bodies will, of course, be one presenting many difficulties. The general principle should be to leave to smaller bodies all functions which do not prevent the larger bodies from fulfilling their purpose. Confining ourselves, for the moment, to geographical bodies, there should be a hierarchy from the world government to parish councils. The function of the world government is to prevent war, and it should have only such powers as are necessary to this end. This involves a monopoly of armed force, a power to sanction and revise treaties, and the right to give decisions in disputes between States. But the world government should not interfere with the internal affairs of member States, except in so far as is necessary to secure the observance of treaties. In like manner the national government should leave as much as possible to County Councils, and they in turn to Borough and Parish Councils». B. Russell, «Authority and Individual»: «I do not deny that there are situations in which law-breaking becomes a duty: it is a duty when a man profoundly believes that it would be a sin to obey. This covers the case of the conscientious 63 LEILA TESLA KHUGAEVA THINIKASHVILI objector. Even if you are quite convinced that he is mistaken, you cannot say that he ought not to act as his conscience dictates. When legislators are wise, they avoid, as far as possible, framing laws in such a way as to compel conscientious men to choose between sin and what is legally a crime. I think it must also be admitted that there are cases in which revolution is justifiable. There are cases where the legal government is so bad that it is worth while to overthrow it by force inspite of the risk of anarchy that is involved. Obedience to the law, therefore, though not an absolute principle, is one to which great weight must be attached, and to which exceptions should only be admitted in rare cases after mature consideration. It is dangerous to allow politics and social duty to dominate too completely our conception of what constitutes individual excellence. What I am trying to convey, although it is not

dependent upon any theological belief, is in close harmony with Christian ethics. Socrates and the Aposties laid it down that we ought to obey God rather than man, and the Gospels enjoin love of God as emphatically as love of our neighbours. All great religious leaders, and also all great artists and intellectual discoverers, have shown a sense of moral compulsion to fulfil their creative impulses, and a sense of moral exaltation when they have done so. This emotion is the basis of what the Gospels call duty to God, and is (I repeat) separable from theological belief. Duty to my neighbour, at any rate as my neighbour conceives it, may not be the whole of my duty. If I have a profound conscientious conviction that I ought to act in a way that is condemned by governmental authority, I ought to follow my conviction. And conversely, society ought to allow me freedom to follow my convictions except when there are very powerful reasons for restraining me. There are some who would say that a man need only obey the accepted moral code of his community. But I do not think any student of anthropology could be content with this answer. Such practices as cannibalism, human sacrifice, and head hunting have died out as a result of moral protests against conventional moral opinion. If a man seriously desires 64 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL to live the best life that is open to him, he must learn to be critical of the tribal customs and tribal beliefs that are generally accepted among his neighbours». B. Russell, «Education and social order»:» «The objections to patriotic teaching are various. There is the objection which we have already considered that, unless the virulence of nationalism can be abated, civilisation cannot continue. There is the objection that it is hardly possible to teach civilized human ideals of conduct in an institution which also teaches people how to kill. There is the objection that the teaching of hatred, which is a necessary part of a nationalistic education, is in itself a bad thing. But over and above all these, there is the purely

intellectual objection that the teaching of nationalism involves the teaching of false propositions. In every country of the world, children are taught that their country is the best, and in every country except one this proposition is false. Since the nations cannot agree as to which is the one where it is true, it would be better to give up the habit of emphasising the merits of one nation at the expense of every other. The idea that what is taught to children should, if possible, be true is, I know, very subversive, and in some of its applications even illegal. But I cannot resist the conviction that instruction is better when it teaches truth than when it teaches falsehood. History ought to be taught in exactly the same way in all countries of the world, and history text-books ought to be drawn up by the League of Nations, with an assistant from the United States, and another from Soviet Russia. History should be world history rather than national history, and should emphasise matters of cultural importance rather than wars». ....Nationalism is undoubtedly the most dangerous vice of our time — far more dangerous than drunkenness, or drugs, or commercial dishonesty, or any of the other vices against which a conventional moral education is directed. All who are capable of a survey of the modern world are aware that, owing 65 LEILA TESLA KHUGAEVA THINIKASHVILI to nationalism, the continuance of a civilised way of life is in jeopardy. The nationalism which is now everywhere rampant is mainly a product of the schools, and if it is to be brought to an end, a different spirit must pervade education. If the whole process were not covered by the glamour of patriotism, its sordidness and wickedness would be evident to all sane people. Education could easily, if men chose, produce a sense of the solidarity of the human race, and of the importance of international co operation. Within a generation, the vehement nationalism from which the world is suffering could be extinguished. Within a generation, the tariff walls by which we are all making ourselves poor could be lowered, the armaments with which we are threatening ourselves with death could be

abolished, and the spite with which we are cutting off our own noses could be replaced by goodwill. The nationalism which is now everywhere rampant is mainly a product of the schools, and if it is to be brought to an end, a different spirit must pervade education. In so far as wars must be taught, they should not be taught only from the point of view of the victor, and of heroic deeds. The pupil should linger on the battlefield among the wounded, should be made to feel the plight of the homeless in devastated regions, and should be made aware of all the cruelties and injustices for which war affords an opportunity. At present almost all the teaching is of a sort to glorify war. Against the teaching of the schools, the labours of pacifists are vain. This, of course, applies especially to schools for the rich, which are everywhere morally and intellectually inferior to schools for the poor. Children learn in school the faults of other nations, but not the faults of their own. To know the faults of other nations ministers only to self-righteousness and war-like feeling, whereas to know the faults of one's own nation is salutary. What English boy is taught in school the truth about the Black and Tans in Ireland? What French boy is taught the truth about the occupation of the Ruhr by coloured troops? What American boy is taught the facts about Sacco and Vanzetti, or Mooney and 66 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Billings? Owing to such omissions, the ordinary citizen of every civilised country is wrapped in self complacency» M. Gandhi, «My experiments with truth»: «I venture to make this statement not in any way in extenuation of the penalty to be awarded against me, but to show that I have disregarded the order served upon me not for want of respect for lawful authority, but in obedience to the higher law of our being, the voice of conscience. Let us now see what that Himalayan miscalculation was. Before one can be fit for the practice of civil disobedience one must have rendered a willing and respectful obedience to the state laws. For the most part we obey such laws out of fear of the penalty

for their breach, and this holds good particularly in respect of such laws as do not involve a moral principle. For instance, an honest, respectable man will not suddenly take to stealing, whether there is a law against stealing or not, but this very man will not feel any remorse for failure to observe the rule about carrying head-lights on bicycles after dark. Indeed it is doubtful whether he would even accept advice kindly about being more careful in this respect. But he would observe any obligatory rule of this kind, if only to escape the inconvenience of facing a prosecution for a breach of the rule. Such compliance is not, however, the willing and spontaneous obedience that is required of a Satyagrahi. A Satyagrahi obeys the laws of society intelligently and of his own free will, because he considers it to be his sacred duty to do so. It is only when a person has thus obeyed the laws of society scrupulously that he is in a position to judge as to which particular rules are good and just and which injust and iniquitous. Only then does the right accrue to him of the civil disobedience of certain laws in well defined circumstances. My error lay in my failure to observe this necessary limitation. I had called on the people to launch upon civil disobedience before they had thus qualified themselves for it, and this mistake seemed to me of Himalayan magnitude» A. Einstein, «Ultimate quotable Einstein»: 67 LEILA TESLA KHUGAEVA THINIKASHVILI «Anybody who really wants to abolish war must resolutely declare himself in favor of his own country's resigning a portion of its sovereignty in favor of international institutions: he must be ready to make his own country amenable, in case of a dispute, to the award of an international court. He must… support disarmament all round"Einstein uses almost the same words in a letter to Sigmund Freud of July 30, 1932 (Einstein Archives 32 —543, 545, 546). He returns to this theme of world government after World War II. «There is no other salvation for civilization and even for the human race than in the creation of a world government, with the security of nations founded upon law. As long as there

are sovereign states with their separate armaments and armament secrets, new world wars cannot be avoided» From a press interview, New York Times, September 15, 1945 On Pacifi sm, Disarmament, Government 255 «At the present high level of industrialization and economic interdependence, it is unthinkable that we can achieve peace without a genuine supranational organization to govern international relations. If war is to be avoided, anything less than such an over-all solution strikes me as illusory» To J. Robert Oppenheimer, September 29, 1945. Einstein Archives 57—294 «Mankind can be saved only if a supranational system, based on law, is created to eliminate the methods of brute force. From a statement in Impact 1 (1950), 104. Einstein Archives 28—882 «It is my belief that the problem of bringing peace to the world on a supranational basis will be solved only by employing Gandhi's method on a larger scale». To Gerhard Nellhaus, March 20, 1951. Einstein Archives 60— 684 «The conscientious objector is a revolutionary. In deciding to disobey the law he sacrifices his personal interests to the most important cause of working for the betterment of society». /////////// 68 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL They all are TIRED killing innocent Scientist with great impact on civilization!! «So seriously, What chance do women have?» They ask permission to act again like conscientious persons, for there is nothing more disgusting than to act beyond one's conscience. Where do we live if even MEDIA are only slaves of Secret Services?? What is going on?? How is this possible, murder of innocent person of public service on the sight of that public?? /////////// Hahaha. Is this my hand?? And this child's drawings as alternative to «manly contraversy»? Let's kill her in madhouse, she is witch…???? A witch hunt?? Ahahaha. Is this really intellectual capacity of your Universities?? My God!! Dios mio!! «Princes» Universities getting ready. Well, Spirit of Intellectuals will Wake Up someday too, i guess. ////////////// Dear Universities, i would be honored to bestow to you my Discovery,

my Blood, Sweat, Hard Labor of thirty years, Martyrdom and Suffering of my environment under Horror of Permanent Threats. Never Doubt this Apparent fact. There is however insurmountable obstacles. I know that those Honest Universities would rather die, than steal Labor of another Scientist Would rather die than LIE to God and People! And it is the same reason why I will rather Die than give my consent to Lie to people and God. Truth on History of Discovery is integral part of Discovery, and i am as well responsible for this truth as for Discovery itself. Kindest regards, Author of Discovery of Psychic Energy, Tesla Leila Khugaeva Thinikashvili /////////// 69 LEILA TESLA KHUGAEVA THINIKASHVILI Have I ever mentioned before Oxford?? Ever?? I don't need «Princes» Universities as my Assistants, Many Thanks!! I would prefer for Honest Universities to simply Publish four words of my name: Tesla Leila Khugaeva Thinikashvili And thus help the martyred scientist to get rid from Satanic Secret Services in my house. And have my Humble Assistants!! And all of you, Media and Universities, will never persuade me, that you DREAD SECRET SERVICES TO SUCH DEGREE, as fearing to say few words on Name of Author of Discovery!! No, you don't!! You are merely helping Monstrous Serpent to engulf and digest Author of Discovery. ////////// And, please, don't forget! That this ignominious bargaining is possible only due to Treacherous Blackguard Putin, horrible Monstrous Serpent, brutishly selling Discovery of Russia to the World!! What a Disgust!! ///////// This. Lennon's words on maniacs ruling to acieve maniac objectives. Remember, They Are Maniacs, and this is the only reason they keep killing away Sane people. And it is, you, Person of Great Spirit and Achievements in science and politics who is Next after: Roosevelt, Kennedy, Diana, Lennon, Francis, Khlebnikov, Me. You, the best and the kindest, the honest and the courageous, as Hemingway had said, who is The Next. ////////// «Moria encomium» by Erasmus (Praise of Folly). Russell says in History of Western Philosophy that he is extolling Stupidity seriously and that he was a coward, unlike Thomas

More. I will try to demonstrate this fact in my following chapters on «Moria Ruling The World» ///////// Putin and Trump, They are one the same Monstrous Serpent 70 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL of Satan-Ego, acting in mutual accord against sane people. Discovery of Psychic Energy through International institution of Natural Law would thwart this Omnipotence of Serpent, giving power to science and sane people. This is why they are so fierce to eliminate me ///////// I AM FOUNDER OF INTERNATIONAL INSTITUTION OF NATURAL LAW!! I AM FOUNDER OF ANTI-PSYCHATRY AND INTELLECTUAL THERAPY!! I AM FOUNDER THEORY OF RIGHT OF MAN AS «RIGHT ON LIVING IN SPACE OF INTELLECT». THE TECHNIC OF EDUCATION OF DISCOVERY OF PSYCHIC ENERGY. I AM FOUNDER OF CHURCH OFFRIENDLINESS! I AM FOUNDER OF PHILOSOPHICAL LAUGHTER AS ENERGY OF SPIRIT!! IS THERE NOT ALIVE PERSON CAPABLE TO PRONOUNCE NAME OFAUTHOROFDISCOVERY??? ARE ALL OF YOU THAT COWARDS?? AM I THE ONLY PERSON LEFT WITH VALOR?? SAY TRUTH AND DIE!! I AM TELLING TRUTH EVERY MINUTE, EVERY DAY!! NOT FOR MONEY OR POWER!! BUT FOR VICTORY OF TRUTH!! FOR DEFEAT OF MONSTROUS SERPENT!! FOR VICTORY OF GOD!! HOWCANYOUKEEPSILENCE IN SUCH CIRCUMSTANCES, YOU, COWARDS!! ////////// My research has exposed you, Snake, Gentleman of Pus, Dirt and Corpses Stars, sky, heavens may stay non-human and yet not less wonderful and divine. It is Material energy of lying Snake, transforming divine Spirit of Intellect in Pus of meanness and baseness, which is sacrilege and blasphemy on Holy Spirit 71 LEILA TESLA KHUGAEVA THINIKASHVILI And my research validates this fact in all evidence of science You, Gentleman of Monstrous Serpent! Leave Alone Great Man, Bertrand Russell It is me, his successor, who has accomplished his «Poison for Government», exposing Pus of LIE of Serpent of Murderers of secret services to the people! It is time for Russell's World Government, you Nazi! Vivat

International Institution Of Natural Law!! ////////// It is intolerable to see how Morons twist Subject on Great Science into their imbecilic sphere of perverts And yet, we, sane intelligent people can do nothing while Morons Ruling the World We intelligent earnest men have to smell dirt of imbeciles in their pervert games They are Force Purpose of my latest research is to convey to mankind not only Disgrace all of us suffer, but also vital peril to existence of civilization. I am leaving you detailed scheme on Monstrous Serpent of Satan Ego Beware! You will have to neutralize that Monster, and establish Church of Friendliness and International institution of Natural Law. All my video are available on my YouTube channel /////////////// If Princeton University Press pretends to be Author of Discovery why he doesn't announce on his GRAND ACHIEVEMENT RIGHT NOW?? Why to wait while me, scientist martyred in torture, misery and obscurity will be DEFORMATED in madhouse?? Come up now, while my head is safe and sound, and declare publicly on your being Author of Discovery!! Or are these talks on DEFORMATION preparation to Decapitating of Genius in Madhouse? And yet, i would prefer 72 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL thousand times to be beheaded than Lobotomy! And what about you?? ////////////////////////////////////// MEDIA ARE TIRED from Satans of Secret Services, «Lawless and Violent» // Oh, no, Moria cannot offend Morons! For they are proud of being Morons! You have only ask Erasmus' «Moria Encomium»! They love Paganism of Greece like Erasmus, Nietsze and Machiavelli. They hate Platonism of Greece of Thomas More and Cristians Besides, who can Offend EVASION of circles of meanness of Serpent? It is too Flexible to be offended. Pontius Pilate Offended Christ, when crucifying him, this is truth. He had ENOUGH HONESTY to take responsibility for his Offence! And we have today Truth on sermon of Christ and on his martyrdom! What would we have

had, had Pontius Pilate shut Jesus up in madhouse and vilify him as harlot? Pontius Pilate, i repeat has enough honesty and conscience, to take responsibility for his offence on Jesus. Our Actual Satan Ego of Ruling Morons with triumphant Moria of Paganism, damn dirty evasive Serpent HAS NOT. They are cowards even to pronounce Names of their prey. EVASION is offence of Serpent on Holy Spirit of Truth. // This is My letter (link) on site of President of Russia They got the letter all right — you can hear video, and I published my short version with my handwriting for this man on FB that day he came This is Kudzoev Ruslan Vladimirovich, from department on f ight with Extremism 73 LEILA TESLA KHUGAEVA THINIKASHVILI He came with my printed letter, and said that they need my short handwriting on the subject In that letter, on Accusation in corruption Putin's regime, you can find also my lamentations on constant threats to murder my brothers from secret services, and demand to make investigation, if there is still any Russian State. Письмо на сайт президента России с Обвинением Режима Путина https://archive.org/details/29.-05.-2025_202505 ////////////////////////////////// This is My handwriting and handwriting of the policeman Kudzoev on his visit to me with acknowledgements that Putin's regime got my letter on accusation in corruption Putin's regime ////////////////////////////////////// First, they tried to employ treachery of my brothers to close me in madhouse What next to expect from Serpent with DEAD CONSCIENCE? // You can keep telling them, they are DEAD SOULS, and you are DEAD BODY of 90 y.o., dead in your wheelchair for many years, — in vain. I couldn't have children from the day of assault on my backbone. TheyneedanyDELIRIUMtouseitinordertorelentShockfor healthypeoplewithfunctioningConscience—Shockoftheirbrutish MurderofScientist.ThisiswhatLennoncalledTHEMANIACS RULINGTHEWORLD.Theydon'tneedyourchild,theywillshowANY

CHILDtoannouncehappyendwithMurderofScientistinmadhouse. When you are Serpents with Dead Thought and Dead Conscience, moronly cowards, killing Honest Intelligent people in madhouse. WITH COWARDLY EVASION OF NAME OF YOUR PREY AND THEREFORE RESPONSIBILITY. 74 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Then your CONVENIENCES OF AMORPHOUS SERPENTS, are self-evident. You may, remaining what you are, MANIACS-MORONS, DIRTY RAPISTS AND OUTRAGERS OF DEITY AND HONOR, still smear your excrements like this on honest people. FOR THEY DID NOT MENTION YOUR NAME. THE DISGUST IS ANONYMOUS. Would even those morons ever dare to express the idea, had not it been WITHOUT NAME?? Never. WHILE DATA ON AMORPHOUS SERPENT, conscienceless moron, did not appear, to expose the stinky reptile Observe, the disgust. Today's yield. The morons promise magnanimously to bestow to their prey THE NAME OFRAPIST // I again have been poisoned with Local Maphia, Putin's assistants. My temperature growing and growing And my thoughts only how to escape Hospital They have poisoned me to take me out from home, to close me in madhouse I have to eat my kryptonit, I cannot go to hospital Doctors are decent good people, but they will obey to orders of Secret Services // Chesterton has been in the right, as usually. He says, in «What is wrong with the World» that French Revolution and its goals is still to be realised. And that modern hypocrites «seem unable to imagine how it was that men like Robespierre and Marat were ardently admired» Vivat French Revolution! To the Hell with Amorphous Serpent! 75 LEILA TESLA KHUGAEVA THINIKASHVILI // Back to Amorphous Serpent Leviathan!! Back to Slavery of Men!! Back to Slavery of Women!! Back to circle of swastika!! Nazis, and never International Institution of Natural Law!! «The good parts of

Slavery»!! — they are ready to Discuss!! Discovery of Psychic Energy, — not! This exactly what Putin says in his «Revolution of Conservatives" and «Origin of Sovereignty»!! His Goebbels, he doesn't write books. Chesterton considered swastika as circle opposed to lines of Cross. // Scientific Revolution Energetics will never be realised «From Above», by Governing Class. Because as any True Revolution it fight iniquities of Governinig Class. Scientific Revolution Energetics will be realised «From Beneath», by Honest Sane people with alive Thought, Conscience and Friendliness. It is Your Business, Media and Honest people, to announce to the World on Discovery. You are wasting time waiting for permission. Secret Services of Russia, USA, England, France, Israel, Vatican are United against Discovery! It is Business of people, not of government to realise Scientific Revolution Energetics! // «Princes» Universities considers as Nominees for Discovery only themselves! And what they know on Discovery they did not perform?? What may be the goal of thieve? Only to make a mess From Discovery and Fraud of People! 76 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL // RECOMMENDATIONS FOR YOU The kind of Discovery DEAD SOULS welcome They feel «extremely scientific» when talking on «robots» and apes // RECOMMENDATIONS FOR YOU We have this research: Discovery of Psychic Energy. He is warning against Schizoid intellect of material energy. Discovery of Psychic Energy distinguishes between true Scientific control as control of laws of energies; And fictitious intellect of Schizoid mentality. And especially Cunning and malicious will of Amorphous Serpent ««"«Geoffrey Hinton's speech at the Nobel Prize banquet, 10 December 2024. Ladies and Gentlemen, This year the Nobel committees in

Physics and Chemistry have recognized the dramatic progress being made in a new form of Artificial Intelligence that uses artificial neural networks to learn how to solve difficult computational problems. This new form of AI excels at modeling human intuition rather than human reasoning and it will enable us to create highly intelligent and knowledgeable assistants who will increase productivity in almost all industries. If the benefits of the increased productivity can be shared equally it will be a wonderful advance for all humanity. Unfortunately, the rapid progress in AI comes with many short-term risks. It has already created divisive echo-chambers by offering people content that makes them indignant. It is already being used by authoritarian governments for massive surveillance and by cyber criminals for phishing attacks. In the near future AI may be used to create terrible new viruses and horrendous lethal weapons that decide by themselves who to kill or maim. All of these short-term risks require urgent and 77 LEILA TESLA KHUGAEVA THINIKASHVILI forceful attention from governments and international organizations. There is also a longer term existential threat that will arise when we create digital beings that are more intelligent than ourselves. We have no idea whether we can stay in control. But we now have evidence that if they are created by companies motivated by short-term profits, our safety will not be the top priority. We urgently need research on how to prevent these new beings from wanting to take control. They are no longer science f iction»””». // BEWARE AMORPHOUS SERPENT! THEY ARE NOT HUMANBEINGS! DEAD CONSCIENCE, DEAD THOUGHT, DEAD FRIENDLINESS!! I am leaving you Discovery for this purpose! This was my mission to warn you against Amorphous Serpent!! Now, i can leave. // Game in Good and Bad policemen goes on. No devices against people with inherited Lobotomy. MORONS RULING THE WORLD // Morons

go on playing their games of perverts NOONESINGLE SANE PERSON APPEARED AS ALLY OF DISCOVERY Well, these are my last days Temperature keeps high I just want people of the world to know: Morons, ruling the world — greatest shame and manifestation of consummate degradation of civilization This time their stench killed me, the author of Discovery Don't let the imbecilic wankerers to take Discovery from you!!! 78 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL // I wonder will they show my corpse when I am dead? They are enough mad to «theatricalize» something stinky in style of Amorphous Serpent. Putin keep saying that" everything will be staged and performed» to blacken me // Prince Harry in his memoir a few times stressed the fact, that his father, king Charles, is «very religious" Christian in sense of rites and all the magic involved. Then how MI6 think to reconcile their strategy to call themselves atheists and to pretend they share Russell's criticism toward Christian Orthodoxy? ////////////////////////////////// Solzhenitzyn has taught me on «Game in good and bad policemen» as dearest play of headmen, when screwing people // This is true, that Humankind have been in pursuit of Rule of Natural Law dating from Plato, Cicero, Jesus, Thomas Aquinas, Spinoza, Hugo Grotius, Spenser, Russo, Komte, Mill, Kropotkin, Renan, Trubezkoy, Herzen, Russell, Gandhi, Einstein, Chesterton, Wells and of course, Locke too! Unfortunately, there is no way to accomplish the search for Rule of Natural Law until Discovery of Psychic Energy will proved that Natural Law! Otherwise, we will have corrupted governments of Amorphous Serpents, Cunning on Normative law and lying that we have Rule of Law! This is why Discovery of Psychic Energy is catastrophe for them: true Rule of Law will sweep away the hypocrite tyrannies. // And Assistants of

Antichrist Meet the «DoubleThinking» of Amorphous Serpent 79 LEILA TESLA KHUGAEVA THINIKASHVILI MI6 great friends with Vatican exactly on the point laughed down in this Russell's quote: on conservative magic orthodoxy Discovery of Psychic Energy, as well as Russell, on the contrary, refuted Christian orthodoxy, and this is unacceptable for Conspiracy of MI6 and Vatican In my book on Debates between Chesterton, Russell and Wells, as well as in all others on Scientific Revolution Energetics i gave multiple quotes from Russell, condemned Marx for his" economism», and for his disability to understand psychological ground of social processes Popper conversely kept praising high Marx for his «anti psychologism» and his «economism» Many many times this contraversy on Marx, as chief opponent of psychologism of Discovery of Psychic Energy cited in my books Bertrand Russell's guide to Karl Marx: «To understand Marx psychologically one should use the following dictionary: Yahweh = Dialectical Materialism The Messiah = Marx The Elect = The Proletariat The Church = The Communist Party The Second Coming = The Revolution The Millennium = The Communist Commonwealth Hell = Punishment of the Capitalists // MORONS PLAYING IN GOOD AND BAD POLICEMEN The name of the good one is John. Though he is as cowardly moron as all of them and never had guts to say a word on Discovery of Psychic Energy, he is still «running great risk», being devotedly «in love» with ninety year old corpse. 80 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL «Head of John The Baptist»!! HAHAHAHAHA Morons, you will stay womenly morons in skirts up to the day, you have guts for «Manly Honest Contraversy»! // Back to Amorphous Serpent Leviathan!! Back to Slavery of Men!! Back to Slavery of Women!! Back to circle of swastika!! Nazis, and never International Institution of Natural Law!! «The good parts of Slavery»!! — they are ready to Discuss!! Discovery of Psychic

Energy, — not! This exactly what Putin says in his «Revolution of Conservatives" and «Origin of Sovereignty»!! His Goebbels, he doesn't write books. Chesterton considered swastika as circle opposed to lines of Cross. ////////////////////////////////////// Chesterton has been in the right, as usually. He says, in «What is wrong with the World» that French Revolution and its goals is still to be realised. And that modern hypocrites «seem unable to imagine how it was that men like Robespierre and Marat were ardently admired» Vivat French Revolution! To the Hell with Amorphous Serpent! // They, CIA and FSB, have sent to me that Greek agent, to kill me. It is obvious from his conversation with me on this page of Russell — he knew nothing on Russell, he came to make an idiot from naive scientist, who knew nothing on non- human lie of Satan Serpent. That conversation — every word 81 LEILA TESLA KHUGAEVA THINIKASHVILI of communication with Serpent of Conspiracy of Secret Services- is published in Apology, for i never saw that Agent in life, Thanks God!! I was forced to write that Apology, like Chaadaev his Apology of madman, while there was a slightest chance that he was not Agent of Secret Services, who came to kill me. To explain the man that I am scientist under severe pressure of Murderers from Agency of Dirt. And that it was me whose heart has been stopped and backbone crushed, not him! He is well and prospering, what his questions to me, i cannot understand??? And normal man would understand and apologized in his turn to the GREATEST MIND OF OUR TIME OUTRAGED IN SUCH a basest way, to innocent prey of dirty maniacs!! But he didn't!! Because he is killer himself!! He continues helping them to accomplish murder with all his might! That Greek man was Agent of CIA, working in collaboration with Putin's FSB THEY AIMED TO MURDER ME ANDTHEY SUCCEEDED!! MY BACKBONE HAS BEEN SMASHED ON FOUR LEVELS MYHEART STOPPED I AM NOWFOR11YEARSINWHEELCHAIR, IN BLOOD AND EXCREMENTS THIS MAN IS THE BEST MURDERER OF ALL TIMES ONE COULD

IMAGINE HE KILLED GENIUS AND EXCAPED UNSCATHED SAFE AND SOUND, CONTINUING TO LIVE IN HIS FAT BLISS OF AGENT OF CIA AND HEGOESONALLTHIS TIME TO DO HIS BEST TO FINISH HIS PREY THE MEANIST ASSASIN EVER! AND HIS BOSSES FROM CIA, FSB AND MI6 REPRESENT HIM AS MYPREY!! THAT GREEK MURDERER, BATHING IN MY BLOOD!! THIS IS HOW LIE OF MONSTROUS SERPENT LOOKS LIKE!! 82 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL I am sick and tired from these Greek heads of Aristotles, they have been sending them millions all this time, while trying to finish murder of Greek assassin. // Equally Mad are Windzors, savagely killing Saint Diana and Communist Ruslan Khugaev, killing my Saint Father. THIS IS ONE THE SAME MATERIAL ENERGY OF CYCLIC HOMEOSTASIS!! My congratulations to «equals»! It is YOU in Conspiracy with Ruslan Khugaev against me, the Author of Discovery!! What a despicable baseness!! Employing name of Russell in vilifying name of martyred genius!! I DEMAND TRANSPERANT CONTROVERSY!! WORLD WIDE DEBATES!! YOU, DIRTY MURDERERS AND COWARDS!! THESE ARE MY BOOKS on Ruslan Khugaev and his crimes: Brothers Khugaev, 2020 https://archive.org/details/20250308_20250308_11041 I accuse Pagans, 2021 https://archive.org/details/25.03 Corruption in Republic Northen Osetia-Alania https://archive.org/details/20240420_20240420_14232 ////////////////////////// Windzor' Secret Services are ready to employ name of Russell's Genius (mathematician and left democratic socialist, anti monarchist) on the side of Ball against the Cross in the War between Circle of material energy and Cross (two perpendicular lines) of Energy of Intellect of Spirit!! «Why I am not Cristian»! In this old sense of word no one in modern world remains 1 https://ridero.ru/link/GFehJJYnRVuLc0UF2i4Hq 2 https://ridero.ru/link/UzAP7d5-YoNlyGMnKCMCA 83 LEILA TESLA KHUGAEVA THINIKASHVILI Christian, less of all me, Author of Discovery,

Renan, Tolstoy, Merezhkovsky, Einstein, Juspers, Chesterton, Jung, George Sand, Roman Rolland or any other famous metaphysician mentioned in Discovery. Please, find in my last book on Discovery of Psychic Energy in debates between Chesterton, Russell and Wells- Russell's daughter's argument. https://archive.org/details/chesterton-against-welles-and russell-in-discovery-of-psychic-energy-ch-121 1 https://ridero.ru/link/sAVWMHxW6At5cwybf5UPf 84 ANDNOWTHIRDPUBLICATION. AS SOME POSTS ONFBOF2025. ATTACK ON AUTHOR OF DISCOVERY Posts on Facebook Page of Tesla Khugaeva Thinikashvili, the end of August — 6 September of 2025 // MORONS GOT MISSING MY POSTS ON IMBECILIC GAMES IN GOOD ANDBADPOLICEMEN Sent to Media and Universities // The Amorphous Serpent! It is first time when «Morons in Power» have been crushing Backbone of Scientist and Author of Discovery for 12 years!! On the pretext that to rape and to get sex is the same thing!! WHOGOTPUNISHED, WHO GOT UNDER TRIAL, WHO GOT RESPONSIBLE FOR MY CRUSHED BACKBONE??? FOR 11 YEARS IN SEVERE PAIN IN WHEELCHAIR?? ARE YOU MAD?? // Amorphous Serpents disturbed in their wet dirt. They don't need changes, sitting in power and screwing honest people. Discoveries and Revelations keep changing lives. On planet of humankind. Jesus Christ was happening under five villages of Palestine. Throwing down Snakes and giving power to people! Yes, you are fighting COMMON SANE HONEST PEOPLE, 85 LEILA TESLA KHUGAEVA THINIKASHVILI NOT ONLY WOMEN // It was Marx's bad, — greatest mess, which confused people in how to fight the evil Don't buy there are Classes of Capitalists and Working men. Some capitalists are wonderful humanitarian, honest hard workers; and some working men are Snakes of dead material energy. Though it is true, that working people are

mostly sane, and that Snakes, nowadays, are mostly in power. It will change, when Education will give data to people on Energy of Spirit and variations of material energy as Milgram Ego, Satan Ego and HubrisEgo Today we shall speak of another Classes: — Snakes insane (dead material energy, non-human) —and Sane Men with living thought, conscience and friendliness // His own definition of matter is quite precise: «Matter is what satisfies the equations of physics» And equations of physics are laws of nature, according to Einstein «My own definition of „matter“ may seem unsatisfactory; I should define it as what satisfies the equations of physics. There may be nothing satisfying these equations; in that case either physics or the concept „matter“ is a mistake. If we reject substance, „matter“ will have to be a logical construction. Whether it can be any construction composed of events — which may be partly inferred — is a difficult question, but by no means an insoluble one». History of Western Philosophy, B.Russell // Now, «criminal» 86 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL (absurdities, not through mediation of Russell, please) B. Russell" Education and social order»: «It is not too much to say that most of the external activities of powerful States in the present day are concerned with the employment, or the threat, of armed forces, for the purpose of taking away from the less powerful wealth which legally belongs to them. Activities of this sort on the part of private individuals are considered criminal, and are punished by law unless they are on a very large scale. But on the part of nations, they are considered admirable by the citizens of the nations concerned. Like almost all bad sentiments, it is disguised as loyalty. If you wish a man to commit some abominable crime, from which he would naturally recoil in horror, you first teach him loyalty to a gang of arch-criminals, and then make his crime appear to him as

exemplifying the virtue of loyalty. Of this process, patriotism is the most perfect instance». B. Russell" Authority and individual»: «a certain number of individuals who do not wholly conform to the general type. Practically all progress, artistic, moral, and intellectual, has depended upon such individuals, who have been a decisive factor in the transition from barbarism to civilisation. If a community is to make progress, it needs exceptional individuals whose activities, though useful, are not of a sort that ought to be general. There is always a tendency in highly organised society for the activities of such individuals to be unduly hampered, but on the other hand, if the community exercises no control, the same kind of individual initiative which may produce a valuable innovator may also produce a criminal» // Morons busy to murder me. I am murdered, Morons. This is not the question, Morons. 87 LEILA TESLA KHUGAEVA THINIKASHVILI When every single person is mute moron, Jesus will be crucified. No questions. But. Me, exactly as Jesus, already performed the work i aspired to. ALL OF YOU, STUPID THIEVES, TRY TO TAKE MY DISCOVERY FROM ME!! And try to hide your role in murder, accomplished on the sight of entire world. I know you are sure it is yours! Let's test how easy it is to steal the work familiar to entire world! I told you these are my last days. I am aware. Damn imbeciles, NOT A WORD ON SCIENCE! DAMN WANKERERS!! WHAT A DISGUST!! // THESE PEOPLE MANIFEST DELIRIUM OF GRAVE PSYCHIC DISORDER They speak to each other insane symbols, having any meaning only to mad men. I know, for it is now 12 years they are playing those mad games in internet! They are MANIACS, mad murderers.their place is in madhouse, and instead they are credited with thrones of Rulers! Just observe WHAT they are doing, WHERE they are doing, and HOW they are doing that hideous DELIRIUM. I am happy my Discovery is havoc of thrones of morons. They may ensure themselves in their imbecility, that

they are still in time to steal Discovery. Well, it is destiny of morons, to be disappointed, when it is to late. THE THIEVES OF THE EPOCH!! // «Nectar for the Gods» or «Poison for Government» Well, I don't assert that Russell considered «government» scoundrels! 88 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL I only try to suggest, that he wouldn't be busy all his summers long with preparation of Poison for Angels. And especially, preparation of mind of his both children to consider Government as «wicked and misguiding" and spending great deal if his time «writing and speaking against it» Unless, he really believed them to be God's, and God's are beyond criticism, as everyone knows // I DEMAND HONEST CONTRAVERSY!! I DEMAND OFFICIAL ACCUSATION OF STATE INSTITUTION, if there is any fault as they affirm I DEMAND CONVICTED FELONS TO QUIT BULLYING SCIENTISTS AND CITIZENS OF STATES OF RULE OF LAW!! I DEMAND TO HURL DOWNCONVICTED FELONS FROM GOVERNMENTS!! // Magic mentality of Satan Ego. Proved by Science! Morons cannot conceive how it was possible to expose «Top Secret games of Super Skunk Stench Bombs» without sorcery!! It is called logic, facts and Scientific control of Sane Men! Living Thought of Sane Men! «I swear it is Witchcraft». Sorcery». // Let me bow out on this and try to work. Morons seems to be disappointed with effectiveness of their coach R. Greene's Satanism, the apostle of «Wolves and Sheep society» of jungles. «Worst coach ever!» ////////////////////////////////////// Meet two most infamous Satanists of our time: Anton LaVey and Robert Greene. Satanism is instructions on How to become Dead Amorphous 89 LEILA TESLA KHUGAEVA THINIKASHVILI Serpent. Nothing difficult to recognize people who have succeeded in the study. And it is not the snake in hands of LaVey. It is their dead souls in their eyes.

Wikipedia says ONE MILLION followers in «Church of Satan» by LaVey Bible of Darwine. Books on «formless and shameless» wolves eating sheep in social jungle by Greene — also keep bestselling. // Sulla Cornelius Lucius Greatest Man Ever! Not womanly cowardly morons of today, selling out their asses in internet for «power» On the very top of power- he, the real man ever — dismissed his guards and headed with his friends at home. Have anyone questions to me? I am ready to answer! The Man!! And NO PITY TO AMORPHOUS SERPENTS!! THE MAN!! // MEET AWARD-WINNING The Thieve Yale University!! This how friends of cowardly morons look like. They don't need to read, analysis and report on Scientific Research It is enough to mention stupid literature on «double personality» to get rid of Author of Discovery No names, no considerations, no Scientific contraversy, no proofs, and No Responsibility!! Just do like your cowardly bosses do: Keep shitting on heads of honest people any absurdity you please AND DISCOVERY IS YOURS!! COWARDLY MORONLY WOMANLY THIEVES!! 90 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL IN SKIRTS!! Which of my home screaming on table of headmen has made stupid Thieve Yale — the Award- winner?? My words on necessity of martyred prey to see bloody corpses of his headmen?? Stupid cowardly morons torturing in wheelchair, disgrace and Stench of such Shameless THIEVES like you The Great Man of 30 years hard work, now pissed their pants I wish to put them to their own axe?? Well, then Discovery is yours, Mr THIEVE!! I really crave to see their bloody corpses — Putins and all his friends in rape and theft of Discovery!! // I CANNOT STOP MY TEMPERATURE I WILL NEVER GO TO HOSPITAL AGAIN PUTIN'S MANIACS WAITING ME THERE I DONT RECIEVE FOOD FROM THIS DAY I HOPE ALL OF YOU WILL ANSWER FOR MURDER OF AUTHOR OF

DISCOVERY!! // Hitler's admirers of «Blonde Beasts». Morons concedes it is because Discovery is TOO BIG they attacked Author of Discovery. They say she has made Too Big Discovery and she is Too Black for such Big Discovery. Morons, and what about Diana, the perfect blonde, savagely killed in 34 y.o? Morons try to persuade men that they are capable to hide from the world WHO HAS MADE DISCOVERY!! DON'T BUY THIS. They know they cannot. The only question is: Will the World celebrate Discovery of dead author or of living author!! 91 LEILA TESLA KHUGAEVA THINIKASHVILI They simply strive to kill their personal enemy. I told you, they are not statesmen, they are ordinary felons. // All volumes on Discovery of Psychic Energy- volumes on Holy War with Evil. Morons try to sell to people, that only Evil, Satans like themselves can fight. And that Goodness is weak imbecility, turning another Cheek to Satans I have brought quotes from Toynbee, Renan, Chesterton, Schweitzer on Holy war with Evil as pivotal subject of Sermon of Gospels Satans are cowards and morons. They nothing in everything: and in fight Too. They are cowards of «darkness», dirty blackguards, insidious treacherous liers. When such people attack sane honest men — it is blasphemy and treachery of God. When Sane Men reply to those Snakes firmly, to prevent murder of energy of Spirit — this is Virtue and Grace and Service to God. To remove Satans we need education and International institution of Natural Law: to put Light of Truth on Crimes of Satans and thus eliminate them with Shame and Infamy they deserve. But in cases, like with me, when Conspiracy of Satans keep brutishly devouring Author of Discovery on the sight of entire world, and no Scientific Institutions to help It is absolutely justified to physically eliminate such Dirt! Defend yourself from Satans!! DONT BUY Christians are imbecilic forgivers. Christian forgives Sinners, Milgram Ego, those poor men Jesus came to as doctor. Christians don't forgive Satans, blasphemy against Holy Spirit, treacherous

murderers of Truth, Conscience and Friendliness. 92 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL And all this is in all precision explained in my books. And Dirty cowardly morons, in search for mud to plunder me, putted on airs, they discovered just now «violence». What a despicable disgust! // Are All of You absolutely Blind? They will use any insane pretext to thwart Discovery. Because it is the end of their Wanton Omnipotence! It is Victory of power of people through International institution of Natural Law. It is Your freedom from Maniacs! They deserved death penalty many many times. And now they are preparing a new execution for me, Author of Discovery! After 11 years in wheelchair with ruined Backbone! If you àre confident you will manage to insist on Discovery and perform Scientific Revolution Energetics when i am dead? Don't let them to hush you! // I DEMAND HONEST CONTRAVERSY!! I DEMAND OFFICIAL ACCUSATION OF STATE INSTITUTION, if there is any fault as they affirm I DEMAND CONVICTED FELONS TO QUIT BULLYING SCIENTISTS AND CITIZENS OF STATES OF RULE OF LAW!! I DEMAND TO HURL DOWNCONVICTED FELONS FROM GOVERNMENTS!! // My next book on Holy War with Evil. How to distinguish Imbecilic wars of Satan Ego as style of life from Holy War with Evil as responcibility and tragedy of Enegy of Spirit. // Haha. All of us know very well why Bertrand Russell was not Christian. We are not too in this meaning of the word. Because it is 93 LEILA TESLA KHUGAEVA THINIKASHVILI time for Reform of Christianity, as Every Thinking Man have said: Spinoza, Renan, Einstein, Romain Rolland, George Sand, Lessing, Strauss, Schweitzer, Tolstoy, Merezhkovsky, Russell's daughter Katherine Tait and so on.. This picture with Crossed out Cross seems much like symbol of Satanism, not as Symbol of Russell's constructive criticism,

doesn't it? But why The King Charles The Third, who presided the company on hounding of Discovery and its Author, — why their Majesties Are Christians?? And what kind of Christians with Such symbols of Crossed out Cross» they are? This is the question!! Prince Harry, «Spare»: «Pa was deeply religious, he prayed every night, but now, in this moment, I too felt close to God. .....Pa always made a big deal about Easter, sure, but that was Pa» And this is exactly beliefs we share with all sane Christians, and especially with St Augustine and St Thomas Aquinas: belief in God, immortality and that Jesus was «the best and wisest of men»: «The word does not have quite such a full-blooded meaning now as it had in the times of St Augustine and St Thomas Aquinas. In those days, if a man said that he was a Christian it was known what he meant. You accepted a whole collection of creeds which were set out with great precision, and every single syllable of those creeds you believed with the whole strength of your convictions. Nowadays it is not quite that. We have to be a little more vague in our meaning of Christianity. I think, however, that there are two different items which are quite essential to anybody calling himself a Christian. The first is one of a dogmatic nature — namely, that you must believe in God and immortality. If you do not believe in those two things, I do not think that you can properly call yourself a Christian. Then, further than that, as the name implies, you must have some kind of belief about Christ. The Mohammedans, for instance, also believe in God and 94 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL in immortality, and yet they would not call themselves Christians. I think you must have at the very lowest the belief that Christ was, if not divine, at least the best and wisest of men. If you are not going to believe that much about Christ, I do not think you have any right to call yourself a Christian» —Bertrand Russell, Why I Am Not a Christian (1927), What is a Christian? //

MAGIC MENTALITY OF SATAN EGO I have noticed through this years of hounding company this kind of manifestation of Magic Mentality of Satans. They keep sending «symbols», «mantras», «incantations», «spells». First they preferred «bloody dishes» and language of «cooks and kitchens», then «woolf and sheep». lt felt abominable annoying when i realised that it was «language of incantations» of magic mentality. And now, with progress of science, Satans adopts QR codes as language of savage magic mentality. And what kind of sorcery Satans employ? Eating people, threatening people, bullying people This mantra was reply on my oration on their Conspiracy in Disguising Crimes of each other Secret Services: Murders of Princess Diana, President Kennedy, Paul Khlebnikov, John Lennon, R. Korshunova and others innocent preys of Satans. They keep sending me this «incantations» on my emails. When God punih men, he deprives them from reason. // They Ruled Lobotomy, i guess. to make sane people idiots with magic mentality, like themselves! Hahaha. Hush! 95 LEILA TESLA KHUGAEVA THINIKASHVILI // If all of you ready for Collaboration of Secret Services in «sorcery» of chemical Lobotomy against Defiant citizens, Then help them with shitting down Discovery of Psychic Energy in madhouse. // I told them that maybe it is still not to late to interrogate that criminal, who killed Lennon on role of English and American Secret Services in his murder. Don't forget to do this, when Scientific Revolution Energetics will win!! It is your Duty to vindicate all preys of satans and expose all crimes of Satans. You are Holy Church of Friendliness! // This is how the contrast between Living soul of energy of Spirit and Dead soul of Satan Ego looks like. Any problems to identify Evil? Lennon versus

Greene. // RECOMMENDATIONS FOR YOU «Engineering Happier Future»! Oh, trust my word, Mrs Spies! There is no chance to imagine future happier than I presently experience! Thanks a lot!! Save to yourself! // RECOMMENDATIONS FOR YOU And all this infamy in selling asses of Spies in Internet for «power»?? What kind of power?? Power of «men of darkness» to shit on honest people? To rape children? To rape innocent people? To steal Discoveries? To apply «therapy» of chemical Lobotomy? 96 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL I know power of Sulla. That was Power! That was Great victories of great soldier!! That was Man!! And that was human and Republican, who left that Power to secure Freedom and Honor of Rome!! // Race between Yale and Princeton «Prince» Universities on Theft of Discovery begins!! I know that Satans in power, being citizens of Moria, do not read books- Great books, World's classics like Confessions of Russo, Tolstoy, Herzen or Musset and George Sand for example. But Yale and Princeton, never reading Confessions of Tolstoy and Russo?? I have wonderful news for you, Mrs THIEVES, if writing on personal life deprives writer his rights on his legacy, than you are free to plunder works of Tolstoy, Russo, Musset, George Sand and many many others!! Oh, how fortunate THIEVES you are!! Such Great men and such Great legacy and all is yours!! Cheers, THIEVES!! Enjoy!! Princeton says that my Confessions on Idiotic behavior of their Satans — like Stephan Frappat for example, a mad «bossy» idiot, or other equal personage of my handwriting of 20 years old — deprives me of my Discovery! And now, it is Princeton, who is Author of Discovery!! We are waiting for replies of deadly rivals in race for theft of DICSCOVERY from Yale, Oxford (Discovery Assistant, haha) and other famous (infamous??) «Prince» Universities!! Don't be shy, «Prince» Universities!! Putin has sold out Discovery

to your Bosses!! Go ahead!! Robert Greene says — nothing shameful to be Theives!! It is Great Power! Test it please on your own experience! Are you Scientific Institutions or not?? How honorable it is to be a THIEVE?? And send your reports, to Greene, please. 97 LEILA TESLA KHUGAEVA THINIKASHVILI// Or this one, for example, Confessions of Greatest Russian author, Alexander Herzen, of half German origin. Apart from very talented, conscientious and unique report on experience of Church of Friendliness they managed to build in their desperate political fight for freedom, it contains very spicy data on sharing his wife with his best friend Ogarev, on sleeping with his beautiful young serf and conflict with his wife and so on. Who will inherit now legacy of Herzen? Princeton or Yale?? // No Holy Cows for MAGA Bargaining on Infringement of basic rule of «men of darkness»: Never attack your prey in day light of truth. Without preliminary arrangements on shitting on your prey, if you don't want «huge problem on your hands». «Keep your hands clean» as coach Greene says. The bewildering thing for Satans is huge incongruity between TOO BIG DISCOVERY and too small author. Like Jesus. Don't you think that Jesus also must be TOO BLACK for them?? // Oh, I have forgotten these Confessions, where authors got extremely candid on their personal lives. Princes of Wales and Princess Diana. ////////////////////////////////////// And Happy End, of course!! Oh, no, it is not data on Tesla Leila Khugaeva Thinikashvili And her TOO BIG and TOO BLACK Discovery!! Nay. It is data on urgent search for ass of spy to be sold out in internet. «To follow suit and all», you know. Marriages with full house of kids and grandmas!! 98 FOURTH PUBLICATION, MY POST ONFACEBOOK 6—9SEPTEMBER, 2025. QUOTES FROM A. MORTON'S «TRUE STORY OF PRINCESS DIANA FROMHEROWNWORDS»AND FROMPRINCE HARRY'S

«SPARE» ////////////////////////////////////// Many thanks to Yahoo, Google, Facebook for help in spread of data on Discovery. I have never confused Secret Services and people. Each of them two or three times has blocked my letters to Media and Universities, but some time later they up to this day kept restoring my email boxes. Though I use them in regime millions other users do, some other companies blocked data on Discovery. For example, my email on outlook- lkhugaeva@outlook.com has been blocked in 2022 and since that time keeps his service closed for Discovery. // Many thanks to Internet Achieve. It is the only resource which have never blocked my account. And my main hope that my books will survive after my death. Thank you. // TREACHERY OF SATAN EGO AS BLASPHEMY AGAINST HOLY SPIRIT This is How Treachery of Dead Conscience Sucks Blood of Living Energy of Spirit. Observe text of these pictures. 99 LEILA TESLA KHUGAEVA THINIKASHVILI It invokes such sanctuary things of Energy of Spirit of Sane Men as «Unfailing Friendship», as" Help in grieve and Salvation from death», as" Father, Dad and daughters», as «Home». And this is not the single examples of the theme: «Daddies» speake to me from all pictures, my eye fall in my internet space. And THEN: THEY CALCULATE TO USE TRUST OF SANE PEOPLE — Trust in Friendship, trust in help in adversity, trust in tenderness of adults to all younger people — TO FRAUD THEM AND TO SELL THEM ONMEATTODEADPERVERTS LIKE THEMSELVES And, they call this, eleven years in severe pain and helplessness in wheelchair «Confirmed new series» of Show. // Spiritual Sword of Jesus: Language of Exposure and Condemnation Satans don't make any secret from their weapons as you can see from books of Greene, Bing, Machiavelli: FRAUD, Treachery, Blasphemy of sanctuary of Energy of Spirit, Meanness, Defiling honest and innocent men, Robbery and then — murdering them Satans live

in war to each other — this is the way circles of «fight for money and power» of material energy goes. This is wars of aggression of all sides. In such wars of Satans there is no Good and Evil, Righteous and Fallacious, virtuous and wicked. It is merely two dead machines beating each other or two dinosaurs, eating each other But there is another case. The war of defense by Energy of Spirit, which style of life has nothing to do with wars. Sane Men have to fire back to defend their sanity and their life in Church of Friendliness of honest men And here comes Special weapon: Spiritual Sword of Jesus Sane Men don't betray their friends, don't shit on them, don't fraud them 100 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL The weapon of Sane Men is Exposure of Evil of Men of Darkness — Satan Ego of Amorphous Serpents And only now with Discovery of Psychic Energy, when we have mature scientific control, It gained all its effectiveness in denunciation of Evil This is why Satans don't like Language of Denunciation of Evil! And this is why it is your only weapons to rout Amorphous Serpents // It is Chuch of Friendliness, you, Apes! I ASSERT THAT ONLY IMBECILES PERCEIVE IN CATEGORIES OF BIOLOGICAL INTERCOURSE: watch them, they are destitute of any properties of intelligence I ASSERT IT GREATEST DISGRACE AND SHAME FOR US, HUMANKIND, TO LIVE UNDER SWAY OF IMBECILES IMBECILES have only two alternatives: Sex heterogeneous Sex homogeneous All speaking on Energy of Spirit and Church of Friendliness FOR MENDESTITUTE FROM INTELLIGENCE is falling water from the back of duck. TO THE HELL WITH DOWNS IN GOVERNMENT!! VIVAT REVOLUTION!! VIVAT CHURCH OF FRIENDLINESS!! // Well, Confessions of murdered Princess Diana has all necessary data to demonstrate that she was killed through treachery and meanness of Satan Ego I will try to remind you most persuasive moments // On contrast

between Princess and House of Windsors: «dead energy of Buckingham Palace», «silly jokes», «lots of tension», «immense jealousy i was on the front of papers», «he ignores me everywhere», «My husband made me feel so inadequate in every 101 LEILA TESLA KHUGAEVA THINIKASHVILI possible way that each time I came up for air he pushed me down again» A. Morton, «Diana, her true story»: «Those few days after her death captured for ever the contrast between the Princess and the House of Windsor: her openness, their distance; her affection, their frigidity; her spontaneity, their inflexibility; her glamour, their dullness; her modernity, their stale ritual; her emotional generosity, their aloofness; her rainbow coalition, their court of aristocrats. As the commentator Polly Toynbee wrote: «Diana the Difficult was a problem the Palace could tackle but St Diana is something the Palace can never contend with… If some day the monarchy finally draws peacefully to a close, Diana's ghostly spirit will have played its part.» Diana's words by A. Morton's book: «[OnimpressionsofBuckinghamPalace] I Couldn't believe how cold everyone was. I was told one thing but actually another thing was going on. The lies and the deceit. For example, my husband sending Camilla Parker Bowles flowers when she had meningitis. „To Gladys from Fred." It was fairly fraught. Isn't that awful? I can't remember what people bought me. I do all the presents and Prince Charles signs the cards. [It was] terrifying and so disappointing. No boisterous behaviour, lots of tension, silly behaviour, silly jokes that outsiders would find odd but insiders understood. I sure was [an outsider]. AndIknewthere was something inside me that wasn't coming out and I didn't know how to use it, in the sense of letting them see it. I didn't feel at all comfortable in that situation» Diana's words by A. Morton's book: «On the outside, people were saying I gave my husband a hard time, that I was acting like a spoilt child, but I knew I just needed rest and patience and time to adapt to all the roles that were required of me overnight. By then there was immense jealousy because every single day I was on the front of

the newspapers. I read two newspapers, albeit I was always supposed to have read them all. I did take criticism hard because I tried so hard to show them that I wasn't 102 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL going to let them down, but obviously that didn't come across strongly enough at that point. We had a few trying to cut wrists, throwing things out of windows, breaking glass. I threw myself downstairs when I was four months pregnant with William, trying to get my husband's attention, for him to listen to me. Buthejust said, «You're crying wolf.» I gave everybody a fright. I couldn't sleep, I just never slept. I went for three nights without any sleep at all. I had no fuel to sleep on. I thought my bulimia was secret but quite a few of the people in the house recognized it was going on, but nobody mentioned it. They all thought it was quite amusing that I ate so much but never put any weight on. It went on and on. Only a year and a half ago I suddenly woke and realized that I was on the way down fast. I just cried at every opportunity which thrilled people in a way because when you're crying in this system you are weak and «Good, we can handle it.» But when you bounce up again, «What the hell has happened?» questions again. The public side was very different from the private side. The public side, they wanted a fairy princess to come and touch them and everything will turn into gold and all their worries would be forgotten. Little did they realize that the individual was crucifying herself inside, because she didn't think she was good enough. «Why me, why all this publicity?» My husband started to get very jealous and anxious by then, too. Inside the system I was treated very differently, as though I was an oddball and I felt I was an oddball, and so I thought I wasn't good enough. But now I think it's good to bethe oddball, thank God, thank God, thank God! …All sorts of people have come into my life — elderly people, spiritual people, acupuncturists, all these people came in after I finished my bulimia. When I go into the Palace for a garden party or summit meeting dinner I am a

very different person. I conform to what's expected of me. They can't find fault with me when I'm in their presence. I do as I'm expected. What they say behind my 103 LEILA TESLA KHUGAEVA THINIKASHVILI back is none of my business, but I come back here and I know when I turn my light off at night I did my best. I had so many dreams as a young girl that I wanted, and hoped this that and the other, that my husband would look after me. He would be a father figure and he'd support me, encourage me, say «Well done,» or say «No, it wasn't good enough,» but I didn't get any of that. I couldn't believe it, I got none of that, it was role reversal. He [PrinceCharles] ignores me everywhere. Ignored everywhere and have been for a long time but if people choose to see that now they are a bit late in the day. He just dismisses me. [The worst day of my life] was realizing that Charles had gone back to Camilla. I took charge there. My husband made me feel so inadequate in every possible way that each time I came up for air he pushed me down again and when my bulimia finished two years [ago] I felt so much stronger mentally and physically so was able to soldier on in the world». «She was now alone in the ivory tower. For a girl used to the noise and chaos of an all-girls apartment, Buckingham Palace felt like anywhere but home. Diana found it a place of «dead energy' and grew to despise the smooth evasions and subtle equivocations employed by courtiers. Lonely and feeling sorry for herself, she regularly wandered from her second floor apartment to the kitchens to chat to the staff. On one famous occasion Diana, barefoot and casually dressed in jeans, buttered toast for an astonished footman». A. Morton «Diana: Her True Story»: «For even today, though wounded and humbled, the monarchy exerts a powerful and compelling influence over the mass media. Just six years ago, as Diana: Her True Story was being prepared, the royal family's ascendancy was almost total; the House of Windsor was then, even more than now, the most influential and feared family in the land. Credible media outlets, the BBC, ITV and the socalled quality newspapers, would have had a collective attack

of the vapours if she had signalled that she wanted them 104 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL to publish the truth of her position. Again, if her story had appeared in the tabloid press it would have been dismissed by the Establishment as so much exaggerated
rubbish» // On Republicanism of Diana and her conflict with Monarchy —«The whole royal business terrified her. They gave her no confidence or support.» —Shefinds the monarchy claustrophobic, outdated with no relevance to today's life and problems, crumbling institution and believes that the family won't know what has hit it in a few years' —Diana saw a yawning gap between the way the world was moving and how it was perceived by the royal family. —Diana tentatively raised the question of the future of the British monarchy in a federal Europe. —but within the royal family, reared on values of control, distance and formality, she was seen as an outsider and as a problem. —she found the atmosphere at Balmoral and Sandringham totally draining of her spirit and vitality. —Sheknew that in private the contemporary Court was not so very different from previous reigns with its squabbling, feuds and in fighting. A. Morton, «Diana: her true story»: « —Such was her lack of confidence in these traditional royal helpmates —«She had these terrific run-ins with her ladies-in-waiting Such was her lack of confidence in these traditional royal helpmates, whose duties were to accompany her on public engagements and undertake administrative tasks, that they were gradually being phased out. She took to employing her elder sister Sarah in this capacity — she accompanied the Princess to Budapest in Hungary on an official visit in March 1992 — or would go on what she called her «Away-days' on her own. As one friend remarked: «She had these terrific run-ins with her ladies-in waiting, particularly Anne Beckwith-Smith (her one-time private 105 LEILA TESLA KHUGAEVA THINIKASHVILI secretary). She felt they were holding her back, being too

protective and too «in» with the system.» —Shealso relied on a coterie of unofficial counsellors, who preferred to remain anonymous —Instead she preferred to consult those who were tangential to the system. Instead she preferred to consult those who were tangential to the system. From time to time she telephoned Major-General Sir Christopher Airey at his Devon home for advice. Airey, who had been abruptly dismissed as Prince Charles's private secretary in 1991, was sufficiently aware of the machinations within the system to guide her sensibly. For a time Jimmy Savile helped smooth her public image while Terence Stamp gave her general guidance on her speech-making. She also relied on a coterie of unofficial counsellors, who preferred to remain anonymous, to sound out ideas and problems. —Shewas attracted to outsiders —the men in grey are trying to uphold something and she is trying to get out She was attracted to outsiders precisely because she felt so alienated from the royal system. As James Gilbey said: «She gets on much better with them than the men in grey because they [the men in grey] are tied up with preserving a system which she feels is outdated. There is a natural built-in confrontation there. They are trying to uphold something and she is trying to get out.» —«The whole royal business terrified her. They gave her no confidence or support.» —«Inside the system I was treated very differently, as though I was an oddball. I felt I wasn' good enough. Now, thank God, I think it's okay to be different.» Her astrologer Felix Lyle observed: «She has a soaring spirit and optimism which is easily defeated. Dominated by those with strong character, she does not yet have enough self-confidence to take on the system.» Itwasaviewendorsedbyanotherfriendwhosaid: «Thewholeroyal 106 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL business terrified her. They gave her no confidence or support.» As her confidence developed she came to believe that she could not achieve her true potential within the existing royal restraints. She told friends:

«Inside the system I was treated very differently, as though I was an oddball. I felt I wasn't goodenough. Now, thank God, I think it's okay to be different.» —House of Windsor but within the royal family, reared on values of control, distance and formality, she was seen as an outsider and as a problem. Diana led a confusing double life where she was celebrated by the public but watched in doubtful and often jealous silence by her husband and the rest of his family. The world judged that she had dusted off the dowdy image of the House of Windsor but within the royal family, reared on values of control, distance and formality, she was seen as an outsider and as a problem. —totally draining of her spirit and vitality. —the public impression of unshakeable unity the monarchy exudes. —Sheknew that in private the contemporary Court was not so very different from previous reigns with its squabbling, feuds and in-fighting. So although she loved Scotland and had been brought up in Norfolk, she found the atmosphere at Balmoral and Sandringham totally draining of her spirit and vitality. It was during these family holidays that her bulimia was at its worst and when she would try any ploy to escape for a few days. Diana lived the reality behind the public impression of unshakeable unity the monarchy exudes. She knew that in private the contemporary Court was not so very different from previous reigns with its squabbling, feuds and in fighting. —asthe fount of all negative comments about herself and her mother. —social occasions hosted by the Queen Mother as stiff and overly formal. 107 LEILA TESLA KHUGAEVA THINIKASHVILI —It was, after all, Diana's grandmother, Ruth, Lady Fermoy, the Queen Mother's lady-in-waiting, who testified in court about her daughter's unsuitability to look after her four children —Queen Mother, unfavourably predisposed to Diana and her mother, exercised an enormous influence over the Prince of Wales. It was a mutual adoration society from which Diana was effectively excluded Her relations with the Queen Mother were much less cordial. Diana saw her London home, Clarence House, as the fount of all

negative comment about herself and her mother. She kept a distrustful distance from this matriarchal figure, describing social occasions hosted by the Queen Mother as stiff and overly formal. It was, after all, Diana's grandmother, Ruth, Lady Fermoy, the Queen Mother's lady-in-waiting, who testified in court about her daughter's unsuitability to look after her four children. Her view of Frances Shand Kydd was accepted by the judge and the hostility and bitterness within the divided Spencer family remained for a long time. At the same time the Queen Mother, unfavourably predisposed to Diana and her mother, exercised an enormous influence over the Prince of Wales. It was a mutual adoration society from which Diana was effectively excluded. «The Queen Mother drives a wedge between Diana and the others,» noted a friend. «As a result she makes every excuse to avoid her.» —Diana saw a yawning gap between the way the world was moving and how it was perceived by the royal family. —Diana tentatively raised the question of the future of the British monarchy in a federal Europe. The Queen, Prince Charles and the rest of the royal family looked at her as if she were mad It was perhaps inevitable then that Diana, who watched the royal family from the inside, saw a yawning gap between the way the world was moving and how it was perceived by the royal family. She believed that they were caught in an emotional timewarp without the necessary vision to appreciate the changes that have taken place in society. It was forcibly demonstrated during the royal family's traditional 108 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Christmas at Sandringham in 1991. During dinner one evening, Diana tentatively raised the question of the future of the British monarchy in a federal Europe. The Queen, Prince Charles and the rest of the royal family looked at her as if she were mad and continued with their debate on who had shot the last pheasant of the day, a discussion which occupied the rest of the evening. —Shefinds the monarchy claustrophobic, outdated with no relevance to today's life and

problems, crumbling institution and believes that the family won't know what has hit it in a few years' As a friend said: «She finds the monarchy claustrophobic and completely outdated with no relevance to today's life and problems. She feels that it is a crumbling institution and believes that the family won't know what has hit it in a few years' time unless it changes too.» — serious doubts about the existing foundations of the monarchy. —It can only deteriorate as a useful organ of society. It must remain dynamic and respond to changes —Dowewantthe royal family to be revered because of their position. Diana discussed with her counsellor Stephen Twigg these serious doubts about the existing foundations of the monarchy. He argued: «If the royal family doesn't change and their relationships with the rest of Society don't change, it is on a hiding to nothing. It can only deteriorate as a useful organ of society. It must remain dynamic and respond to changes. It's not just the royal family who must change but society itself must examine the way it looks at the royal family. Do we want the royal family to be revered because of their position or in a modern society do we want to admire them because of the way they cope with the traumas and tribulations of everyday life and learn from them in the process?» —antiquated royal system —style of the monarchy was outdated —while her own role and ambitions were continually being circumscribed. 109 LEILA TESLA KHUGAEVA THINIKASHVILI —Thecourtiers, or the «men in grey suits' as she called them, were happy if she were viewed as a dutiful wife and mother, an attractive adornment to her intellectual husband —thesystem was constantly chipping away at her position in order to bolster Prince Charles's popularity. However, the frustration that seethed inside her lay as much with an antiquated royal system as with her fading marriage. Intuitively she felt that the style of the monarchy was outdated, while her own role and ambitions were continually being circumscribed. The courtiers, or the «men in grey suits' as she called them, were happy if she were viewed as a dutiful wife and mother, an

attractive adornment to her intellectual husband. At the same time, as far as she was concerned the system was constantly chipping away at her position in order to bolster Prince Charles's popularity. —thoughwounded and humbled, the monarchy exerts a powerful and compelling influence over the mass media —the House of Windsor was then, even more than now, the most influential and feared family in the land —dismissed by the Establishment as so much exaggerated rubbish. How then could she smuggle her message to the outside world? Reviewing Britain's social landscape she saw that there were few outlets for her story. For even today, though wounded and humbled, the monarchy exerts a powerful and compelling influence over the mass media. Just six years ago, as Diana: Her True Story was being prepared, the royal family's ascendancy was almost total; the House of Windsor was then, even more than now, the most influential and feared family in the land. Credible media outlets, the BBC, ITV and the socalled quality newspapers, would have had a collective attack of the vapours if she had signalled that she wanted them to publish the truth of her position. Again, if her story had appeared in the tabloid press it would have been dismissed by the Establishment as so much exaggerated rubbish. 110 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL —aninstitution which exists, almost by definition, by a mixture of myth and magic — interviewed numerous former royal employees who have felt a sense of Relief —inside Buckingham Palace. It is a form of confession. «I was at the end of my tether. I was desperate,» Diana argued during her Panorama interview. I think I was so fed up with being seen as someone who was a basket case In some respects her exhilaration at unburdening herself of her secret was little different from that of others who have emerged from an institution which exists, almost by definition, by a mixture of myth and magic. Over the years I have interviewed numerous former royal employees who have felt a sense of relief that at last they were able to tell the story of what life is really like

inside Buckingham Palace. It is a form of confession. «I was at the end of my tether. I was desperate,» —her awareness that she had been singled out for a special role. —travel a road where the monarchy was secondary to her true vocation Time and again she emphasized her profound sense of destiny, a belief that she would never become Queen, as well as her awareness that she had been singled out for a special role. She knew in her heart that it was her fate to travel a road where the monarchy was secondary to her true vocation. With hindsight her words have a remarkable prescience. —behind the public smiles and glamorous image was a lonely and unhappy young woman who endured a loveless marriage —wasseen as an outsider by the Queen and the rest of the royal family and was frequently at odds with the aims and objectives of the royal system. As my interviews progressed, her friends and other acquaintances confirmed that behind the public smiles and glamorous image was a lonely and unhappy young woman who endured a loveless marriage, was seen as an outsider by the 111 LEILA TESLA KHUGAEVA THINIKASHVILI Queen and the rest of the royal family and was frequently at odds with the aims and objectives of the royal system. Yet one of the heartening aspects of the story was how Diana was striving, with mixed success, to come to terms with her life; a transformation from a victim to a woman in control of her destiny. It was process which the Princess continued until the very end. —«You very quickly learn to choose whose side you are on — his or hers. There is no middle course. There is a magic line Nominally the Prince and Princess were a partnership, in reality they acted independently, rather like the managing directors of rival companies. As one former member of the Wales Household said: «You very quickly learn to choose whose side you are on — his or hers. There is no middle course. There is a magic line that courtiers can cross once or twice. Cross it too often and you are out. That is not a basis for a stable career.» // On

Feminism of Diana. Enlightened personality on public service. A. Morton, «Diana, her true history»: «At heart she was a feminist who championed feminine values rather than simply craving acceptance in a male-dominated world. Her importance now lies not just in what she did during her lifetime but in the meaning of her life, the inspiration she gave to others, particularly women, to search for their own truth. … meeting with the then Opposition leader, Tony Blair, and finally the resolution of the issue which had dominated her thinking for months, namely her determination to become a humanitarian ambassador. It was an ambition which had burned within her long before she publicly gave vent to her wishes during her only television interview in 1995. Her longstanding commitment to finding a role as a princess for the world rather than the Princess of Wales said much about her feelings towards duty to the nation, as well as graphically illustrating her development as a woman and, perhaps surprisingly, as a feminist. …As she said on television when asked that question: „I don't know. Maybe people 112 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL have a better understanding, maybe there's a lot of women out there who suffer on the same level but in a different environment who are unable to stand up for themselves because their self esteem is cut in two." Once again her instinct about the response was unerring as literally thousands of women, many from America, expressed how, through reading about her life, they had discovered and explored something in their own lives. Her motivation was first and foremost a desperate cry for help, an appeal over the heads of the Palace who confined her, to the people who loved her. She wanted to make known to those people her true story, so that they might judge her worth for themselves.$$//////////////

marriage had «irretrievably broken down' during the mid-1980s —her concerns were dismissed as so much fantasy and paranoia by an Establishment —At the time, as she watched her marriage unravelling, her greatest fear was that her husband's circle would soon begin the process of discrediting her and convincing the world that she was irrational — unfit either for motherhood or to represent the monarchy. —Her desire to explain what she saw as the truth of her case was matched by a nagging fear that at any moment her enemies in the Palace would have her classified as mentally ill and locked away. —This was no idle fear — when her Panorama interview was screened in 1995, the then Armed Forces Minister, Nicholas Soames, a close friend and former equerry to Prince Charles, described her as displaying «the advanced stages of paranoia'. A. Morton, «Diana, her true story»: «Her marriage to the Prince of Wales was effectively over. She knew that he had returned to the first love of his life, Camilla 113 LEILA TESLA KHUGAEVA THINIKASHVILI Parker Bowles. Yet, like a character in a Kafka novel, her concerns were dismissed as so much fantasy and paranoia by an Establishment that went to elaborate lengths to conceal the infidelities of her husband. As Diana was to explain years later in her famous television interview on the BBC's Panorama: «Friends on my husband's side were indicating that I was again unstable, sick and should be put in a home of some sort in order to get better. I was almost an embarrassment.» As the world now knows her instincts proved true, the Prince of Wales himself having confessed to adultery after his marriage had «irretrievably broken down' during the mid-1980s. At the time, as she watched her marriage unravelling, her greatest fear was that her husband's circle would soon begin the process of discrediting her and convincing the world that she was irrational — unfit either for motherhood or to represent the monarchy. «Let them be my judge,» she said, confident that her public would not criticize her as harshly as the royal family or the mass media. Her desire to explain what she saw as the truth of her case was matched by a

nagging fear that at any moment her enemies in the Palace would have her classified as mentally ill and locked away. This was no idle fear — when her Panorama interview was screened in 1995, the then Armed Forces Minister, Nicholas Soames, a close friend and former equerry to Prince Charles, described her as displaying «the advanced stages of paranoia'. —Indeed, she was so anxious not to be seen as paranoid or foolish, as she had been so often told by her husband's friends, that she showed us several letters and postcards from Mrs Parker Bowles to Prince Charles to prove that she was not imagining their relationship. These billets-doux, passionate, loving and full of suppressed longing, left my publisher and I in absolutely no doubt that Diana's suspicions were correct» A. Morton, «Diana, her true story»: 114 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL «The collapse of her marriage, her awareness of the hostility directed towards her by many in royal — and especially Prince Charles's — circles, her obsession with her husband's affair, and her often rather meaningless life within the depressing atmosphere of her home, all contributed to a deep loneliness and a destructive lowering of her self-esteem. There was, however, another factor in the Princess's profound and growing isolation, for she was still struggling to find a fulfilling public role. Gilbey, a motor-trade executive, knew Diana from the age of 17, one of their loving late-night telephone conversations from this time was later to be made embarrassingly public. However, in the summer of 1989 she was concerned about winning her husband back and forcing him to make a break with «the Highgrove Set'. He recalled: «There was enormous pride at stake. Her sense of rejection, by her husband and the royal system, was apparent.» At That time she was under pressure from her own family and the royal family to try and make a new start. Diana even agreed that another baby might provide a solution to the problem. However her olive branch was met with the negative indifference which then characterized their relations. At times the waves of anger,

frustration, wounded pride and sense of rejection threatened to overwhelm her. When Prince Charles was convalescing from his broken right armin 1990, he spent his days at Highgrove or Balmoral where Camilla Parker Bowles was a regular visitor. Diana stayed at Kensington Palace, unwanted, unloved and humiliated. She unburdened her feelings to Gilbey: «James, I'm just so fed up with it. If I let it get to me I will just upset myself more. So the thing to do is to involve myself in my work; get out and about. If I stop to think I'll go mad.» The words «there is no hope' were often repeated when friends talked about the Waleses' life together. As one of her closest friends said: «She has conquered all the challenges 115 LEILA TESLA KHUGAEVA THINIKASHVILI presented to her within the profession and got her public life down to a fine art. But the central issue is that she is not fulfilled as a woman because she doesn't have a relationship with her husband» // Making Diana «FIEND, MONSTER, MEGALIMANIAC, IRRATIONAL PARANOIC in pressa. «Palace» and her husband's office, «the enemies» of Diana A. Morton, «Diana, her true story»: «It would seem that the royal family was unwilling to learn that lesson, wholly unable to see that an orchestrated campaign to discredit the Princess of Wales was intrinsically self-defeating, and ultimately deeply damaging to the monarchy. For now the coverage ranged from the hysterical to the sinister, as every day seemed to bring its own new royal scandal. Amid such frenzied speculation, a suspicion developed within Diana's circle that there was a conspiracy among Prince Charles's closest friends, the Palace Establishment, or even the security service, MI5, to discredit the Princess of Wales». —Thetruth was that the Princess had a love-hate relationship with her home in Kensington Palace, as hostages are said to do with their captors. To her, the Palace represented so much accumulated misery and heartache, and yet, as she told friends, «I feel secure here.» —«One royal writer, Penny Junor (a biographer of the Prince), described

Diana's conduct as «irrational, unreasonable and hysterical'; other newspapers were told by Charles's friends that his wife was a «megalomaniac who wants to be at the top of the pile. She wants to be seen as the greatest woman in the world. Her behaviour is endangering the future of her marriage, the country and the monarchy itself. «-ThePrincesswascertainthatthetape'spublicationwaspart of thecampaigntodiscredither:«Itwasdonetoharmme in aseriousmanner,andthatwasthefirsttimel'dexperiencedwhat it wasliketobeoutsidethenet,sotospeak,andnotbeinthefamily 116 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL —Privately, Diana suspected that the Establishment did not want her to enjoy such a high public profile, and thus inevitably overshadow her estranged husband. —Moreover, she was in no doubt that a campaign was being waged against her by people she termed «the enemy'. «The enemy was my husband's department, because I always got more publicity,» she said. —Asthe daily drip of critical, often downright abusive, articles about her turned into a downpour, the Princess gradually learned who was trying to blacken her name and poison the public against her. At first she was disbelieving, but eventually she was forced to accept, albeit reluctantly, that close friends of her husband — friends whom she had thought sympathetic to her — were briefing the media almost every day A.Morton, «Diana, her true story»: —««People's agendas changed overnight. I was now the separated wife of the Prince of Wales, I was a problem, I was a liability. «How are we going to deal with her? This hasn't happened before.» «In These early days of her separation, both the Princess and the Palace were uncertain about her future plans. Her constitutional position was simply that of the mother to the future king; that, at least, nobody could take away from her. But her public role was unclear. As she herself said: «People's agendas changed overnight. I was now the separated wife of the Prince of Wales, I was a problem, I was a liability. «How are we going to deal with

her? This hasn't happened before.» With savage irony, when she was in the depth of despair the tide of publicity turned against her. She was no longer the fairytale Princess but the royal shopaholic who lavished a fortune on an endless array of new outfits. It was Diana who was held responsible for the steady stream of royal staff who had left their service during the previous 18 months and it was the Princess who was accused of forcing Charles to abandon his friends, change his eating habits and his wardrobe. Even the 117 LEILA TESLA KHUGAEVA THINIKASHVILI Queen's press secretary had described their relationship as «rumbustious'. At a time when dark thoughts of suicide continually crossed her mind, gossip columnist Nigel Dempster described her as «a fiend and a monster'. While it was an appalling parody of the truth, Diana took the criticism very much to heart. In reality, Diana was struggling to keep her head above water, let alone undertake a radical management restructuring programme. Yet she shouldered the blame for what the media gleefully called: «Malice at the Palace' describing the Princess as «the mouse that roared'. As the daily drip of critical, often downright abusive, articles about her turned into a downpour, the Princess gradually learned who was trying to blacken her name and poison the public against her. At first she was disbelieving, but eventually she was forced to accept, albeit reluctantly, that close friends of her husband — friends whom she had thought sympathetic to her — were briefing the media almost every day. If she was sickened, however, she was not about to give in to the pressure: «Why don't you save yourself a phone call and ring the papers direct?» she demanded of Prince Charles during one terse conversation. Now Diana began to find that visits abroad were being blocked and letters going mysteriously astray. When, for instance, she expressed a wish to visit British troops and refugees in Bosnia under the auspices of the Red Cross, she was told that Prince Charles's plans to go there took precedence. Then, in September 1993, she was told that, for «security reasons', she could not undertake a private

visit to Dublin to meet the Irish President, Mary Robinson — yet two months later she attended the Remembrance Day service in Enniskillen, Northern Ireland, potentially an infinitely more hazardous trip. Privately, Diana suspected that the Establishment did not want her to enjoy such a high public profile, and thus inevitably overshadow her estranged husband. Moreover, she was in no 118 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL doubt that a campaign was being waged against her by people she termed «the enemy'. «The enemy was my husband's department, because I always got more publicity,» she said. Yet the Princess was no royal rebel. She had learned enough during her decade inside the Firm to toe the party line. She recognized that her popularity was seen as a threat to the Prince of Wales by the «men in grey' at the Palace, «But I wanted to do good things. I was never going to hurt anyone. I was never going to let anyone down» // Accusing in Adultery Diana in Pressa. Descrediting Diana as Mother. To restore reputation of Prince of Wales after his confession in Adultery. —«to hostile headlines and disturbing news from the Palace. Prince Charles had hired a «surrogate mother' to take her place when the boys were staying with him —At the time, though, she felt that the wolves were circling for the kill. Her enemies had undermined her status, her personality and her position. Now they wanted the one thing in her life she held most dear, her motherhood. —«While her husband had been able to conduct his private life unnoticed for years, Diana was keenly and resentfully aware that every time she was seen with an unattached male, however innocently, it made headline news» —All through that tense autumn of 1992 the steady drizzle of pro Charles stories continued, heightened when it was announced that he had commissioned the broadcaster Jonathan Dimbleby to write his biography, described as the «complete riposte' to Diana: Her True Story. The image of a loyal employer, a loving, if thwarted father, and a misunderstood public figure

who was there for the duration — all this was beginning to emerge —«her mind was made up when she looked at the front page of the Sunday Mirror early in November and saw a full-page picture of herself working out at her former health club. She had 119 LEILA TESLA KHUGAEVA THINIKASHVILI long suspected that these photographs existed, but it was still a shock to see herself, dressed in a leotard, exploited in this way. «The pictures were horrid, simply horrid» A. Morton, «Diana, her true story»: «Of the many shocks inaugurated by the publication of Diana: Her True Story, and confirmed within only a few weeks of its appearance, this contrast between the public royal family and the private Windsors was one of the most dramatic. Diana, as the rumoured source of my book, would be painted as a sick woman barely maintaining a tenuous grasp on reality. This offensive, rooted in disdain, if not derision, for the Princess, enjoyed the willing collusion of numerous newspaper executives. Within the Palace, a whispering campaign against the Princess now began in earnest as the royal family closed ranks against her. Both she and the Duchess of York became convinced that there were numerous plots and conspiracies against them, as often as not aimed at reducing the public's support for them. Meanwhile, a climate of paranoia prevailed within the royal family itself. Bitter accusations, witchhunting inquests and acrimonious investigations — the latter occasionally involving officers from the Royal Protection Squad — became routine occurrences. It is little wonder, therefore, that coded conversations, the scrambler telephone and the paper-shredder came to figure daily in Diana's life» A. Morton, «Diana, her true story»: «She had to conduct her social life with caution. While her husband had been able to conduct his private life unnoticed for years, Diana was keenly and resentfully aware that every time she was seen with an unattached male, however innocently, it made headline news, as when she spent the weekend at the country home of Philip Dunne's parents. There was no respite. She had to cancel a lunch date with her friend Terence Stamp

because she was made aware that his apartment in the Albany was being «staked out' by newspaper photographers. Diana's enemies within 120 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL were the courtiers who watched and judged her every move. If Diana was the current star of the Windsor roadshow then senior courtiers were the producers who hovered in the background waiting to criticize her every slip». —«During the autumn Diana began to plan her withdrawal from public life. Confused by the hostility of the media which had once lauded her, battered by the Palace machine and constantly looking over her shoulder at Prince Charles's camp, the Princess was at the end of her tether. Her private misery spilled over into public anger. «You make my life hell,» she shouted at a photographer as he took pictures of her and her children leaving a West End cinema. She prodded his chest and jabbed her finger in his face before stalking back to William and Harry. The incident was only one of many ill-tempered spats with professional cameramen. It was, however, an amateur photographer who proved to be the last straw. If she had been hesitant before about retiring from the public gaze, her mind was made up when she looked at the front page of the Sunday Mirror early in November and saw a full page picture of herself working out at her former health club. She had long suspected that these photographs existed, but it was still a shock to see herself, dressed in a leotard, exploited in this way. The pictures had been taken secretly by the gym's manager, New Zealand businessman Bryce Taylor. Their publication constituted a flagrant invasion of privacy, but it was one for which Taylor was paid a six-figure sum. Buckingham Palace, MPs, other newspaper editors, and Lord McGregor, the Chairman of the Press Complaints Commission, howled their fury at the offending newspaper group. The Princess felt betrayed and violated. «Bryce Taylor pushed me into the decision to go,» she said. «The pictures were horrid, simply horrid.» .Morton, «Diana, her true story»: —«to hostile headlines and disturbing

news from the Palace. Prince Charles had hired a «surrogate mother' to take her place when the boys were staying with him 121 LEILA TESLA KHUGAEVA THINIKASHVILI —At the time, though, she felt that the wolves were circling for the kill. Her enemies had undermined her status, her personality and her position. Now they wanted the one thing in her life she held most dear, her motherhood. Duringanextended summerbreak, first in Bali and then with her boys in America, Diana thought long and hard about her future. She returned home, refreshed, to hostile headlines and disturbing news from the Palace. Prince Charles had hired a «surrogate mother' to take her place when the boys were staying with him. Diana could hardly contain her anger. Already edged to the margins of royal life, she was now being undermined in her most fulfilling role. She watched in simmering silence as Alexandra «Tiggy' Legge-Bourke organized outings for the boys, took them shopping and kept them entertained. She winced when she saw newspaper photographs of Harry sitting on Tiggy's knee and shuddered at the idea of Tiggy calling the boys «my babies'. Tiggy was all the more of a threat because she was similar in age and social status to Diana and mixed easily with Prince Charles's friends. Quite innocently, Tiggy seemed to represent in Diana's mind all that she resented about the royal system and what she saw as its attempts to wrest her children from her. Fortunately, before her death, Diana became reconciled to Tiggy's active involvement in the lives of her boys. At the time, though, she felt that the wolves were circling for the kill. Her enemies had undermined her status, her personality and her position. Now they wanted the one thing in her life she held most dear, her motherhood.»//////////////

Diana's desire to be an ambassador for Britain than she had hoped. It was a failure of emphasis she came to regret. 122 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL «In the ensuing furore over her admission of infidelity and her comments about Camilla Parker Bowles, less was made of Diana's desire to be an ambassador for Britain than she had hoped. It was a failure of emphasis she came to regret. At first, however, it seemed that before the Princess could take on any new role as a goodwill ambassador, both she and the Palace had to learn that diplomacy begins at home. The state of open warfare between the Waleses, immensely damaging to the monarchy, could not be allowed to continue, and it therefore surprised no one when, just four weeks after the interview, the Queen, after consultation with the Prime Minister and the Archbishop of Canterbury, wrote personally to both the Prince and Princess of Wales requesting that they divorce sooner rather than later». // «A Strange Divorce» as" Second honeymoon and Togetherness tour» —With open warfare declared between the Waleses, Buckingham Palace in turmoil and separation discussions under way, the grotesque charade of normality was still maintained. —Asummercruise, foolishly billed as a «second honeymoon' for the Prince and Princess, was announced. —-«The underlying tension was not helped when she picked up a ship-to-shore telephone and overheard her husband speaking to Camilla Parker Bowles. She was not surprised, though her misgivings about the relationship had been derided as the fantasies of a sick woman. «Why don't you go off with your lady and have an end to it?», she asked Prince Charles wearily. —As the preparations were completed for a joint visit to Korea in November, Prince Charles's private secretary briefed several newspaper editors that it would be the «togetherness tour'. —-«Worse than that, while the issue remained unsettled, she was open to criticism from her enemies inside and outside the Palace. For instance, when Prince Charles

privately complained about Diana's £3,000-a-week grooming bill, his grievance 123 LEILA TESLA KHUGAEVA THINIKASHVILI conveniently found its way into two national newspapers known to be hostile to her. A. Morton, «Diana, her true story»: «It was, in any case, now only a matter of time before the official separation was announced by the Prime Minister. The Princess had asked that the statement be made while the boys were still protected at school, and the date was set for 9 December 1992. The week before, Diana had been to see Princes William and Harry at Ludgrove School in Berkshire so that she could break the newsto them herself and try to reassure them about the future. During that tearful encounter Diana steadfastly refrained from mentioning the name of the woman who had, to her mind, destroyed her marriage. She was acutely aware of the distress caused to children when «the other woman' is given as a reason for the collapse of a marriage. For the Princess, her boys came f irst — whatever the cost. The announcement itself was, Diana said, «very, very sad. Really sad. The fairytale had come to an end...» It was not only the Princess's personal fairytale that had ended. The events of 1992, the Queen's annus horribilis, had effectively shattered the myth of the royal family. The year saw the collision of fantasy and reality, as unadorned facts triumphed over homely fiction. «The symbolism of the fire at Windsor Castle was not lost on anyone inside the family,» Diana told her friends» A. Morton, «Diana, her true story»: «On the following day, the royal couple met at Kensington Palace to discuss the future of that marriage. If their mood was sombre, at least the Prince and Princess were for once able to sit down together and talk through the repercussions of a separation coolly and calmly. It was then that they took the decision to end the charade by formally separating. Diana said later that she felt «deep, deep, profound sadness. Because we had struggled to keep it going, but obviously we'd both run out of steam.» With open warfare declared between the Waleses, Buckingham Palace in turmoil and separation 124 MURDER OF TESLA, AUTHOR OF DISCOVERY.

SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL discussions under way, the grotesque charade of normality was still maintained. —Asummercruise, foolishly billed as a «second honeymoon' for the Prince and Princess, was announced. A summer cruise, foolishly billed as a «second honeymoon' for the Prince and Princess, was announced. For Diana it was the holiday from hell. She had too many painful memories of previous holidays on board the Alexander, one of 11 luxury yachts owned by the Greek billionaire, John Latsis. The distance between the couple was all too evident to the other members of the party, which included Princess Alexandra and her husband, the Honourable Sir Angus Ogilvy, and Lord and Lady Romsey. Diana kept herself to herself, having little contact with her husband, sleeping in a separate cabin and preferring to take her meals with the children. The underlying tension was not helped when she picked up a ship-to-shore telephone and overheard her husband speaking to Camilla Parker Bowles. She was not surprised, though her misgivings about the relationship had been derided as the fantasies of a sick woman. «Why don't you go off with your lady and have an end to it?», she asked Prince Charles wearily. —Asthe preparations were completed for a joint visit to Korea in November, Prince Charles's private secretary briefed several newspaper editors that it would be the «togetherness tour'. As the preparations were completed for a joint visit to Korea in November, Prince Charles's private secretary briefed several newspaper editors that it would be the «togetherness tour'. By this time the separation negotiations had reached a critical stage and the Princess was in no mood to continue the hollow charade. Earlier in the year, on an unhappy trip to India, Diana had used her body language to devastating effect when she posed alone by the Taj Mahal, that monument to lost love, while Charles addressed a business meeting. The distance between the couple was underlined when the Princess deliberately turned away as the Prince tried to kiss her after a polo match in Jaipur. She used the 125 LEILA TESLA KHUGAEVA

THINIKASHVILI same tactics in Korea, determined to show the world what was really going on, a decision which several friends, including Rosa Monckton, the President of Tiffany's, questioned. Headlines like «The Glums' and „How much longer can this tragedy go on?" signalled that the ploy had been successful» ——«Worse than that, while the issue remained unsettled, she was open to criticism from her enemies inside and outside the Palace. For instance, when Prince Charles privately complained about Diana's £3,000-a-week grooming bill, his grievance conveniently found its way into two national newspapers known to be hostile to her. The criticism, which conveyed an image of frivolity and excess, perplexed the Princess who, while ridiculing the assertion, noted that a similar whispering campaign had been waged against the Duchess of York when she, too, was in the throes of divorce negotiations. This was the downside of playing the waiting game» // Camilagate as Deliberate Provocation of Diana to «revenge», to overt infidelity. Success with provocation of martyred woman. «The Kiss» of Princess of Wales, current wife of Prince of Wales, in newspapers with Egyptian citizen. Treason and Infidelity. The mouse, pressed to wall. —Thetape fuelled the Princess's continuing obsession with the relationship which had cast such a shadow over her marriage —While she pretended indifference to the fate of Prince Charles and Camilla Parker Bowles, she watched their every move like a hawk. —With her astrologer she pored over Camilla's chart — she is Cancerian, like Diana — brooding over the couple's fate with a fascination that was at once morbid and unhealthy A. Morton, «Diana, her true story»: «The publication of the Squidgy tape had caused Diana grave embarrassment and distress. Now, however, it was Prince Charles's turn to rue the telephone's invention. 126 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL The Prince's public image had been seriously harmed in the months before the separation,

and in January 1993 it was dealt a further blow when tabloid newspapers published the transcripts of a tape-recorded telephone conversation allegedly between the Prince and Camilla Parker Bowles, said to have taken place on 18 December 1989. Its content, which was both intimate and distasteful, forced many leading Establishment figures traditionally loyal to the Crown — notably members of the Church, the military and Parliament — to question Prince Charles's fitness to rule. The late-night call made plain the couple's undying affection for one another, not least by its sometimes childishly lewd intimacy. After various words of endearment from the woman, the man says: «Your great achievement is to love me,» adding, «You suffer all these indignities and tortures and calumnies.» The woman responds: «I'd suffer anything for you. That's love. It's the strength of love.» The man makes a coarse joke about being turned into a tampon so that he might be constantly joined with his lover who, if this were indeed Camilla Parker Bowles, was the wife of one of his oldest friends. Just before he rings off he says he will «press the tit', meaning one of the buttons on the telephone. The woman replies: «I wish you were pressing mine.» He answers: «I love you, I adore you,» and the woman answers in kind: «I do love you.» Significantly, neither the Prince of Wales nor Mrs Parker Bowles has ever denied that the tape was genuine. —But although she was in no doubt that the taped conversation was genuine, she was still shocked to see the sordid details written down in black and white. For some time friends of Prince Charles had been trying to explain away the whispered telephone calls, the clandestine meetings and the secret gifts between Charles and Camilla in terms of friendship. Diana, however, had always preferred to trust her observations and her instincts. 127 LEILA TESLA KHUGAEVA THINIKASHVILI She also knew of a cache of love letters written on Camilla's headed writing paper, evidence which could not easily be repudiated. But although she was in no doubt that the taped conversation was genuine, she was still shocked to see the

sordid details written down in black and white. Appalled and sickened, she read the transcript with mounting anger as she recognized the names of so many friends, people she had known and trusted for years, who had conspired to deceive her by providing cover stories or safe houses where the Prince and Camilla could meet in secret. —Thetape fuelled the Princess's continuing obsession with the relationship which had cast such a shadow over her marriage —While she pretended indifference to the fate of Prince Charles and Camilla Parker Bowles, she watched their every move like a hawk. —With her astrologer she pored over Camilla's chart — she is Cancerian, like Diana — brooding over the couple's fate with a fascination that was at once morbid and unhealthy» // On Princess Diana as Enlightened, Saint Personality in her public service and loving and caring mother. A. Morton, «Diana, her true story»: «The Prime Minister, who was in close contact with the Queen and Prince Charles, captured the feelings of loss and despair when he spoke to the nation earlier in the day from his Sedgefield constituency. Speaking without notes, his voice breaking with emotion, he described Diana as a «wonderful and warm human being'. «ShetouchedthelivesofsomanyothersinBritainand throughouttheworldwithjoyandwithcomfort.Howdifficultthings wereforherfromtimetotime,I'msurewecanonlyguessat.But peopleeverywhere,notjustthereinBritain,keptfaithwithPrincess Diana.Theylikedher,theylovedher,theyregardedherasoneofthe people.ShewasthePeople'sPrincessandthatishowshewillstay, howshewillremaininallourheartsandmemoriesforever.» 128 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL While his was the first of many tributes which poured in from world figures, it perfectly captured the mood of the nation in a historic week which saw the British people, with sober intensity and angry dignity, place on trial the ancient régime, notably an elitist, exploitative and

male-dominated mass media and an unresponsive monarchy». A. Morton, «Diana, her true story»: «She had believed, like many others in the royal family, that her fame would be transitory, her star soon fading following the wedding. Everyone, even newspaper editors, was caught unawares by the Princess Diana phenomenon. Their readers could not get enough of Diana; her face was on every magazine cover, every aspect of her life attracted comment and anyone who had ever known her was tracked down to be interviewed by the voracious media. In a little under a year this insecure High School drop-out had undergone a process deification by press and public. Her very ordinariness was celebrated; everyday gestures such as opening a car door herself or buying a bag of sweets were acclaimed as evidence of a very human princess. She discussed with church leaders, including the Archbishop of Canterbury and several leading bishops, the blossoming of this deep seated need within herself to help the sick and dying. «Anywhere I see suffering, that is where I want to be, doing what I can,» she said. Visits to specialist hospitals such as Stoke Mandeville or the Great Ormond Street Hospital for Sick Children were not a chore but deeply satisfying. As America's First Lady, Barbara Bush, discovered when she joined the Princess on a visit to an Aids ward of the Middlesex Hospital in July 1991 there was nothing maudlin about Diana's attitude towards the sick. When a bed-bound patient burst into tears as the Princess was chatting to him, Diana spontaneously put her arms around him and gave him an enormous hug. It was a touching moment which affected the First Lady and others who were present. 129 LEILA TESLA KHUGAEVA THINIKASHVILI While she spoke later of the need to give Aids sufferers a cuddle, for Diana this moment was a personal achievement. As she held him to her, she was her own self rather than conforming to her role as a princess. ..Diana embraced the personal and social issues generated by Aids with candour and compassion. As her brother, Charles said: «It's been good for her to champion a really difficult cause. Anybody can

do your run-of-the-mill charity work but you have to be genuinely caring and able to give a lot of yourself to take on something that other people wouldn't dream of touching.» … Her brother, like the royal family and her friends and advisers, was astonished by the outpouring of overwhelming grief at her death, and he cautioned against canonizing her memory. «You stand tall enough as a human being of unique qualities not to need to be seen as a saint,» he said. It proved a vain hope. As a memorial fund in her memory attracted hundreds of millions of pounds, as Elton John's Diana tribute became the fastest- and biggest-selling record of all time, as the books, videos, magazines and other memorabilia emerged, Diana joined the pantheon of the immortals». —-«Although Diana successfully shook off the traditional image of the fairytale princess concerned exclusively with shopping and fashion it still coloured the preconceptions of those she met for the first time. She was used to being patronized. As she told close friends: «It happens a lot. It's interesting to see people's reactions to me. They have one impression in mind and then, as they talk to me, I can see it changing.» At the same time her struggles within the royal family made her realize that she must not hide behind the conventional mask of monarchy. The spontaneity, the tactile compassion and the generosity of spirit she displayed in public were very genuine. It was not an act for public consumption» — howthe royal world anaesthetizes individuals from reality 130 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL —Normally royal children have been trained to hide their feelings and emotions from others, constructing a shield to deflect intrusive inquiry. —Diana believed that William and Harry should be open and honest to the possibilities within themselves The Princess, who appreciated how the royal world anaesthetizes individuals from reality, was fiercely determined that her boys were prepared for the outside world in a way unknown to previous royal generations. Normally royal children have been trained to hide their feelings and

emotions from others, constructing a shield to deflect intrusive inquiry. Diana believed that William and Harry should be open and honest to the possibilities within themselves and the variety of approaches to understanding life. As she said: «I want to bring them up with security. I hug my children to death and get into bed with them at night. I always feed them love and affection– it's so important.» —teaching them that it is not «sissy' to show their feelings to others. So first Diana, then William gave her a kiss and an affectionate hug. The cultural code of the stiff upper lip was not for her boys. She had beenteaching them that it is not «sissy' to show their feelings to others. When she took Prince William to watch the German tennis star Steffi Graff win the women's singles final at Wimbledon in 1991 they left the royal box to go backstage and congratulate her on her victory. As Graff walked off court down the dimly lit corridor to the dressing room, royal mother and son thought Steffi looked so alone and vulnerable out of the spotlight. So first Diana, then William gave her a kiss and an affectionate hug. —At the same time the Princess was acutely aware of the added burdens of rearing two boys who were popularly known as «the heir and the spare'. —Self-discipline was part of the training. Every night at six o'clock the boys would sit down and write thank-you notes or letters to friends and family. 131 LEILA TESLA KHUGAEVA THINIKASHVILI — «When I grow up I want to be a policeman and look after you, Mummy,» said William lovingly. Quick as a flash Harry replied, with a note of triumph in his voice, «Oh no you can't, you've got to be king.» The way the Princess introduced her boys to her dying friend, Adrian Ward-Jackson, was a practical lesson in seeing the reality of life and death. When Diana told her eldest son that Adrian had died, his instinctive response revealed his maturity. «Now he's out of pain at last and really happy.» At the same time the Princess was acutely aware of the added burdens of rearing two boys who were popularly known as «the heir and the spare'. Self-discipline was part of the training. Every night at

six o'clock the boys would sit down and write thank-you notes or letters to friends and family. It was a discipline which Diana's father instilled in her, so much so that if she returned from a dinner party at midnight she could not sleep easily until she had written her letter of thanks. —James Gilbey explained: «She thinks he is a bad father, a selfish father, the children have to tie in with what he's doing. He will never delay, cancel or change anything which he has sorted out for their benefit. It's a reflection of the way he was brought up and it is history repeating itself. The ploy worked for a while. Prince Charles was seen taking Prince Harry to Wetherby school and was photographed riding and cycling with his sons on the Sandringham estate. But Richard Aylard's modest public relations success was seen as cynical hypocrisy by the Princess of Wales who knew the daily reality of his involvement with his children. That's why she gets so sad when he is photographed riding with the children at Sandringham. When I spoke to her about it she was literally having to contain her anger because shethought the picture would represent the fact that he was a good father whereas she has the real story.» 132 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL —Over-protective in the way that single parent families are, she lavished William and Harry with love, cuddles and affection. They were a point of stability and sanity in her topsy-turvy world. She loved them unconditionally and absolutely working with a singleness of purpose to ensure that they did not suffer the same kind of childhood that she did —It was Diana who chose their schools, their clothes and planned their outings. She negotiated her public duties around their timetables. A glance through the pages of her official diary signified as much: the dates of their school plays, term times and outings were all highlighted in green ink. They came first and foremost in her life. So while Charles would send a servant to Ludgrove School to give William a tray of plums from the Highgrove estate, Diana would make time to cheer him from the

touchline when he played left back for his school soccer team. — unerring ability to freeze out those who disagree with him. — Whenhecomplained to her that her daughter had delivered a boy with red hair —From that moment the Prince of Wales effectively excluded his mother-in-law from his life. The experience made her much more sympathetic to her daughter's plight. ««A man of considerable charm and humour, Prince Charles also has the unerring ability to freeze out those who disagree with him. That ability was extended to a trio of private secretaries who contradicted him once too often and numerous other courtiers and staff as well as his wife. Diana's mother experienced his ruthless streak as well as his obdurate nature at Prince Harry's christening. When he complained to her that her daughter had delivered a boy with red hair, Mrs Shand Kydd, a woman of fierce integrity, told him firmly that he should be thankful that his second son was born healthy. From that moment the Prince of Wales effectively excluded his mother-in law from his life. The experience made her much more sympathetic to her daughter's plight» 133 LEILA TESLA KHUGAEVA THINIKASHVILI —«In public, however, Diana appeared buoyant and happy. She joined in a singsong in the sailors' mess, playing «What shall we do with a drunken sailor?» after drinking from a can of beer. «We were all tickled pink,» recalls one sailor. Her friend Carolyn Bartholomew, a sensible sounding-board throughout Diana's adult life, saw how that fundamental issue had clouded her character. «She is kind, generous, sad and, in some ways, rather desperate. Yet she has maintained her self-deprecating sense of humour. A very shrewd but immensely sorrowful lady» // The New Yorker 13 jan, 2023 «King Charles, as he became upon the death of Queen Elizabeth, in September, will not find much to like in „Spare," which may offer the most thoroughgoing scything of treacherous royals and their scheming courtiers since the Prince of Denmark's bloody swath through the halls of Elsinore. … Charles is, for the most part, more tenderly drawn. In „Spare,"

the King is a figure of tragic pathos, whose frequently repeated term of endearment for Harry, „darling boy," most often precedes an admission that there is nothing to be done — or, at least, nothing he can do — about the burden of their shared lot as members of the nation's most important, most privileged, most scrutinized, most publicly dysfunctional family. As painful as Charles must find the book's revealing content, he might grudgingly approve of Harry's Shakespearean flourishes in delivering it. In „Spare," Harry describes his father's devotion to Shakespeare. …It was in this bedroom, early in the morning of August 31, 1997, that Harry, aged twelve, was awakened by his father, Charles, then the Prince of Wales, with the terrible news that had already broken across the world: the princes' mother, Princess Diana, from whom Charles had been divorced a year earlier and estranged long before that, had 134 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL died in a car crash in Paris. „He was standing at the edge of the bed, looking down," Harry writes of the moment in which he learned of the loss that would reshape his personality and determine the course of his life. He goes on to describe his father's appearance with an unusual smile: „His white dressing gown made him seem like a ghost in a play." What ghost would that be, and what play? The big one, of course, bearing the name of that other brooding princely Aitch: Hamlet. Within the first few pages of „Spare," Shakespeare's play is alluded to more than once. There's a jocular reference: „To beard or not to beard".» // Prince Harry, «The Spare»: «I pulled the sheets and covers to my chin, because I didn't like the dark. No, not true, I loathed the dark. Mummy did too, she told me so. I'd inherited this from her, I thought, along with her nose, her blue eyes, her love of people, her hatred of smugness and fakery and all things posh. I can see myself under those covers, Pa? He was standing at the edge of the bed, looking down. His white dressing-gown made him seem

like a ghost in a play. Yes, darling boy. He gave a half-smile, averted his gaze. What is it, Pa? He sat down on the edge of the bed. He put a hand on my knee. Darling boy, Mummy's been in a car crash. I remember thinking: Crash… OK. But she's all right? Yes? I vividly remember that thought flashing through my mind. And I remember waiting patiently for Pa to confirm that indeed Mummy was all right. And I remember him not doing that. There was then a shift internally. I began silently pleading with Pa, or God, or both: No, no, no. Pa looked down into the folds of the old quilts and blankets and sheets. There were complications. Mummy was quite badly injured and taken to hospital, darling boy. He always called me „darling boy," but he was saying it quite a lot now. His voice was soft. He was in shock, it seemed. Oh. Hospital? Yes. With a head injury. Did he mention paparazzi? Did he say she'd been chased? I don't think 135 LEILA TESLA KHUGAEVA THINIKASHVILI so. I can't swear to it, but probably not. The paps were such a problem for Mummy, for everyone, it didn't need to be said. I thought again: Injured… but she's OK. She's been taken to hospital, they'l l fix her head, and we'll go and see her. Today. Tonight at the latest. They tried, darling boy. I'm afraid she didn't make it. These phrases remain in my mind like darts in a board. He did say it that way, I know that much for sure. She didn't make it. And then everything seemed to come to a stop. That's not right. Not seemed. Nothing at all seemed. Everything distinctly, certainly, irrevocably, came to a stop. None of what I said to him then remains in my memory. It's possible that I didn't say anything. What I do remember with startling clarity is that I didn't cry. Not one tear. Pa didn't hug me. He wasn't great at showing emotions under normal circumstances, how could he be expected to show them in such a crisis? But his hand did fall once more on my knee and he said: It's going to be OK. That was quite a lot for him. Fatherly, hopeful, kind. And so very untrue. He stood and left. I don't recall how I knew that he'd already been in the other room, that he'd already told Willy, but I knew. I lay there, or sat there. I

didn't get up. I didn't bathe, didn't pee. Didn't get dressed. Didn't call out to Willy or Mabel. After decades of working to reconstruct that morning I've come to one inescapable conclusion: I must've remained in that room, saying nothing, seeing no one, until nine A.M. sharp, when the piper began to play outside». // Prince Harry, «Spare»: «Pa peppered this fiery oration with quotations from Hamlet, Macbeth, Othello, The Tempest, The Merchant of Venice — he plucked the lines from thin air, like petals from one of his homegrown roses, and tossed them into the audience. It was showmanship, but not in an empty way. He was making the point: You should all be able to do this. You should all know these lines. They're our shared heritage, we should be cherishing them, 136 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL safeguarding them, and instead we're letting them die. I never doubted how much it upset Pa that I was part of the Shakespeare less hordes. And I tried to change. I opened Hamlet. Hmm: Lonely prince, obsessed with dead parent, watches remaining parent fall in love with dead parent's usurper…? I slammed it shut. No, thank you. Pa never stopped fighting the good fight.» // Prince Harry, «Spare»: «Opening night, my father sat dead center in a packed Farrer Theatre and no one had a better time. Here it was, his dream come true, a son performing Shakespeare, and he was getting his money's worth. He roared, he howled, he applauded. But, inexplicably, at all the wrong moments. His timing was bizarrely off. He sat mute when everyone else was laughing. He laughed when everyone else was silent. More than noticeable, it was bloody distracting. The audience thought Pa was a plant, part of the performance. Who's that over there, laughing at nothing? Oh —is that the Prince of Wales? Later, backstage, Pa was all compliments. You were wonderful, darling boy. But I couldn't help looking cross. What's the matter, darling boy? Pa, you laughed at all the wrong

times!» // New York Times, 10 Jan, 2023 «If there's a murder Harry is trying to solve, it's of course that of his own mother, Princess Diana, whose death in the Pont de l'Alma tunnel in 1997, under chase by paparazzi, is the defining tragedy of his life, and thus of this book. To her younger son, only 12 at the time, the click of cameras wielded by paps, as he derisively calls them, came to sound «like a gun cocking or a blade being notched open.» (From the looks of «Harry & Meghan,» which has plenty of sanctioned shots of the couple's courtship and 137 LEILA TESLA KHUGAEVA THINIKASHVILI toddlers, he is fighting back by hand with his own iPhone.) Diana defended herself against the constant onslaught of photographers by lobbing water balloons and, more sinisterly, by hiding in the trunks of getaway cars, a trick Harry eventually picked up. «It felt like being in a coffin,» he writes. «I didn't care.» // Prince Harry, «Spare»: ….Later, after I'd had a sleep, I rang Willy, told him about my night. None of it came as news to him. Turned out, he'd driven the tunnel too. He was coming to Paris for the rugby final. We decided to do it together. Afterwards, we talked about the crash, for the f irst time ever. We talked about the recent inquest. A joke, we both agreed. The final written report was an insult. Fanciful, riddled with basic factual errors and gaping logical holes. It raised more questions than it answered. After all these years, we said, and all that money — how? Above all, the summary conclusion, that Mummy's driver was drunk and thereby the sole cause of the crash, was convenient and absurd. Even if the man had been drinking, even if he was shit-faced, he wouldn't have had any trouble navigating that short tunnel. Unless paps had chased and blinded him. Why were those paps not more roundly blamed? Why were they not in jail? Who sent them? And why were they not in jail? Why indeed — unless corruption and cover-ups were the order of the day? We were united on all these points, and also on next steps. We'd issue a

statement, jointly call for the inquiry to be reopened. Maybe hold a press conference. We were talked out of it by the powers that be». // Prince Harry, «Spare»: 138 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL «The men returned. Now they had Phil. They'd gone through his social media, studied him, and they began saying things about his family, his girlfriend, which scared him. It was astonishing how much they knew. How can perfect strangers know so much? I smiled: Welcome to the party, pal. I wasn't taking this seriously enough. One of the men grabbed me, shoved me against a wall. He wore a black balaclava. He pressed his forearm into my neck, spitting every word from his mouth. He pressed my shoulders against the concrete. He ordered me to stand three feet from the wall, arms above my head, all ten fingertips against the wall. Stress position. Two minutes. Ten minutes. My shoulders started to seize. I couldn't breathe. A woman entered. She was wearing a shemagh over her face. She went onandon about something, I didn't understand. I couldn't keep up. Then I realized. Mummy. She was talking about my mother. Your mother was pregnant when she died, eh? With your sibling? A Muslim baby! I fought to turn my head, to look at her. I said nothing but I screamed at her with my eyes. You doing this for my benefit now — or yours? Is this the exercise? Or you getting a cheap thrill? She stormed out. One of the captors spat in my face. We heard the sound of gunshots. And a helicopter. We were dragged into a different room and someone called out, OK, that's it. End exercise! There was a debrief, during which one of the instructors offered a half arsed apology about the stuff to do with my mother. Hard for us to find something about you that you'd be shocked we knew. I didn't answer. We felt you needed to be tested. I didn't answer. But that took it a bit too far. Fair enough. Later I learned that two other soldiers in the exercise had gone mad». // Prince Harry, «Spare»: Pa and Camilla didn't like Willy and Kate drawing

attention away from them or their causes. They'd openly scolded Willy about it many times ….Give Pa and Camilla an inch, Willy said, they take 139 LEILA TESLA KHUGAEVA THINIKASHVILI a mile. They've done this to me for the last time. Igot it. They'd done the same to me and Meg as well. But it wasn't them, technically, it was the most gung-ho member of Pa's comms team, a true believer who'd devised and launched a new campaign of getting good press for Pa and Camilla at the expense of bad press for us. For some time this person had been peddling unflattering stories, fake stories, about the Heir and Spare, to all the papers. I suspected that this person had been the lonesource for stories about a hunting trip I'd made to Germany in 2017, stories that made me out to be some fat-bottomed seventeenth century baron who craved blood and trophies, when in reality I was working with German farmers to cull wild boar and save their crops. I believed the story had been offered as a straight swap, in exchange for greater access to Pa, and also as a reward for the suppression of stories about Camilla's son, who'd been gadding around London, generating tawdry rumors. I was displeased about being used like this, and livid about it being done to Meg, but I had to admit it was happening much more often lately to Willy. And he was justifiably incandescent. He'd already confronted Pa once about this woman, face-to-face. I'd gone along for moral support. The scene took place at Clarence House, in Pa's study. I remember the windows being wide open, the white curtains blowing in and out, so it must've been a warm night. Willy put it to Pa: How can you be letting astranger do this to your sons? Pa instantly got upset. He began shouting that Willy was paranoid. We both were. Just because we were getting bad press, and he was getting good, that didn't mean his staff was behind it. But we had proof. Reporters, inside actual newsrooms, assuring us that this womanwasselling us out. Pa refused to listen. His response was churlish, pathetic. Granny has her person, why can't I have mine? // Prince Harry,

«Spare»: 140 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL «Make no mistake, it's an insult,» cried the Daily Mail, which convened a «Fleet Street jury» to consider our «crimes.» Among them was the Queen's express secretary, who concluded, with his fellow jurors, that we should hereafter «expect no mercy.» I shook my head. No mercy. The language of war? Clearly this was more than simple anger. These men and women saw me as an existential threat. If our leaving posed a threat to the monarchy, as some were saying, then it posed a threat to all those covering the monarchy for a living. Hence, we had to be destroyed. … Sadly, we were going to have to flee. We'd need to find somewhere new, and soon, and that would mean paying for our own security. I went back to my notebooks, started contacting security firms again. Meg and I sat down to work out exactly how much security we could afford, and how much house. Exactly then, while we were revising our budget, word came down: Pa was cutting me off. I recognized the absurdity, a man in his mid-thirties being financially cut off by his father. But Pa wasn't merely my father, he was my boss, my banker, my comptroller, keeper of the purse strings throughout my adult life. Cutting me off therefore meant firing me, without redundancy pay, and casting me into the void after a lifetime of service. More, after a lifetime of rendering me otherwise unemployable. I felt fatted for the slaughter. Suckled like a veal calf. Pd never asked to be financially dependent on Pa. I'd been forced into this surreal state, this unending Truman Show in which I almost never carried money, never owned a car, never carried a house key, never once ordered anything online, never received a single box from Amazon, almost never traveled on the Underground. (Once, at Eton, on a theater trip.) Sponge, the papers called me. But there's a big difference between being a sponge and being prohibited from learning independence. After decades of being rigorously and systematically infantilized, I was now abruptly abandoned, and mocked for being immature? For not standing

on my own two feet? The question of how to pay for a home and security kept Meg and me awake at nights. We could always 141 LEILA TESLA KHUGAEVA THINIKASHVILI spend some of my inheritance from Mummy, we said, but that felt like a last resort. // Prince Harry, «Spare»: «For instance, Tatler magazine quoting an old Etonian saying I'd married Meg because «foreigners» like her are «easier» than girls «with the right background.» Or the Daily Mail saying Meg was «upwardly mobile,» because she'd gone from «slaves to royalty» in just 150 years. Or the social media posts about her being a «yacht girl» and an «escort,» or calling her a «gold digger,» and «a whore,» and «a bitch,» and «a slut,» and the N word — repeatedly. Some of those posts were in the comments section on the pages of all three Palaces' social media accounts — and still hadn't been expunged. Or the tweet that said: «Dear Duchess, I'm not saying that I hate you but I hope your next period happens in a shark tank.» Or the revelation of racist texts from Jo Marney, girlfriend of UKIP leader Henry Bolton, including one saying that my «black American» fiancée would «taint» the Royal Family, setting the stage for «a black king,» and another averring that Ms. Marney would never have sex with «a Negro.» «This is Britain, not 197 TESLA LEILA KHUGAEVA THINIKASHVILI Africa.» Or the Mail complaining that Meg couldn't keep her hands off her baby bump, that she was rubbing it and rubbing it as if she were a succubus. Things had got so out of hand, seventy-two women in Parliament, from both main parties, had condemned the «colonial undertones» of all newspaper coverage of The Duchess of Sussex. None of these things had merited one comment, public or private, from my family. I // Prince Harry, «Spare»: 142 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL ….So that's it, then? Just wait till we're dead and all will be sorted? If you could just endure it, darling boy, for a little while, in a funny way they'd respect you for it. I laughed. All I'm saying is, don't

take it personally. Speaking of taking things personally, I told them I might learn to endure the press, and even forgive their abuse, I might, but my own family's complicity — that was going to take longer to get over. Pa's office, Willy's office, enabling these f iends, if not outright collaborating? Meg was apparently a bully — that was the latest vicious campaign they'd helped orchestrate. It was so shocking, so egregious, that even after Meg and I demolished their lie with a twenty-five-page, evidence-filled report to Human Resources, I was going to have trouble simply shrugging that one off. Pa said: You must understand, darling boy, the Institution can't just tell the media what to do! Again, I yelped with laughter. It was like Pa saying he couldn't just tell his valet what to do. …Since leaving Britain, the attacks on us had been increasing exponentially. We had to try something to make it stop. Being silent wasn't working. It was only making it worse. We felt we had no choice. Several close mates and beloved figures in my life, including one of Hugh and Emilie's sons, Emilie herself, and even Tiggy, had chastised me for Oprah. How could you reveal such things? About your family? I told them that I failed to see how speaking to Oprah was any different from what my family and their staffs, had done for decades — briefing the press on the sly, planting stories. And what about the endless books on which they'd cooperated, starting with Pa's 1994 crypto-autobiography with Jonathan Dimbleby? Or Camilla's collaborations with the editor Geordie Greig? The only difference was that Meg and I were upfront about it. We chose an interviewer who was above reproach, and we didn't once hide behind phrases like «Palace sources,» we let people see the words coming out of our mouths» // Prince Harry, «Spare»: 143 LEILA TESLA KHUGAEVA THINIKASHVILI «I was not SURE WHAT TO Call her, or what exactly she did. All I knew was that she claimed to have „powers." I recognized the high-percentage chance of humbuggery. But the woman came with strong recommendations from trusted friends, so I asked

myself: What's the harm? Then, the minute we sat down together, I felt an energy around her. Oh, I thought. Wow. There's something here. She felt an energy around me too, she said. Your mother is with you. I know. I've felt that of late. She said: No. She's with you. Right now. I felt my neck grow warm. My eyes watered. Your mother knows you're looking for clarity. Your mother feels your confusion. She knows that you have so many questions. Ido. The answers will come in time. One day in the future. Have patience. Patience? The word caught in my throat. In the meantime, the woman said, my mother was very proud of me. And fully supportive. She knew it wasn't easy. What wasn't? Your mother says: You're living the life she couldn't. You're living the life she wanted for you. I swallowed. I wanted to believe. I wanted every word this woman was saying to be true. But I needed proof. A sign. Anything. Your mother says. ..the ornament? Ornament? She was there. Where? Your mother says...something about a Christmas ornament? Of a mother? Or a grandmother? It fell? Broke? Archie tried to fix it. Your mother says she had a bit of a giggle about that» // Prince Harry, «Spare»: «As A ROYAL YOU WERE ALWAYS TAUGHT to maintain a buffer zone between you and the rest of Creation. Even working a crowd you always kept a discreet distance between Yourself and Them. Distance was right, distance was safe, distance was survival. Distance was an essential bit of being royal, no less than standing on the balcony, waving to the crowds outside Buckingham Palace, your family all around you. Of course, family included distance as well. No matter how much you might love someone, you could 144 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL never cross that chasm between, say, monarch and child. Or Heir and Spare. Physically, but also emotionally. It wasn't just Willy's edict about giving him space; the older generation maintained a nearly zero-tolerance prohibition on all physical contact. No hugs, no kisses, no pats. Now and then,

maybe a light touching of cheeks… on special occasions. But in Africa none of this was true» // Interview to Panarama DIANA: «I understand that change is frightening for people, especially if there's nothing to go to. It's best to stay where you are. I understand that. But I do think that there are a few things that could change, that would alleviate this doubt, and sometimes complicated relationship between monarchy and public. I think they could walk hand in hand, as opposed to be so distant. BASHIR: What are you doing to try and effect some kind of change? DIANA: Well, with William and Harry, for instance, I take them round homelessness projects, I ve taken William and Harry to people dying of Aids — albeit I told them it was cancer — I ve taken the children to all sorts of areas where I'm not sure anyone of that age in this family has been before. And they have a knowledge — they may never use it, but the seed is there, and I hope it will grow because knowledge is power. BASHIR: What are you hoping that that experience for your children — what impact that experience will have on your children? DIANA: I want them to have an understanding of people's emotions, people's insecurities, people's distress, and people's hopes and dreams» // This is link on book of Andre Morton, available for everyone in internet You can check data yourself 145 LEILA TESLA KHUGAEVA THINIKASHVILI DATA OF ANDRE MORTON AND RECORDS OF CONFESSIONS OF PRINCESS DIANA. It is thirty years old In case you doubt the data, i can add tomorrow quotes from prince Harry's «Spare» // Good policeman exists! It is old nice alcoholic Johny! Ha-ha, do you still doubt he is real? Here is his photo for you!! They say i use course language. Do you know enough course language for such imbecilic games in internet? // Johny

Alcoholic Exists! Breaking News on Huffpost! They are doing this Imbecilic games for this purpose: to put emphasis from the right place (Discovery) to the wrong place (selling their asses in internet). For they plan to soon finish with me. And they have to «mitigate» cynicism of murder of innocent person. For they failed to blacken me. —«In the ensuing furore over her admission of infidelity and her comments about Camilla Parker Bowles, less was made of Diana's desire to be an ambassador for Britain than she had hoped. It was a failure of emphasis she came to regret» 146 FIFTH PUBLICATION //
Many thanks to Facebook! It is because such islands of civilised right to tell truth still existed all of you got to know truth on life and death of author and on history of Discovery. I pray for death. Watch my Facebook when I am dead on Truth on Discovery! //
Harvard enters the Battle for Theft of Discovery. Princeton and Yale now acquired serious rival. Poor Harvard begins his company for theft badly: Image of Hitler is too big banality, especially for people whose main argument is «Blonde Beasts ruling the world» But if you cast your eye on next picture, you will see real argument of Harvard To steal my Discovery! Kant (Cannot), because it is TOO BIG DISCOVERY, it is REVOLUTION IN THINKING AND therefore, Harvard has Right to Plunder me! The Might is Right in jungle of Apes as everybody knows! //
«The beach book for academics» from Epstein Friends and Harvard Universities //
I have accused Secret Services of Russia, America, England, Israel, Vatican. I don't know how many countries helps them. All my data on those secret services and their participating in murdering me is in my books of latest three years (from 2022 second aggression of Ignominious Allies began). And i insist on my accusations and on my reports on aggression of those

organizations. 147 LEILA TESLA KHUGAEVA THINIKASHVILI When you accuse Wicked Institutions, you have to express gratitude to Consciencious Institutions. This is plain things Obvious for Sane Men. When Third Reich is again reality, and civilization is at the end of its tether, normal decent behavior again becomes heroism. Like in those times of World War Two// IMBECILES!! MORONS!! PEDOPHILES!! DEAD PUS!! BABY'S FUCKERS!! AMORPHOUS SERPENTS!! HUMAN'S REFUSE!! DEAD CARRION!! MANIACAL WANKERS GOT RULING SCIENCE!! THIS IS THE END OFTHIS PLANET!! WHAT A SHAME!! WHAT A SHAME!! EPSTEINS FRIEND AND PUTRIFIED MURDERER PUTIN RULING SANE PEOPLE!! DESPICABLE!! DISGRACE!! And you, Universities, who settled for infamy under sway of Stinky Pedophiles, you will get whatever you seek!! Pedophiles won't stay long in Government!!!

Secret Services!! Russia, America, England, Israel and Vatican. This one is on assault of Israel Secret Services, on agent of CIA of Jewish origin in Conspiracy with Putin's infamous Army of prostitution. He was fired and obviously now is working for Israel Secret Services. For Russian Jews, many of them living in Israel, such as Victor Shenderovich, Elena Dunaevskaya, Igor Irteniev, Bykov continued attacking me as «Russian liberals» apparently under sway of Secret Services.//
Many thanks to Google for help in Spread of my book on Attack of Israel Secret Services «Открытие Психической Энергии и Евангелия. Антихрист Путин». Where again sinister figure if agent of CIA is dominating as leader of attack of Russian Jews on Discovery. This book narrates on attack on me by Victor Shenderovich, who has himself fallen as prey of Putins Army of prostitution in infamous story with his Intercourse with prostitute, which recorded that Intercourse on pornovideo and putted in the internet. And now that man sided with Army of prostitution of Putin, after his infamous fall, trying to involve me in their dirty games of madmen and profligate. Altogether with another infamous celebrity of «Russian liberals» Yashin, who has fallen prey with the same Putin's prostitute and had issued a long statement on his Instagram on Army of prostitution as main tool of Putin since his insidious attack on Yury Scuratov, Prosecutor of Russia, with two prostitutes. Открытие Психической Энергии и Евангелия. Антихрист Пу тин. https://drive.google.com/file/ d/1gCT1jXOk8lhH8hcHCP_3NEGDnlvAz4vj/view?usp=sharing//
Many Thanks to Google for Archiving this video on assault on me Peter Mezhuritzky, Jewish poet, Russian jew living in Israel, writing poetry on sinister impact of Jesus on World civilization. He 149 LEILA TESLA KHUGAEVA THINIKASHVILI befriended on Facebook and kept ardently debates with me there on Christianity, disparaging Jesus, Spinoza, Einstein. And especially

Discovery of Psychic Energy. Finally, i came to understand, that he is making work of Conspiracy of Secret Services against Discovery and me, its author. //
Many Thanks to Google in help to Spread my Documents to Media and Universities. Elena Dunaevskaya (at that time she live in Sanct-Peterburg, and now she was living in Israel), has beenstriving to present herself as my «friend», calling on my phone, at my home and in hospital, sending instrution on how to cure my wounds, consulting her doctors, offering money, offering to sell hr «Second f lat» for me, inviting me in Peterburg and offering herself as assistant Sending me her poetry" To Dear Leila with Kindest regards» And all this for standard for Secret services Treachery: Now she is doing her best to persuade the World against Discovery and me, its author https://drive.google.com/file/
d/1FRUwzimspkiEguO1KePMEUv8LHYrmO8w/view?
usp=sharing2//
Dear Friends! You can observe yourself, the world is sinking in insanity of Satan Ego. I keep struggling on my deathbed. You won't survive without Discovery of Psychic Energy and Scientific Revolution Energetics. I know I can still be of big help to you. It is Your choice, to perform Revolution with its author, on on your own. But you have no choice on Fulfilling or not Fulfilling Revolution!! 1 https://ridero.ru/link/opSZSNczU1Ht7ZHW0Cmao 2 https://ridero.ru/link/FfeNh9kaszNYpIAqKH3VT 150 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL //
As Soon As Possible to do what??? In order to prevent Victory of Discovery And this is how they conceive this Victory. Stupid showmen like themselves in «bossy» gold and bare breast. Madmen and their nightmares. ASAP….actions of Satans. //
Epsteins Friends as Theater Producers. Really sickening. Putins

madhouse and «Johny Alcoholic» What alternatives for Epsteins Friends except insane games in «Marriage, Kids and Johny Alcoholic», even when they deal with ninety year old dying invalid, and even when their «theatricalization» has become laughing stock in internet as «Johny alcoholic» They are «circling for Kill» as A. Morton says on Diana's killers. These ones openly call themselves «murder club». They are in hurry for a kill: «ASAP». They failed with staging their mad play. This is why those full-scale pictures with «Johny Alcoholic». This means they will apply Putins madhouse. Lobotomy, Johny Alcoholic and their Alcoholic Lobotomy Kids. This is what Epsteins friends have in store for your bliss!! Enjoy!! //
This is my mother's favorite device for hair. I bought her again few months before through internet. And Secret Services always watch what i buy. Again planning assault on my mother? Few days before my mother complained to me on headackes. I got upset because she is in age when she needs care yourself, and she still have to help her invalid daughter. It was phone dialogue. Next day she came to me in morning on taxi as usually, and narrated on «strange" taxy driver, circling with her to outskirts of the city, before bringing her to our house. And getting her off 151 LEILA TESLA KHUGAEVA THINIKASHVILI car from the other end of house with heavy bags. «You can take another taxy», and left. Coach Greene says «never show your feeling, they will hit exactly to the point» But Sane Men all have common pain and feeling on Conscience, Compassion, Friendliness, Honor, Truth. I have recorded complaints of my mother on video. It was her fortune, that some man took her bags and brought her to my door that time. But we are to expect next time?? //
They can kill Diana and then Revive Diana for their Horror Show with Murder of Author of Discovery //

To prove to public that even Diana is in «murder club and enjoys altogether with Royal family, which martyred her, putted her in disgrace and finally killed her» That she is enjoying altogether with her «enemies» murder of another women under axe of Epsteins Friends Whoever from Royal family is enjoying murdering me, Diana, even in case if sorcery of magic mentality of Satans really contrived to perform her resurrection, Diana, as well as Lennon, as Khlebnikov, as Kennedy, as Politkovskaya, as Borovoy, as Starovoitova — as all those Honest people would have guts to fight for truth and honor. This is why all of them are dead: the only people capable to resist selling their asses to «crowns» of Epsteins Friends. //
It is exactly what they did with another Saint and their greatest enemy — Bertrand Russell. Making him to testify against his own hate to monarchy, nationalism and conservatives. He was author of International democratic socialism and World Government of Rights of Men. //
Please, realize this plain fact! No one of them is defending Windsor's Monarchy! 152 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL All of them are defending THEIR OWN MONARCHIES!! ALL EPSTEINS FRIENDS AS YOU KNOW ARE PREPARING TO SIT ON THRONES!! It is overt plans of Putin — " to revive Russian Empire» And as you remember, up to the recent days, before mine appearance on political scene, Epsteins Friends in America also did not disguise that they don't intend to leave Whit House. Is it really such Big distance from English Monarchy to setting up American Monarchy?? In circumstances when Conservatives are successfully winning the battle in America. Ideas rule!! It is Victory if Conservatives which will secure Victory of Epsteins Friends Monarchy!! And only Discovery of Psychic Energy and Scientific Revolution Energetics has stopped for a while their triumphant pace towards thrones!! American leader, which kept

outraging American public with provocation «I am not going to leave from White House», now declared he is not going for Third Presidency. Why?? Because angry people can support Scientific Revolution Energetics!! And Scientific Revolution Energetics is the end of Monarchies!! It is rule of Natural Law, rule of people, rule of science and reason, rule of Conscience and Justice. And, certainly, they did not change their plans. They only wait till they finished with me, and then Epsteins Friends will begin outraging democrats again. Yours Monarchs!! Enjoy!! //

My name is Tesla Leila Khugaeva Thinikashvili I am married woman in Church of Friendliness. This is my only match: immortal soul and dead body. Our Church of Friendliness is Immortal. Greats of all times are waiting for each of us, Saints, doing here on earth, their public service for God and people. Do you know what is Paradise?? Rivers of milks with multiple houri?? Oh, no wonder that with such ideas of paradise it became a laughing stock. 153 LEILA TESLA KHUGAEVA THINIKASHVILI And I know what is paradise! It is Church of Friendliness, full of immortal souls of Greatest minds of all times, waiting for everyone who deserves to join to them. And this is such bliss and such happiness which gives oblivion even to gravest sufferring of thirty years of desperate struggle with demons in wheelchair!! And yes, i hope i shall not remind they don't allow kings and presidents, dead material energy of Satan Ego. Amorphous Serpents!! //

Putin knows how to hound mouse from his childhood. He is boasting to Oliver Stone his pressing mouse to the wall to beat it to death. They left me without assistants, invalid, and keep laughing down my problems with cleaning my house. Apparently, they stopped going of time for me. And that was part of their plan- to immerse me in intolerable conditions. And now, me, Great Scientist with TOO BIG for morons Discovery, has endure everyday mockery of PEDOPHILES BOASTING THEY ARE BABY

FUCKERS. Endure mockery of imbecilic dumb Clowns, believing their money is Almighty God. Do you know why morons hate me? Because, i proved to them that they had sold their souls to Satans for nothing: money and power doesn't work with Sane Men of scientific control. Well, their plan failed. I swear to God, idiots won't touch a blade of hair on my head. Soon, very soon i will be free from insufferable Stench of Imbecilic Skunks. Have you seen more disgusting spectacle?? Baby's Fuckers shitting on heads of scientists! Well, My Church of Friendliness waiting for me. Maybe it was not my luck to turn and fight back that little moron, like that brave mouse did. But My Revolution will Finish Morons and their monarchies. You will check my words. 154 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL And stinky morons, will get straightforward in castles of garbage, human's refuse, like themselves. ////////////

energy of Amorphous Serpents, is salvation of mankind. It is beginning of a new epoch. Everything happening before will be called «prehistoric epoch» History of mankind will begin with setting up Educating Institutions of control of material energy. And elimination of Amorphous Serpents, leading now under masks of men human 155 LEILA TESLA KHUGAEVA THINIKASHVILI society. And a few words for those naive Harvards and Princetons, in sober earnest hoping to steal my Discovery My name guys, is written on Heavens by the Hand of the God! I cannot say that everyone will learn on me. Nay! For Thunder doesn't need to be sought-after. My name, guys, is Thunder, Heavens Thunder! And if God permitted those Satans to shit on his angel all this time — it is because to discern Amorphous Serpent was not easy business, and I had to sacrifice my life to fulfill the task. My life, but not Truth on performing Discovery. And guess now what kind of Name will obtain You??? // The Right to Die!! And, remember please, you will need this when fight for International institution of Natural Law begins. Sane Men have equally Right to Live and Right to Die. In the world, where States fell prey of tyranny of Snakes, Sane Men have Right to choose to Die!! And State must provide for citizens both: Right to Live and Right to Die. On such essential Right as Right to get Education enough to obtain Space of Intellect, i don't intend to speak here. You see how Snakes dread to expose martyrdom they constantly produce by fraud and torture of living souls of Sane Men. They use Drugs, Lobotomy, Prostitution. Threats to family and friends, Bullying to debilitate, to fraud, to vilify honest, Sane Men. In such Disgrace of energy of Spirit every person must has formal right to declare his protest against government of Snakes, and to demand to realise his Right to death! For Human being exist to sustain Energy of Spirit, not his biological consumption And Energy of Spirit is always priority to biological existence. 156 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN

SCANDAL In conditions of Disgrace of Energy of Spirit, when Snakes strangle Conscience and Thought, Church of Friendliness of Sane Men —mencanand must demand from State to realise their Right on Death! Do you remember how noble Romans kept killing themselves in those tragically days of Government of Imbecilic Pervert Emperors? Every living soul has right to demand biological death in situation when further biological existence is Disgrace and Threat to Conscience, Thought and Friendliness of Energy of Spirit! Such voluntary martyrdom of Sane Men under sway of Snakes will be best exposure of godless and non-human tyranny of Serpents. //
MORONS bargaining on killing me, now have reached agreement on these beer mugs OK, i have these few days to finish my papers Remember, what i have said You will check my words Burn in Hell, Morons Cannibals, bon appetite //
I don't ask permission of MORONS and THIEVES on my Discovery!! Decline you PEDOPHILES, you, MORONS!! EVERY SINGLE SOUL ON THIS PLANET WILL KNOW ON YOUR FAMOUS ALLIANCE OF PEDOPHILES AND KINGS, with Prince Universities Killing Author of Discovery!! Every single soul!! Don't buy they correspond their «decisions» with my posts! Hahahaha «Decline» always has been dead line and the only «decision» They are only in constant search «to justify» murder. FOR THEY AREMORONSENOUGHTOHOPETOJUSTIFYMURDEROFANGEL 157 LEILA TESLA KHUGAEVA THINIKASHVILI BON APPETITE CANNIBALS ON YOUR CARRION YOU STENCH OF CARRION //
Prince University Yale gives subtle instruction how to «DeFORMATE» Head of Iranian Author to hide the THEFT AND MURDER Through Electroshock I have had such computer, cutting my throat, in resuscitation in Sclifasovsky Hospital in Moscow, after assault of Putin on my backbone I hope THIEVES WILL TEST THIS ONE DAY

TOO//
Windsor's Monarchy is Cancer Metastasis Poisoning the World with Conservatives. ALL HOPES OF EVIL IS ROOTED IN MONARCHY OF WINDSORS as the fort of Conservatives. While Monarchy of Windsor exists — Epsteins Friends in Russia and America can hope to build their own ones. With murder of Diana Windsor Monarchy stopped to exist. But they still could save their faces as reverend family of the past, going away from Government. Instead they continue poisoning the world with their mad vainglory and Dirty games in murder of Best people of the earth. With murder of Author of Discovery Windsors end to exist as reverend family of the past too. Now i perceived plans of God: he needed my sacrifice to put the end to Satans, known in the world as «Conservatives» And give my words to cowardice Prince Harry: Courage is not obedience to die in Army of grandma's. Courage is capacity to say truth, once in life — on murder of your mother at least. (You can consult Father Braun on the point) Courage is capacity to admit, that it was Monarchy of Windsors which killed your mother, and now is killing the rest of the world. 158 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Monarchy of Windsors is killing the rest of the world, nurturing plans to build Monarchies of such Maniacs like Russian and American presidents. Discovery and my death will stop triumphant pace of Satans on planet. //
They have SPARE DIANA for you in store! Now don't be upset any longer they killed Princess Diana! Here is Resurrection specially for you!! I don't think it is simly whim of naive girl to imitate much greater woman than herself. I think this is part of Big Company in Pressa since death of Diana to mitigate wild indignation of people on ruthless and wickedest murder of Great Woman and Saint. So, you have now Diana! Don't say they killed her! This is what I am afraid off. They will try to find some imbecile to show to the world as me. ««««53 Times Kate

Middleton Dressed Like Princess Diana Impeccable taste seems to be a royal family trait. By Roxanne Adamiyatt and Emily BurackPublished: Aug 8, 2025 Kate Middleton and Princess Diana never met, but have many things in common. Both married into the Windsor family; both used the Princess of Wales title; and both have influential style. More than 25 years after her tragic death, Diana's unique sartorial sense remains relevant, particularly because the new Princess of Wales has a knack for referencing and reinventing the outfits that Diana once wore, giving them new life and a modern twist. Here, see more than 50 times Kate dressed like her late mother-in law, Princess Diana»./////////////

SCANDAL Goodness. Everyone knows from Bible on war waged to Carthage by Great Jewish Prophets. But only Chesterton has emphasized the fact, that it was Noble Glory of Roman Republic which hitted the crucial rout to Carthage. And that it was exactly the point, where Goodness got out triumphant from the deadly war with Evil. Indeed, Freedom, Rule of Law, Honor of Friendliness, Natural Law as Universal Rational Roman Law, and Humanistic Religion of Stoics and Roman Platonics — all this provided for Western civilization Victory of Rome, which exhibited marvels of Valor and Resolute Spirit in reconquering Rome after devastating defeat under attack of Elephants of Battle of Cannae, 215 BC. In his other famous book on Short History of England, Chesterton, when mentioning tricky behaviour of aristocrats during «Big Pillage», takes as most appropriate metaphor «Carthage Fides». So, according to Chesterton and his understanding of Church Militant, as heir of Rome in fight with Evil, and Punic wars as essential point in triumph of Freedom of Republic, of Rule of Law in West — Elephant as Symbol of Carthage tyranny and Carthage f ides is perfect symbol of Conservatives. While for Democrates such perfect symbol would be Church Militant as International Institution of Natural Law. Well, Conservatives don't disguise the kind of symbols they prefer. I mentioned elephants because one feels sharp incongruity between noble animal and alligators, they overtly prefer. And then I recollected Chesterton's version of Western History. Thus, we can somehow reconcile this two contradictory symbols of Conservatives. It is not the hate which distinguishes Evildoers and Virtuous men. It is Dead or Living Thought and Conscience. For Hate is Fuel of Fight with Evil, and Jesus as heir Jewish fight with Evil exhibited vehement hate to Parissee and «generation of vipers» to «liars» whose Father is Satan, the father of Evil. All that is glorious in our civilization has been earned through deadly war with Evil, through hate to Evil. Through Church Militant, through Punic wars with 161 LEILA TESLA KHUGAEVA THINIKASHVILI Carthage, through wars

of knights with Saracenas, through world war with Hitler. And now how you plan to get rid from Pedophiles in your government without hatred to their immorality and lawlessness?? To their dead Conscience and dead thought, hating science and honest people? To their Conspiracy throughout the world – with other Conservatives??////////////

considerable experience of travel. It brought other things as well. In a previous chapter I have hinted at something of the psychology that lies behind a certain type of religion. There was a tendency in those hungry for practical results, apart from poetical results, to call upon spirits of terror and compulsion; to move Acheron in despair of bending the Gods. There is always a sort of dim idea that these darker powers will really do things, with no nonsense about it. In the interior psychology of the Punic peoples this strange sort of pessimistic practicality had grown to great proportions. In the New Town, which the Romans called Carthage, as in the parent cities of Phoenicia, the god who got things done bore the name of Moloch, who was perhaps identical with the other deity whom we know as Baal, the Lord. The Romans did not at first quite know what to call him or what to make of him; they had to go back to the grossest myth of Greek or Roman origins and compare him to Saturn devouring his children. But the worshippers of Moloch were not gross or primitive. They were members of a mature and polished civilisation, abounding in refinements and luxuries; they were probably far more civilised than the Romans. And Moloch was not a myth; or at any rate his meal was not a myth. These highly civilised people really met together to invoke the blessing of heaven on their empire by throwing hundreds of their infants into a large furnace. We can only realise the combination by imagining a number of Manchester merchants with chimney-pot hats and mutton-chop whiskers, going to church every Sunday at eleven o'clock to see a baby roasted alive. 163 LEILA TESLA KHUGAEVA THINIKASHVILI The first stages of the political or commercial quarrel can be followed in far too much detail, precisely because it is merely political or commercial. The Punic Wars looked at one time as if they would never end; and it is not easy to say when they ever began. The Greeks and the Sicilians had already been fighting vaguely on the European side against the African city. Carthage had defeated Greece and conquered Sicily. Carthage had also planted herself firmly in

Spain; and between Spain and Sicily the Latin city was contained and would have been crushed; if the Romans had been of the sort to be easily crushed. Yet the interest of the story really consists in the fact that Rome was crushed. If there had not been certain moral elements as well as the material elements, the story would have ended where Carthage certainly thought it had ended. It is common enough to blame Rome for not making peace. But it was a true popular instinct that there could be no peace with that sort of people It is common enough to blame the Roman for his Delenda est Carthago; Carthage must be destroyed. It is commoner to forget that, to all appearance, Rome itself was destroyed. The sacred savour that hung round Rome for ever, it is too often forgotten, clung to her partly because she had risen suddenly from the dead. Carthage was an aristocracy, as are most of such mercantile states. The pressure of the rich on the poor was impersonal as well as irresistible. For such aristocracies never permit personal government, which is perhaps why this one was jealous of personal talent. But genius can turn up anywhere, even in a governing class. As if to make the world's supreme test as terrible as possible, it was ordained that one of the great houses of Carthage should produce a man who came out of those gilded palaces with all the energy and originality of Napoleon coming from nowhere. At the worst crisis of the war Rome learned that Italy itself, by a military miracle, was invaded from the north. Hannibal, the Grace of Baal as his name ran in his own tongue, had dragged a ponderous chain 164 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL of armaments over the starry solitudes of the Alps; and pointed southward to the city which he had been pledged by all his dreadful gods to destroy. Hannibal marched down the road to Rome, and the Romans who rushed to war with him felt as if they were fighting with a magician. Two great armies sank to right and left of him into the swamps of the Trebia; more and more were sucked into the horrible whirlpool of Cannae; more

and more went forth only to fall in ruin at his touch. The supreme sign of all disasters, which is treason, turned tribe after tribe against the falling cause of Rome, and still the unconquerable enemy rolled nearer and nearer to the city; and following their great leader the swelling cosmopolitan army of Carthage passed like a pageant of the whole world; the elephants shaking the earth like marching mountains and the gigantic Gauls with their barbaric panoply and the dark Spaniards girt in gold and the brown Numidians on their unbridled desert horses wheeling and darting like hawks, and whole mobs of deserters and mercenaries and miscellaneous peoples; and the grace of Baal went before them. The Roman augurs and scribes who said in that hour that it brought forth unearthly prodigies, that a child was born with the head of an elephant or that stars fell down like hailstones, had a far more philosophical grasp of what had really happened than the modern historian who can see nothing in it but a success of strategy concluding a rivalry in commerce. Something far different was felt at the time and on the spot, as it is always felt by those who experience a foreign atmosphere entering their own like a fog or a foul savour. It was no mere military defeat, it was certainly no mere mercantile rivalry, that filled the Roman imagination with such hideous omens of nature herself becoming unnatural. It was Moloch upon the mountain of the Latins, looking with his appalling face across the plain; it was Baal who trampled the vineyards with his feet of stone; it was the voice of Tanit the invisible, behind her trailing veils, whispering of the love that is more horrible than hate. The burning of the Italian cornfields, the 165 LEILA TESLA KHUGAEVA THINIKASHVILI ruin of the Italian vines, were some thing more than actual; they were allegorical. They were the destruction of domestic and fruitful things, the withering of what was human before that inhumanity that is far beyond the human thing called cruelty. The household gods bowed low in darkness under their lowly roofs; and above them went the demons upon

a wind from beyond all walls, blowing the trumpet of the Tramontane. The door of the Alps was broken down; and in no vulgar but a very solemn sense, it was Hell let loose. The war of the gods and demons seemed already to have ended; and the gods were dead. The eagles were lost, the legions were broken; and in Rome nothing remained but honour and the cold courage of despair. In the whole world one thing still threatened Carthage, and that was Carthage. There still remained the inner working of an element strong in all successful commercial states, and the presence of a spirit that we know. There was still 109 the solid sense and shrewdness of the men who manage big enterprises; there was still the advice of the best f inancial experts; there was still business government; there was still the broad and sane outlook of practical men of affairs, and in these things could the Romans hope. As the war trailed on to what seemed its tragic end, there grew gradually a faint and strange possibility that even now they might not hope in vain. The plain business men of Carthage, thinking as such men do in terms of living and dying races, saw clearly that Rome was not only dying but dead The war was over; it was obviously hopeless for the Italian city to resist any longer, and inconceivable that anybody should resist when it was hopeless. Under these circumstances, another set of broad, sound business principles remained to be considered. Wars were waged with money, and consequently cost money; perhaps they felt in their hearts, as do so many of their kind, that after all war must be a little wicked because it costs money. The time had now come for peace; and still more for economy. The messages sent by Hannibal from time to time asking for reinforcements were a ridiculous anachronism; 166 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL there were much more important things to attend to now. It might be true that some consul or other had made a last dash to the Metaurus, had killed Hannibal's brother and flung his head, with Latin fury, into Hannibal's camp; and mad actions of that sort showed how

utterly hopeless the Latins felt about their cause. But even excitable Latins could not be so mad as to cling to a lost cause for ever. So argued the best financial experts; and tossed aside more and more letters, full of rather queer alarmist reports. So argued and acted the great Carthaginian Empire. That meaningless prejudice, the curse of commercial states, that stupidity is in some way practical and that genius is in some way futile, led them to starve and abandon that great artist in the school of arms, whom the gods had given them in vain.»

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//////// CHESTERTON ON IDOLATRY OF MONEY AND POWERBYBUSINESSMEN AS WORSHIP OF DEMON «EVERLASTING MAN»: «Why do men entertain this queer idea that what is sordid must always overthrow what is magnanimous; that there is some dim connection between brains and brutality, or that it does not matter if a man is dull so long as he is also mean? Why do they vaguely think of all chivalry as sentiment and all sentiment as weakness? They do it because they are, like all men, primarily inspired by religion. For them, as for all men, the first fact is their notion of the nature of things; their idea about what world they are living in. And it is their faith that the only ultimate thing is fear and therefore that the very heart of the world is evil. They believe that death is stronger than life, and therefore dead things must be stronger than living things; whether those dead things are gold and iron and machinery or rocks and rivers and forces of nature. It may sound fanciful to say that men we meet at tea-tables or talk 167 LEILA TESLA KHUGAEVA THINIKASHVILI to at garden-parties are 110 secretly worshippers of Baal or Moloch. But this sort of commercial mind has its own cosmic vision and it is the vision of Carthage. It has in it the brutal blunder that was the ruin of Carthage. The Punic power fell because there is in this materialism a mad indifference to real thought. By disbelieving in the soul, it comes to disbelieving in the mind. Being too practical to be moral, it denies what every practical soldier calls

the moral of an army. It fancies that money will fight when men will no longer fight. So it was with the Punic merchant princes. Their religion was a religion of despair, even when their practical fortunes were hopeful. How could they understand that the Romans could hope even when their fortunes were hopeless? Their religion was a religion of force and fear; how could they understand that men can still despise fear even when they submit to force? Their philosophy of the world had weariness in its very heart; above all they were weary of warfare; how should they understand those who still wage war even when they are weary of it? In a word, how should they understand the mind of Man, who had so long bowed down before mindless things, money and brute force and gods who had the hearts of beasts? They awoke suddenly to the news that the embers they had disdained too much even to tread out were again breaking everywhere into flames; that Hasdrubal was defeated, that Hannibal was outnumbered, that Scipio had carried the war into Spain; that he had carried it into Africa. Before the very gates of the golden city Hannibal fought his last fight for it and lost; and Carthage fell as nothing has fallen since Satan. The name of the New City remains only as a name. There is no stone of it left upon the sand. Another war was indeed waged before the final destruction: but the destruction was final. Only men digging in its deep foundation centuries after found a heap of hundreds of little skeletons, the holy relics of that religion. For Carthage fell because she was faithful to her own philosophy and had followed out to its logical conclusion her own vision of the universe. Moloch had eaten its children» 168 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL ////////////

defeated by the dead. Nobody understands the romance of Rome, and why she rose afterwards to a representative leadership that seemed almost fated and fundamentally natural. Who does not keep in mind the agony of horror and humiliation through which she had continued to testify to the sanity that is the soul of Europe? She came to stand alone in the midst of an empire because she had once stood alone in the midst of a ruin and a waste. After that all men knew in their hearts that she had been representative of mankind, even when she was rejected of men. And there fell on her the shadow from a shining and as yet invisible light and the 111 burden of things to be. It is not for us to guess in what manner or moment the mercy of God might in any case have rescued the world; but it is certain that the struggle which established Christendom would have been very different if there had been an empire of Carthage instead of an empire of Rome. We have to thank the patience of the Punic wars if, in after ages, divine things descended at least upon human things and not inhuman. Europe evolved into its own vices and its own impotence, as will be suggested on another page; but the worst into which it evolved was not like what it had escaped. Can any man in his senses compare the great wooden doll, whom the children expected to eat a little bit of the dinner, with the great idol who would have been expected to eat the children? That is the measure of how far the world went astray, compared with how far it might have gone astray. If the Romans were ruthless, it was in a true sense to an enemy, and certainly not merely a rival. They 169 LEILA TESLA KHUGAEVA THINIKASHVILI remembered not trade routes and regulations, but the faces of sneering men; and hated the hateful soul of Carthage. And we owe them something if we never needed to cut down the groves of Venus exactly as men cut down the groves of Baal. We owe it partly to their harshness that our thoughts of our human past are not wholly harsh. If the passage from heathenry to Christianity was a bridge as well as a breach, we owe it to those who kept that heathenry human. If,

after all these ages, we are in some sense at peace with paganism, and can think more kindly of our fathers, it is well to remember the things that were and the things that might have been. For this reason alone we can take lightly the load of antiquity and need not shudder at a nymph on a fountain or a cupid on a valentine. Laughter and sadness link us with things long past away and remembered without dishonour; and we can see not altogether without tenderness the twilight sinking around the Sabine farm and hear the household gods rejoice when Catullus comes home to Sirmio. Deleta est *Carthago*.// ////////////// CHESTRTON ON PUNICA FIDES OF ARISTOCRACY DURING THE «GREAT PILLAGE» OF COMMON MEN «SHORT HISTORY OF ENGLAND»: The great temple of Chatham and Warren Hastings was reared in its origins on things as unstable as water and as fugitive as foam. It is only a fancy, of course, to connect the unstable element with something restless and even shifty in the lords of the sea. But there was certainly in the genesis, if not in the later generations of our mercantile aristocracy, a thing only too mercantile; something which had also been urged against a yet older example of that polity, something called Punica fides. The great Royalist Strafford, going disillusioned to death, had said, «Put not your trust in princes.» The great Royalist Bolingbroke may well be said to have retorted, «And least of all in merchant princes.» 170 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL …Unfortunately it could truly be said of the English gentleman, as of another gallant and gracious individual, that his honour stood rooted in dishonour. He was, indeed, somewhat in the position of such an aristocrat in a romance, whose splendour has the dark spot of a secret ind a sort of blackmail. There was, to begin with, an unomfortable paradox in the tale of his pedigree. Many heroes have claimed to be descended from the gods, from beings greater than themselves; but he himself was far more heroic than his

ancestors. His glory did not come from the Crusades but from the Great Pillage. His fathers had not come over with William the Conqueror, but only assisted, in a somewhat shuffling manner, at the coming over of William of Orange. His own exploits were often really romantic, in the cities of the Indian sultans or the war of the wooden ships; it was the exploits of the far-off founders of h;s family that were painfully realistic. In this the great gentry were more in the position of Napoleonic marshals than pf Norman knights, but their position was worse; for Ihe marshal^ might be descended from peasants and shop¬keepers; but the oligarchs were descended from usurers and thieves. That, for good Or evil, was the paradox of England; the typical aristocrat was the typical upstart. But the secret was worse; ifot only was such a family founded on stealing, but the family was stealing still. It is a grim truth that all through the eighteenth century, all through the. great Whig speeches about liberty, all through the great Tory speeches about patriotism, through the period of Wandewash and Plassy, through the period of Trafalgar and Waterloo, one process was steadily going on in the central senate of the nation. Parliament was passing bill after bill for the enclosure, by thg great landlords, of such of the common lands as had survived out of the great communal system of the Middle Ages. It is much more than a pun, it is the prime political irony of our history, that the Commons were destroying the commons. The very word «common,» as we have before noted, lost its great moral meaning, and became a mere topographical term for some remaining scrap of scrub or heath that was not worth stealing. 171 LEILA TESLA KHUGAEVA THINIKASHVILI In the eighteenth century these last and lingering commons were connected only with stories about highwaymen, which still linger in our literature. The romance of them was a romanje of robbers» // It is not the hate which distinguishes Evildoers and Virtuous men. It is Dead or Living Thought and Conscience. For Hate is Fuel of

Fight with Evil, and Jesus as heir Jewish fight with Evil exhibited vehement hate to Parissee and «generation of vipers» to «liars» whose Father is Satan, the father of Evil. All that is glorious in our civilization has been earned through deadly war with Evil, through hate to Evil. Through Church Militant, through Punic wars with Carthage, through wars of knights with Saracenas, through world war with Hitler. And now how you plan to get rid from Pedophiles in your government without hatred to their immorality and lawlessness?? To their dead Conscience and dead thought, hating science and honest people? To their Conspiracy throughout the world — with other Conservatives?? *Hitler!!!*

CHESTERTON ON «HATRED OF THE HELL AND ALL ITS WORKS» «EVERLASTING MAN»: that is whentwovisionsoftheworldmeet;orinmoremodern languagewhentwomoralatmospheresmeet.Whatistheoneman's breathistheotherman'spoison;anditisvaintotalkofgiving apestilenceaplaceinthesun.Andthisiswhatwemustunderstand, evenattheexpenseofdigression,ifwewouldseewhatreally happenedintheMediterranean;whenrightathwarttherisingofthe RepublicontheTiber,athingovertoppinganddisdainingit,dark withalltheriddlesofAsiaandtrailingallthetribesand dependenciesofimperialism,cameCarthageridingonthesea. 172 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL «Men are moved in these things by something far higher and holier than policy; by hatred. When men hung on in the darkest days of the Great War, suffering either in their bodies or in their souls for those they loved, they were long past caring about details of diplomatic objects as motives for their refusal to surrender. Of myself and those I knew best I can answer for the vision that made surrender impossible. It was the vision of the German Emperor's face as he rode into Paris. This is not the sentiment which some of my idealistic friends describe as Love. I am quite content to call it hatred; the hatred of hell and all its works, and to agree

that as they do not believe in hell they need not believe in hatred. But in the face of this prevalent prejudice, this long introduction has been unfortunately necessary, to ensure an understanding of what is meant by a religious war. There is a religious war when two worlds meet; that is when two visions of the world meet; or in more modern language when two moral atmospheres meet. What is the one man's breath is the other man's poison; and it is vain to talk of giving a pestilence a place in the sun. And this is what we must understand, even at the expense of digression, if we would see what really happened in the Mediterranean; when right athwart the rising of the Republic on the Tiber, a thing overtopping and disdaining it, dark with all the riddles of Asia and trailing all the tribes and dependencies of imperialism, came Carthage riding on the sea» // JESUS ON HATE TO EVIL ONUNFORGIVABLE EVIL OF DEAD SPIRIT ONSELECTIVE EMPATHY ONLY TO MEN WITH LIVING SPIRIT John 7, 9: «9I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine». Jesus refuses to pray for ALL MEN», only for virtuous men. HerefusestoforgiveALLMEN,onlythosewithstilllivingSpirit: 173 LEILA TESLA KHUGAEVA THINIKASHVILI Matthew 12 31Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven a unto men: but the b blasphemy against the Holy Ghost shall c not be forgiven unto men. 32Andwhosoever speaketh a word against the Son of man, it shall beforgiven him: but whosoever speaketh against the Holy Ghost, it shall not be a forgiven him, neither in this world, neither in the world to come. Jesus has never said TO FORGIVE ALL EVIL AND ALL EVIL MEN: Matthew 6 6Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample themunder their feet, and turn again and rend you. Matthew 12 34 O, generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35A good man out of the good treasure of the heart bringeth forth

good things: and an evil man out ofthe evil treasure bringeth forth evil things. JOHN 8:43–9:1 43 Why do ye not understand my speech? even because ye cannot hear my word. 174 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL 44 Ye are of your father the a devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. Matthew 18 6 But who so shall offend one of these little ones which believe in me, it were better for him that millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whomthe offence cometh! Matthew 18 10Take heed that ye despise not one of these a little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 15 Moreover if thy brother shall a trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three a witnesses every word may be established. 175 LEILA TESLA KHUGAEVA THINIKASHVILI 17And if he shall neglect to hear them, tell it unto the a church: but if he b neglect to hear the c church, let him be unto thee as an heathen man and a publican. John 17 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7Now they have known that all things whatsoever thou hast a given me are of thee. 8For I have given unto them the a words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9I pray for them: I pray not for the world, but for them which thou hast given me;

for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whomthouhast given me, that they maybe one, as we are. 12While I was with them in the world, I kept them in thy name: those that thou gavest me I have 176 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL kept, and none of them is lost, butthe son of perdition; that the scripture might be fulfilled. 13And now come I to thee; and that they might have my joyful f illed in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16They are not of the a world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19And for their sakes I sanctify myself, that they also might be sanctified through the truth» // Thomas Aquinas, «Those who can live amid injustice without anger are immoral as well as injust» // B. Russell, «Autobiography»: «I hate the world and almost all the people in it. I hate the 177 LEILA TESLA KHUGAEVA THINIKASHVILI Labour Congress and the journalists who send men to be slaughtered, and the fathers who feel a smug pride when their sons are killed, and even the pacifists who keep saying human nature is essentially good, in spite of all the daily proofs to the contrary. I hate the planet and the human race — I am ashamed to belong to such a species» // ««The phrase «kindness to the criminal is cruelty to the victim» is a common paraphrase of the Adam Smith quote, «Mercy to the

guilty is cruelty to the innocent,» and suggests that leniency towards wrongdoers can lead to continued suffering for victims or society as a whole. It highlights the moral cost of misplaced compassion and argues that true justice requires holding offenders accountable to protect those who have been wronged. This concept underscores the need to balance compassion with responsibility, ensuring that mercy does not undermine the well-being of innocent individuals by failing to address the root causes of harm. Key Aspects of the Idea Accountability vs. Leniency: The quote argues that showing undue mercy to those who have committed a crime can be a form of injustice to victims, who may never see their suffering acknowledged or resolved. Protection of the Innocent: By holding criminals accountable, society protects its innocent members from future harm and maintains faith in the justice system. Moral Cost of Compassion: The statement implies that compassion, while a virtue, can become destructive when it shields wrongdoers from the consequences of their actions, thereby failing to defend the vulnerable»». 178 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL // Putin is the one whose Empire ends exactly in the point where Discovery (International institution of Natural Law) is established!! This is How mad Conspiracy of Secret Services is!! Putin, has been killing me last 11 years!! Putin is the one who shoved me in my wheelchair 11 years ago! Putin is the one who has been pressing my family all this time. Putin is the whose last attempt to crush me in shit on madhouse i exposed to the world recently. Of course, he is working altogether with his Allies in England, America, Israel, Vatican And Pitin is the one who has sold my Discovery. Putin is the one whose Monarchy is absolutely undermined with Discovery. Putin is the one whose power ends exactly in that point where Discovery wins. Putin is the one who kept vilifying me in Russia in hell-black colors. Putin is the one exposed in my books as Tyrant, Moron,

Prostitution Army General and Amorphous Serpent!! And of course, Conspiracy of Secret Services, with their Dead Thought and Logic, did not find anything better as vilifying Discovery as Putins project!! Discovery is the End of Amorphous Serpents And Putin is the Head of that horrid Amorphous Serpent of Tyrants at present!! // Harvard Losing Remains of Shame («The beach book for Academics») And now Professor with his concerns on someone health. Why not, to say this directly to me, Tesla Leila Khugaeva Thinikashvili??Why not to put my Health to test in Interview in Honest Contraversy?? Why hiding under Anonymous Stupid Pictures, Reverend Professor??? Why ALL THIS UNIVERSITIES DREAD HONEST CONTRSVERSY AND INTERVIEWING MY 179 LEILA TESLA KHUGAEVA THINIKASHVILI HEALTH??? Because, they know, that the moment my name is in pressa — name of Author of Discovery — No Shit Pictures, no opinion of Reverand Professors will take my Discovery from MY!!//

БУДЕТОЗНАЧАТЬ, ЧТО ВЕСЬ МИР ОБЯЗАН УВАЖАТЬ НЕ ВОРОВСТВО СИЛЬНОГО, А ПРАВДУ ЧЕСТНОГО!! А правда в том, что Открытие сделала я, — затравленный ин валид в коляске, и что я — гражданин России. И что если бы у нас было Государство, то его Обязанность было бы защищать ПРАВДУ, согласно Закону!! Но как всем известно ни Государства, ни Закона давно нет в Империи Путина и Трампа! Консерваторы правят миром!! Открытие психической Энергии есть Конец Консерваторов — Научно доказанный! 180 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL SPIRITUAL SWORD OF JESUS. SPIRITUAL SWORD OF SCIENTIFIC CONTROL. TO FINISH POWER OF CONSERVATIVES They try new again their downpour of lie against me: This time in violence. Let me to make clear What Kind of Fight with Evil Discovery of Psychic suggests!! In book below (as well as in my every single book on Discovery of Psychic Energy) you can find CLEAR DEFINITION ON DISTINCTION BETWEEN 1. SPIRITUAL SWORD OF SCIENTIFIC CONTROL of Energy of Spirit 2. CHAOTIC PHYSICAL SLAUGHTER OF EACH OTHER BY physical control of material energy It is stressed that Jesus has been blamed for surrender to Evil unjustly. That On the contrary, it was Jesus who was first not only to introduce SPIRITUAL SWORD, but also to successfully apply it in Church Militant!! Unfortunately, Language of Parables is insufficient for Scientific control. This is why Church Militant went corrupt as everybody knows. This train of thought is persistent in each of my volumes on Discovery. Discovery of Psychic Energy The First Time in History Gives Full Mature Scientific Control as Precise Formulas of Two Fields of Forces of Psychic Energy Discovery of Psychic Energy gives Precise Formulas of three systems of material energy: 1. As Milgram Ego of Common Sane Men with Living Thought, Conscience and Friendliness. «Sinners» Jesus came to. 2. As Hubris Ego of Immature Intellect, deduction lacking induction and facts of reality, formal logic as Ego-protection of material energy and physical control. This is system with Broken Cyclic

Homeostasis of physical control, and Broken Scientific control through fictitious intellect of Ego-protection. Overt 181 LEILA TESLA KHUGAEVA THINIKASHVILI psychosis and loss of capacity of orientation in the outer world (schizophrenia). 3. As Satan Ego of Functioning Cyclic Homeostasis of Physical Control and Dead Energy of Spirit: Dead Thought, Dead Conscience, Dead Friendliness. Fight with Spiritual Sword 1. Spiritual Sword of Scietific Control suggests System of Education on Laws on Psychic Energy to prevent Growth and Maturation of Dead Material Energy as Cancer of Sane Energy of Spirit. 2. Spiritual Sword of Scientific Control suggests International institution of Natural Law as Laws of antagonism between two Fields of Psychic Energy: Fields of Intellect of Energy of Spirit and Field of Ego-system of material energy 3. AND.DISCOVERYOFPSYCHICENERGYISWARNINGONDEAD ANDSTILLWELLFUNCTIONINGENERGYOFSATANEGO,eating living peopleofSaneEnergyofSpiritthroughFraudandTreachery!! 4. To Mature Amorphous Serpents It suggests to apply Boycott, Social, Political — universal Boycott. Quitting of any connections. And instead: wemust keep EXPOSING THEIR DEAD CONSCIENCE TO PEOPLE OF THE WORLD!! LIGHT OF TRUTH ON TREACHEROUS HEADS OF MEN OF DARKNESS!! SHAME TO THE MEN WHO DESERVES SHAME!! NOANYHOPEFORTHEMFOREXERCISING FRAUD AND TREACHERY, making low men great in eyes of common people. And this is job of International Institution of Natural Law. Altogether with control of national systems of Law On correspondence with Universal Natural Law. This is How Spiritual Sword of Scietific Control works!! Don't believe to anyone who will say that he knows what Discovery is about, has he not mentioned Danger to Humankind from Treacherous Dead Energy of Amorphous Serpents!! Thus, why men of Satan Ego are so gravely concerned with Discovery of Psychic Energy?? Because it is Spiritual Sword of Scientific Control which The First Time in History affords 182 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN

SCANDAL to remove Evil with all effectiveness!! Through exposure of MECHANISMS OF CYCLIC HOMEOSTASIS OF DEAD TREACHEROUS AMORPHOUS SERPENTS!! To warn people means to armor them!! And as essential blow on Satan Ego — System of Education on Laws of Psychic energy to prevent emergence of Satan Ego, to provide conditions for growth of Energy of Spirit. And International institution of Natural Law as guarantee from States corruption. Please find «Moria Ruling The World. Jesus wages War to Antichrist» On Internet Archieve https://archive.org/details/moria-ruling-the-world.-the amorphous-serpent1 On Google https://drive.google.com/file/d/1iEfnlM2m3UYL4_jH93Z_7MCaUGDMmk5f/view?usp=sharing//////////////

And that it is Laws of Intellect in foundation of the World which drives our Universe. Universe has One Truth and that Truth is Laws of Nature, established by Maker as Intellectual framework of Universe. Chesterton Warning to the World remains still underestimated. It was this ONE COMMON TRUTH of Laws of Nature as Grave Concern of all his philosophical writings. Don't make Light from Philosophy, he says!! It is not something outlandish and unpractical, he says!! It is philosophy which lie in the Core of all success of Sane Men on this World, he says!! And it is Rationalistic philosophy of Laws of Nature as ONE COMMON TRUTH FOR ALL thinking creatures: the humankind, he says!! Observe following Considerations yourself: If ThereisONECOMMENTRUTHasLawsofNature,youcan PROVETHROUGHSCIENCEwhoisrightandwhoiswrong.Itwas gravest mistakeofBertrandRusselltodoubtRationalistic PhilosophyofPlatoandDescartesandtodenyLawsofNatureas ONECOMMONTRUTHforeveryone.Thisiswhyhislegitimate conclusionhappenedtobethatonlyWarandIntriguesofPoliticians (despisedbyhimsomuch!)cansolveControversyonEthics! And this point Chesterton and Russell have been sworn enemies: For Chesterton justly warned the world that Sceptics 184 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL are destroying Sanity and Power of Human Mind (Energy of Spirit): B. Russell, «Autobiography»: «I adopted as my guiding thought the principle that ethics is derived from passions and that there is no valid method of travelling from passion to what ought to be done. I adopted David Hume's maxim that «Reason is, and ought only to be, the slave of the passions'. I am not satisfied with this, but it is the best that I can do. … These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war». G. K. Chesterton, «What is wrong with the world?»: «It must be remembered that the modern world has done deep treason to the eternal intellect by believing in the swing of the pendulum. A man must be dead before he swings.

It has substituted an idea of fatalistic alternation for the mediaeval freedom of the soul seeking truth. All modern thinkers are reactionaries; for their thought is always a reaction from what went before. When you meet a modern man he is always coming from a place, not going to it. Thus, mankind has in nearly all places and periods seen that there is a soul and a body as plainly as that there is a sun and moon. … …We may repeat here that these pages propose mainly to show one thing: that progress ought to be based on principle, while our modern progress is mostly based on precedent. We go, not by what may be affirmed in theory, but by what has been already admitted in practice» Bertrand Russell and G. K. Chesterton as famous opponents have had many public debates. And it was daughter of Bertrand Russell who proved in her Confessions «My Father Bertrand Russell» that Chesterton was right when stressing the fact that Skepticism as denial of One Truth of Laws of Nature is devastating for Human Mind: Katherine Tait, «My Father Bertrand Russell»: «My father's scientific optimism was strong and he hoped that we would share it, together with his dispassionate ability to see 185 LEILA TESLA KHUGAEVA THINIKASHVILI both sides of question. But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right. My father dealt with this problem by a sort of intellectual conjuring trick: when he wanted to be indignant over evil, he temporarily put away objectivity in some other compartment of his mind. We never managed to learn the trick, and I think he was a little disappointed by our hesitations, not realizing that he has taught them to us himself. …In the last volume of his Autobiography my father wrote: «We feel that the man who brings widespread happiness at the expense of misery to himself is a better man than the man who brings unhappiness to others and happiness to himself. I do not know any rational ground for this view, or perhaps, for the somewhat more rational view that whatever the

majority desires is preferable to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war». Human Thought is only the Key to the Lock of the Door. But the Key without the Lock of Door is Useless. We need the Laws of Nature to apply the works of our Consciousness. Sceptics, when denying Laws of Nature, work havoc for Sanity and Power of Mind. For Chesterton was in the right, asserting that Laws of Nature as One Common Truth of Humankind are the only grounds of sanity for living thought. Besides it is Omnipotent Power in War with Evil of Amorphous Serpents!! You need only Direct Honest Controversy to Validate Laws of Nature of Psychic Energy to Defeat them entirely!! For IF DISCOVERY gives ONE COMMON TRUTH on laws of mind, and those Laws indicates Hate to Truth, Meanness, Treachery and incapacity to Friendliness as Dead Material Energy — than people who demonstrate openly such behavior and defend it as Values and Strategy of Political Party — are already vanquished!! 186 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL It is only Metaphysics of Intellect as Laws of Nature of One Common Truth which affords us to replace field of battle from physical destruction to DIRECT HONEST CONTRAVERSY!! MAKE AMORPHOUS SERPENTS TO Admit Honest Controversy and they are Defeated! This is the Omnipotent Strength of Scientific Control of Energy of Spirit! But remember warning of Chesterton: To preserve the miracle of Omnipotent Weapon of Scientific Control — you need philosophy of Metaphysics of Intellect as One Truth of Laws of Nature. And it has been magnificently validated and demonstrated in physics: It is One Truth of Laws of Nature which moves nowadays great powers of technology. All of them, major part of physicians (Maxwell, Faraday, Tesla, Einstein, Newton, Leibnitz, Descartes, and so on) were metaphysics. Surrender to Skepticism and Empiricism will mean Destruction of Scientific Control and Prosperity of Amorphous Serpents on Trickery and Fraud and Hate to the

Truth. The situation we have today. // UNIVERSITIES UNDER GOVERNMENT OF CONSERVATIVES ARE YOU AWARE THAT DISCOVERY DEMONSTRATES THAT CONSERVATIVES ARE SHAME OF SATAN EGO OF MATERIAL ENERGY? I would like to ask those Thieves, striving right in the eyes of the whole world, to take credit for Discovery of Psychic Energy: Princeton, Harvard, Oxford and other Universities. The central Subject of Discovery is Discovery of Amorphous Serpent of dead material energy: Satan Ego of Stable Superior Ego-protection of Cyclic Homeostasis of physical control of material energy. 187 LEILA TESLA KHUGAEVA THINIKASHVILI Of course, there are many other subjects: I have described Milgram Ego and Hubris Ego, and, of course, Energy of Spirit as basic Divine Energy of Intellect of all Humankind. And all this accurately giving their deserved credit for their contribution in Discovery to predecessors-authors, giving their full citations on the subject. For example in order to stress contribution of Milgram's Experiments I called Inferior Ego-protection as Milgram Ego. But Sanity and Prosperity of Energy of Spirit is devastated by Satan Ego, or, in other words, by Amorphous Serpents! Milgram Ego is unconscious and harmless without command of Satan Ego. Hubris Ego of immature Intellect is psychosis and death. But Satan Ego is prosperous Evil, well functioning physical control of dead material energy. And it is Satan Ego which kills everything healthy, beautiful, wonderful under sun of God. It is Satan Ego in Politics as Silly rivalry for Power and Money, for it is attribute of physical control: search for amount of pressure regardless to ethics and any other human values. For material energy is dead and inhumane. Thus, to provide Sanity and Life of Humane, Living, Intelligent Energy of Spirit we had to Discover mechanism of operation of Satan Ego (Amorphous Serpent). And we did Discover it! Below I will briefly remind to the World the main formulas of Discovery. Now, I am asking Universities striving to assign credit of Discovery to themselves: are you

ready to introduce yourselves as Authors of Discovery of Amorphous Serpents as basic Evil, which had devastated our civilization?? Are you?? Or the goal of your Theft is to hide this central subject matter of Discovery from the world?? To sidetrack attention to many other interesting points of Discovery?? And in case you are ready to introduce Amorphous Serpents of Satan Ego as Central Theme of Discovery — are you ready to undergo this analysis yourself and to confirm that your behavior perfectly falls within the definition of Dead Thought, Dead Conscience and Dead Friendliness of Amorphous Serpents?? 188 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Stealing Discovery from martyred in wheelchair Author under shelter of Pedophiles when you had another alternative: Honest Direct Controversy and Mutual Introduction of Discovery to the World. Stanley Milgram conceded in his report on Experiments on Obedience to Authority» that despite of the fact he clearly saw that operation of some mechanism of mind had been exhibited in his experiments, he failed to identify what mechanism it was. Indeed, that was insoluble task in conditions of false scientific paradigm as Darwinism. Only in terms of Energetics of Scientific Revolution Energetics the question becomes approachable, as Discovery of Psychic Energy approved. For the thing found in operation as Obedience to Authority in Experiments was Inferior Ego-protection of Cyclic Homeostasis of physical control of material energy of mind (psyche). Whatever their response, it doesn't matter now. I aim to attract attention of sane, honest people: Try them on question I identified here, their attitude to central theme of Discovery, on Satan Ego, when they finished with me. // HOWFORMULASOFDISCOVERY EASILY VALIDATE SHAME OFCONSERVATIVES AS AMORPHOUS SERPENTS To Introduce Discovery to the World means to Introduce to the World Death of Conservatives and their mean Values, they shamelessly and avowedly propagate. You need only to open books of R. Greene

«48 laws of Power», «Art of Seduction», or Stanly Bing's book on «What would Machiavelli do», or Putin's adherents books «Origin of Sovereignty» or «Revolution of Conservatives». And especially articles of Conservatives and their statements in pressa and on TV, on Facebook and Twitter. 189 LEILA TESLA KHUGAEVA THINIKASHVILI This is Values of Physical Control of Material Energy as it is proved in Discovery of Psychic Energy. Now, all of them not merely dare to avowedly declare bottomless cynicism of values of shamelessness, meanness, fraud, treachery, «eating people in jungle of vultures and sheep», they Boast those values as key to «power». And false science of Darwinian paradigm entirely justifies them. With Introduction of Discovery all those people of physical control of material energy are exposed as grave mental disorder. Insofar as Discovery really exists, if all those Universities breaking their necks to take my Discovery from me really concede that I have found Laws of Nature, describing two Fields of Forces of mind, — then Satan Ego as Stable Superior Ego-protection of Cyclic Homeostasis of Physical Control of Material Energy is not merely Shame, it is Blasphemy against everything Sane and Beautiful in our World. Against God, if you prefer. And those people, who aim with my Death to take my Discovery from me, are committing grave mistake. For they by no means can manage to escape central subject of Discovery: Satan Ego of Amorphous Serpents. It is integral part of Formulas of energies of psyche, described in Discovery. To ignore the central subject of Discovery as Evil of Satan Ego devouring healthy Energy of Spirit of Sane Men — is putting your signature that Discovery was stolen from the Author in order to hide the SHAME of EXPOSED SICKNESS OF CONSERVATIVES as Satan Ego in Discovery. Mechanism of Cyclic Homeostasis of physical control of material energy of Satan Ego has been many times explained in details in multiple volumes on Discovery of Psychic Energy. Inferior Ego-protection of Milgram Ego and Superior Ego protection of Satan Ego — are parts of one single mechanism of Cyclic homeostasis of Material Energy. Milgram Ego of common

men is harmless unless it is actuated by «commands of „magic“ authority» as Milgram had proved in his experiments. But Satan Ego is conscious Evil, always active in search for victims in «jungle 190 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL of vultures and sheep» of their Superior Ego-protection. It is apparent that Discovery not only exposes SHAME of Satan Ego, but also, through educating common men on their unconscious disease of Milgram Ego, it deprives them of power to subject to their wicked commands common men. For knowledge on mechanisms of Field of Ego-system of material energy disables that mechanism through Law of conservation of force. This mechanism on «removal of Ego-protection» also many times is described in volumes on Discovery of Psychic Energy. So, how are you going to preserve Energy of Spirit of Geniuses, Milgram Ego of savages, women and common men, Hubris Ego of artists and schizophrenia, and to dispense with Satan Ego of Amorphous Serpents of Conservatives?? You cannot!! 191 SEVENTH PUBLICATION ON CONSPIRACY BETWEEN JIM CARREY ANDHIS GOODFRIENDS WITH TRUMP-PUTIN SECRET SERVICES September,21,2025,Facebook, (https://www.facebook.com/tesla.thinikashvili1), Tesla Leila Khugaeva Thinikashvili ////////////

Monsters, allies, Putin and Trump Conservatives. 1 https://ridero.ru/link/p-84U-31mjZIEnpr-_3bk 192 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Let me to quote here the viral award speech of Jim Carrey, which, to my opinion, deserves to be put in one row with divine sermons of fathers of the Church: «Hatred of immigrants, contempt for the truth, greed and abuse of power. We are fighting those same evils today. In America, in the United Kingdom, across the globe. And we need to be clear. Shamelessness is not and never will be a superpower. It is the mark of a villain. Kidnapping children is not what great nations do. Almost half of America at this moment believes there is a sinister deep state diabolically plotting to what? Give them Healthcare? What is the sinister plan here? Sure I can afford a miracle drug for restless leg syndrome. I should take the pills I guess. We in America are misinformed. Reality shows have warped our idea of what a hero is. Or what the truth is. So tonight I would like to dedicate this award to those who reminded us about our virtues. Who reminds us of the truth. To Sir Charlie Chaplin, who battled maccartism into exile, to Christopher Steele, who tried to pull a thorne out of the paw of an ungrateful beast. To Christine Blasey Ford, To Colin Kaepernik. Andto oneofmyfriends, my good friends, and really greatest artists of our time, Robert de Niro whose life was threatened also this week, along with many other incredibly decent people! Who brings joy to the world! Who have been dedicated to it for years, for decades! How dare they besmirch those people? How dare they? We can dobetter than this. I know this wasn't funny. But it's not very funny right now. And I want it to be, and I will be again. But God damnit! Let's get the balance back, OK? Let's get the balance back» Church of Friendliness has been established by Jesus! Ernest Renan says in «Life of Jesus» : E. Renan, «Life of Jesus»: «In the same way, were Jesus to return amongst us, he would recognise as his disciples, not those who imagine they can compress him into a few catechismal phrases,

but those who labour to carry on his work. Of all degrees of grandeur the eternal glory consists in having laid the first stone». 193 LEILA TESLA KHUGAEVA THINIKASHVILI Eternal Glory to the Genius of Jesus! And now we have to carry on the task he ordered us to fulfill! To build up a Church of Friendliness with those who deserve the name of Jesus' disciple! Discovery of psychic Energy deals with this task, inherited from Christ: it indicates how to protect through education Energy of Spirit from putrefaction in material energy of Satan Ego. For the only cause which prevents men from natural Friendliness is «diabolical plotting» of Satan Ego, as Jim Carrey has perfectly stated it. Sane Men like the great talents of Jim Carrey and Robert de Niro, who had resisted tyranny of conservatives with unflinching valor, are always Good Friends of energy of spirit. And where two men assembled in my name, says Jesus, Church is established. Vivat to Chesterton's Manly Church of Friendliness, established in really Great America by Really Genius and Honest Men! Fearless warriors with Evil!! For my part, I would like to mention that for me those words of Living Truth, Conscience and Friendliness appeared somewhat as a shock. Yes, shock, because after long years of persistent downpours of dirt and violence in response on my conscientious scientific labor, now I couldn't believe my own ears! I always knew that it is Divine Soul of Energy of Spirit which animates any human being! I missed the Voice of that Divine Soul, I missed Living Thought, Living Conscience, Living Friendliness of Sane Men so much! But I lost all hopes to hear the Voice in this life! I prepared myself to find God's Divine Souls in the Immortal Church of Friendliness after my death. Thank you so much to not let my conviction in Divine Soul of Sane Men down! Thank you so much! I don't think they will allow me to stay alive for a long time. If even such great geniuses of our time as Robert de Niro are being regularly threatened, what hope can entertain us, mere mortals! I am only asking you to not forget to accomplish the task bequeathed us by Jesus: Establish Church of Friendliness as International

Institution of Natural Law, Demonstrate there that Laws of Nature exposes Conservatives as Dead Thought,, Dead 194 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Conscience, Dead Friendliness of material energy! And get rid of pedophiles and murderers! Laws of Nature is One Common Truth — and this oneness of Truth is the great power of Scientific Control of Energy of Spirit! But those Laws teach us that nothing could be so far removed from each other as Order and properties of Energy of Spirit from Order and Properties of dead material energy! Yes, we are not the same! Discovery as the End of Conservatives. On Google https://drive.google.com/file/d/1EmqULNh8hloknT8IcK0dnQVJvSBS2wXk/view?usp=sharing1 On Internet Archive https://archive.org/details/murder-of-tesla-author-of discovery.-discovery-as-the-end-of-conservatives2. Please, find my latest book on Discovery of psychic Energy: «Moria Ruling the World. Jesus wages War to Antichrist» On Internet Achieve https://archive.org/details/moria-ruling-the-world.-jesus wages-war-to-antichrist-intr-ch-83 On Google https://drive.google.com/file/d/1CLpkcnRupTwcuUwkKKoqnxjvh28YUJ7J/view?usp=sharing4////////////

Mother by Monarchy of Windsors? He said clearly and repeated that he feels himself Prince Hamlet. Or maybe Prince Harry still persists that it was Murder, but performed by «Paps», not by Monarchy of Windsors. And again he clearly and repeatedly reported on «Palace» and «Office of his Father» deliberately selling all of them to pressa. So, what was that kind of «Truth» if his next logical steps are «Reconciliation with the King», so broadly advertising in pressa?? I see only one possible conclusion: he really gave us truth «the best way possible». For if he was really giving truth, he would care to explain us, who are those people in his memoirs, accused in murder of his mother? If he clearly demonstrated that it was his Father vilifying all of them in pressa? // Please, don't get me wrong. I don't reproach pressa. Everyone is threatened, i know. I am extremely grateful and thankful to all who tried to help!! But I am at the end of my tether. They left me without assistants My today's temperature is 38,6 196 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL My sister's sanity, after 11 years of threats and bullying is questioned. I see nothing of her. She remains under constant pressure of Putin's secret services Now mymother, who have been saving my life last three years, is scared to death And this permanent threat with madhouse is really driving me mad. This is insufferable!! I am sorry, but to take in poison seems the only way out. Thank you. // On «buying and controlling Media platforms»: This is unavoidable if you allow Rule of Money. Money is stupid physical control. Ask Chesterton. We need Rule of Natural Law. We need Scientific Revolution

Energetics. // Certainly! Honest Direct Controversy! And concerning one truth of laws of nature — Discovery suggests it not to Congress. Discovery suggests it to Science and to International institution

of Natural Law. And only as a result of Honest Controversy throughout the world. Like in physics or in chemistry, where as Russell says definition of matter may be stated as «that which satisfies equations of physics». Then, definition of Spirit may be stated as «that which satisfies equations of Theory of psychic energy». When it is checked and demonstrated. // On Kamala Harris Genius Divine Manly Voices of Really Great America! We, the honest men, are citizens of Civitas Dei by Augustine. That is to say of Church of Friendliness. 197 LEILA TESLA KHUGAEVA THINIKASHVILI // On Marc Maron Genius Divine Manly Voices! Not those who keep calling themselves Christians. Nowadays, when religious culture is worn out, people has forgotten of Distinction between Christ and Antichrist. But it is easy: Antichrist are those who has committed the worst: who employed Divine word of Gospel against Christ and against Gospel, twisting it in any direction they like. And this is Blasphemy against Holy Ghost, which according to Jesus, will never be forgiven. I wrote two volumes on Antichrist Putin with this regard. // Two volumes of Discovery of Psychic Energy on Antichrist Putin (in Russian) Антихрист Путин. Третий Завет Мережковского, в 2-х томах https://drive.google.com/file/d/1FEQPakm45XXfXvvIgaiosZMzjUUpne1T/view?usp=drivesdk1 https://archive.org/details/2_20240821_20240821_11292 Oh, i have written two volumes on Antichrist Putin. But it is American priests who exposes as Antichrist Putin's mate in America. // Genius Divine Manly Voices of Really Great America!! This is Second Day of my Hunger Strike I am ill enough without hunger I am trying to leave to all the Honest people Not patriotism of Normative law, which is tool of Evil (read Russell, Benda, Schweitzer, B. Show, Chesterton, Wells, Jaspers, Renan, Gospel and others) 1 https://ridero.ru/link/gG307q3sCX7POZe_wQAIP 2 https://ridero.ru/link/-vQS8G1MfMpd_Ho3RwcMl 198 MURDER OF

TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL But Civitas Dei by Augustine as International Institution of Natural Law — the functions of Mediaeval Catholic Church! It is useless to address to Russia. I tried many times. Alas, its soul is dead for today. But i know that day will come and country of Great Writers will Wake up!! And it is your mission, Really Great America, to help to the rest of world to wake up!! Thank you. // Now, Cowardly Morons in Skirts (not match to Genius JFK!!) do their best to cram my news line with next imbecilic foul fantasy. I am lost to figure out what their mad cowardly heads invented this time?? AmI accused in adultury with poor JFK?? WHAT KIND OF BIG VIDEO THEY HAVE TO INTRODUCE TO THE PUBLIC?? SHOWIT PLEASE!! YOU COWARDICE MADMEN!! SHOWIT!! // Schlesinger on Republic of America as Natural Universal Law of Roman Republic and City of God by Augustine. Arthur Schlerzinger, «Cycles of American History»: «Antiquity haunted the federal imagination. Robert Frost's poem about «the glory of a next Augustan age... A golden age of poetry and power» would have been more widely understood at George Washington's inauguration than at John Kennedy's. The Founding Fathers had embarked on a singular adventure — the adventure of a republic. For landmarks on a perilous voyage they peered across the gulf of centuries to Greece and especially to Rome, which they saw as the noblest achievement of free men aspiring to govern themselves. «The Roman Republic», Alexander Hamilton wrote in The Federalist, «attained to the utmost height 199 LEILA TESLA KHUGAEVA THINIKASHVILI of the human greatness». In this conviction the first generation of the American republic called the upper chamber of its legislature the Senate, signed its greatest political treatise «Publius», sculpted its heroes in togas, named new communities Rome and Athens, Utica and Ithaka and Syracuse, organized the society of the Cincinnati, and assigned

Latin texts to the young. There was plausibility in the parallel. Alfred North Whitehead later said that the two occasions in history «when the people in power did what needed to be done about as well as you can imagine its being possible» were the age of Augustus and the framing of the American Constitution. There was also warning. For the grandour that was Rome had come to an inglorious end. Could the United States of America hope to do better? The Founding Fathers saw the American republic not as a divine consecration but as the test against history of a hypothesis. Yet the very faith in experiment implied the rejection of the classical republican dogma that time guaranteed decay. «The men who made the Constitution,» wrote Henry Adams, «intended to make by its means an issue with antiquity.» They dismissed republican forebodings as mere speculation. In his Farewell Address, Washington countered the Machiavellian moment by arguing that, when there was a doubt, «Let experience solve it. To listen to speculations in such a case is criminal. It is well worth a full and fair experiment». So experiment was the way of escape from classical republican doom. For Christians this idea had its locus classicus in Augustine's great attempt to solve the problem of the decline and fall of Rome — than more than any other transfixed the serious historical minds of the west for thirteen centuries after the appearance of the City of the God. This obsession with classical catastrophe provided a link between Americans who read Christian fathers and Americans who read Polybius, Plutarch, Cicero, Sallust, Tacitus. Still, for the fathers of the republic as for the fathers of the Church, the history of Rome, in the words of Jaroslav Pelican, remained «the textbook to which to turn for instruction about the course 200 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL of human affairs, the development of freedom and the fate of despotism» // «People, who call persons vicious, and refuse to Say Names of the

Persons — such people are signing publicly they are eating Honest people. Signing publicly that those Persons are Honest victims of Blackguards. People, who lament being attacked, who lament they have victims of that attack, — when those people cannot Say Names of Victims and of Aggressor — are aggressors, eating Honest people. They are Aggressors, publicly signing confession to a crime. They are not actually people. They are Fraudulent Satans and Dead Conscience of Amorphous Serpents» Tesla Leila Khugaeva Thinikashvili, Author of Discovery of Psychic Energy, Author of Scientific Revolution Energetics // My today's Tempreture For those who assumes i am dying too slow And no least possibility to go to hospital They will close me out They will make pictures with my ruined dead body They are mad So, be sure, I am dying. // Will you allow to dying person to say some apparent but inconvenient thing?? Is not this Apparent They ENTIRE PRESS SCANDAL HAS BEEN PREPARED BY COLLABORATION OF SECRET SERVICES AND MEN INVOLVED?? And all this for what purpose how you think?? 201 LEILA TESLA KHUGAEVA THINIKASHVILI I am sending letters to companies involved in scandal regularly! Maybe those pressa was the only people of whome they were ashamed in their theft of Discovery They counted to call them names «cowards» and all, and counted i will side with their stupid plot. I HONOR GENIUS AND MANLY PRESSA!! Besides Disney company is mentioned in Discovery among «visionary companies» as pattern of most healthy organizations with scientific control, at least as they are presented in Built to Last., by Porras and Collins of Stanford on time of research. Dear Madmen, you will STEALL MY DISCOVERY OF COURSE BUT NEVER NEVER NEVER NEVER EVER DOUBT THAT FACT THAT EVERY SINGLE PERSON OF THE EARTH WILL KNOW WHO IS REAL AUTHOR AND WHOARETHETHIEVES! LIVE LONG!! // «People, who call

persons vicious, and refuse to Say Names of the Persons — such people are signing publicly they are eating Honest people. Signing publicly that those Persons are Honest victims of Blackguards. People, who lament being attacked, who lament they have victims of that attack, — when those people cannot Say Names of Victims and of Aggressor — are aggressors, eating Honest people. They are Aggressors, publicly signing confession to a crime. They are not actually people. They are Fraudulent Satans and Dead Conscience of Amorphous Serpents» Tesla Leila Khugaeva Thinikashvili, Author of Discovery of Psychic Energy, Author of Scientific Revolution Energetics // Today my temperature reaches 40°. 202 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Tomorrow I will report to Pressa on «diabolic plotting» against Discovery by that «SCANDAL»!! SHAME!! // YES, JIM CARREY AND ROBERT DE NIRO, YES, JIMMY KIMMEL AND STEPHEN COLBERT, YES BARAK OBAMA ALL OF YOU COLLABORATED WITH TRUMP'S SECRET SERVICES TO HELP THEM TO TAKE MY DISCOVERY FROM ME AND, YES, MY BLOOD IS ON YOUR HANDS!!! All these appeared after «diabolic plotting» with Trump's Secret Services. Do you believe that DREAM OF ROBERT DE NIRO IS TO EXCHANGE TRUMP AND HIS WIFE ON THE THRONE?? CAN YOU IMAGINE THIS FOR A MOMENT?? And this appeared after my letter to pressa. And i realised that they are acting against me in Conspiracy. I assert that ALL THESE MEN COLLABORATED WITH TRUMP TO TAKE MY DISCOVERY FROM ME!! // BE SURE, GREAT CONSPIRACY WITH TRUMP, YOU WONT FEAST ON MY CONFLICT WITH MEDIA!! (as coach Stanley Bing instructed satans). I NEVER SIDED WITH YOU IN THIS STUPIDITY! I WILL WRITE THEM TOMORROW AGAIN TO EXPLAIN YOUR DIABOLUC PLOTTING AGAINST DISCOVERY!! AND MYCONGRATULATIONS TO

JIM CARREY!! HE IS REALLY GREAT ACTER! A Mere Celebrity.

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Dear Media and Universities! All of you have been witnessing What «Scandal» in Pressa took place after my last message to you: My Open Letter to Jim Carrey and His Good Friends! Immediately «Scandal» with Jimmy Kimmel 203 LEILA TESLA KHUGAEVA THINIKASHVILI and Disney thundered a vehement storm in pressa! Alas, that «Scandal» being the result of Conspiracy between Jim Carrey, Jimmey Kimmel and others involved, testified that exact contrary on «Heroism» of Jim Carrey and his Good Friends. Woefully enough, all of them are merely part of Plan on Theft of Discovery from me, and on Theft of Truth on Discovery from You. For is it really what you desire: «in national interests» to deprive yourself on truth on bitter martyrdom Discovery was born in? My last letter to Pressa was on 15 September 2025. Today is 21 September 2025. I added all the posts I have made on Facebook since that time. And this short period in six days has been a period of «Scandal» in Pressa as you know, — «Scandal» which in reality appeared merely a collaboration of both sides in Putin — Trump Conspiracy. Please find attached files with pictures spreaded in political groups on Facebook after outburst of a «Scandal»: on «COWARDS» Media and Disney (one of the visionary companies, mentioned in Discovery) on BOYCOTT of Media, on INSANITY of my address to Jim Carrey and his Good Friends, on DREAM of Robert de Niro, on Millionaire Jesus and so on. All this according to obsession of madmen Putin-Trump Conspiracy to «besmirch and defame» Author of Discovery and Discovery itself. You cannot preserve Discovery in such Satanic Falsehood and such Satanic Mortifying of its Author!! What can know on Discovery people who act this way with its Author?? If you need Discovery, if you understand the cosmic importance for our globe to preserve Discovery — than help me to introduce it to you!! Genius, Divine, Manly World Pressa!! Please, don't allow COWARDS from Putin-Trump Secret Services to feast on conflict of SANE MEN!! I am scared to

death with my temperature in 40 grades for they can take me in their hospital and then lock out in madhouse!! Please, save Author of Great Discovery, martyred for 11 years in blood and disgrace in wheelchair from Lobotomy in Putin Trumps madhouse!! For you no one will be able to avail 204 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL themselves with Discovery with smell of carrion of COWARDS eating Honest Men!! They know the significance of the Discovery: THERE IS NO COMPARISON. NONE. STOP IT. TOO BIG DISCOVERY! They keep warning each other! Please, don't fail to surrender to morons in comprehension of importance of situation. Don't allow them to deprive you of Great Tool in hands of Democracy in deadly war with Insanity of Satans!! 205 PUBLICATION EIGHT. ON DECISIVE CRISIS OF AMERICAN REPUBLIC September,23,2025,Facebook, (https://www.facebook.com/ tesla.thinikashvili1), Tesla Leila Khugaeva Thinikashvili

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America? 1 https://ridero.ru/link/p-84U-31mjZIEnpr-_3bk 206 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Ancient Republics was small, it was city-states, in Greece and it was city- state of Rome. It was as well small city- states of Israeli people, governed as well by rule of law. Antiquity is time of first glimpse of Intellect. Small nations received Revelations — Greece, Rome, Israeli. And managed to built first patterns of first primitive Republics of Rule of Law. Still far removed from mature reason and nature rule of Scientific control, but already Rule of Law, already conscientious strife to remove Physical control of tyrants. Roman Republic with its great Roman Natural Law has made most outstanding success in that direction. And yet it failed to secure Rule of Law of Republic being overwhelmed by cultures of strangers, destitute of their Revelation on Reason, Rule of Law and Freedom. Chaos came altogether with millions of strangers and Rule of Law of Republic was doomed. This is why ALL ANTIQUE CITY-STATES WERE DOOMED TO DISAPPEAR. SCIENTIFIC CONTROL WAS IMMATURE. They could feel and realise it by intuition in their own society, but not in culture of strangers, addicted to physical control. This what is going on with Republic of modern America. It's old Democracy was a sort of Revelation of Founding Fathers. And for few hundreds years that Revelation, based on Natural Law of Roman Republic, on Antique civilization worked to produce free nation. But now when False science of Darwinian paradigm has killed every stone in foundation of America as ancient Republic of Natural Law, when general collapse of Scientific Control in the world ruined all the constructive forces of Sane humanity, America experiences exactly period of crisis Republic of Rome in time from Sulla to Ceasar, from which Rome emerged as Empire to be soon completely ruined under barbarian attack. It is your your choice on your modern crossroads America: 207 LEILA TESLA KHUGAEVA THINIKASHVILI You can emerge from this Republuc crisis as American Empire with Putin-Trump leadership and

complete loss of Democracy And you can do something new, which Rome Republuc could not afford: you can adopt Scientific Control with Discovery!! And secure American Republic forever with Mature Scientific Control!! It is only this Discovery which secures modern Republucs from the mutual destiny of antique Republucs to be ruined under barbaric physical control. Because now, with Discovery, Scientific control is mature, and tgerfore secure. It is not immigrants who have been to blame in Rome. Nor they are to be blamed in America. For globalisation of civilised world is most Natural process. It is immaturity of Scientific control which ruined antiquity. I aim to say you, that the Crisis Republic has reached with victory of Trump's Conservatives is not temporary crisis. It is the end of old American Republic, as well as crisis of Sullas Rome was the end of old Riman Republic Rome emerged from crisis as Empire. Don't deceive yourself America on meaning of challenge you are experiencing: It is choice between Empire of Trump's lawlessness and New World Order (Wells) of International institution of Natural Law as mature Scientific control. And you cannot arrive to correct decision through compromises with Evil of Putin-Trumps Secret Services. This crossroads: either Good and Hinesty of Free Republic or Egoism of Dishonesty of Putin-Trump Empire!!//
I stand with Disney!! Jimmy Kimmel collaborates with Putin-Trumps Secret Services!! 208 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL Disney is one of the Visionary Companies of Porras and Collins research of Stanford University! And these are most healthy and most brilliant institutions of our world, whose billions are well earned and often spent on charity and other social expenses. And whether really there is institutions which «Brings Joy to this World» — it was Disney bringing Joy for children of entire world during many decades now!! And even all of us, children of Russia, loved Disney! How is this probable that all this must be forgotten and dumped as garbage just because

of vague case with some host? // Disney brilliantly on Reason versus Emotions (more accurately as Karen Horney termd it – True Self versus False Ego) // I TOLD YOU SO! GREAT WIN OF FREE SPEACH!! Naught is back on his Naught Show. He has said ABSOLUTELY NOTHING against Criminal regime in America, ABSOLUTELY NOTHING!! And 400 celebrities with Robert de Niro celebrate his return as VICTORY OF DEMOCRACY I TOLD YOU THIS WAS FORGERY SCANDAL with only humble goal: To SILENCE FREE SPEACH, TO TAKE DISCOVERY from it's Author, from me, dying martyr!! And the DAY I EXPOSED CONSPIRASY OF «SCANDALS heroes» with Putin-Trump Secret Services- Scandal IS OVER!! NOTHIS IS NOT WIN OF FREE SPEACH AND DEMOCRACY!! THIS THE END OF BOTH!! THIS IS SHAME!! THIS IS MURDER NOT ONLY OF Author of Discovery, this is murder of Discovery itself. You think you can kill the author and then avail yourself with his Discovery?? Hahahahahaha. 209 LEILA TESLA KHUGAEVA THINIKASHVILI Try, go ahead and try. All this bottomless shame in assassination of Author of Discovery will be exposed many times. Never Doubt the fact. // «Do you need this Shirt?» asks DREAMs of Robert de Niro. I DONT NEED NOR DREAMS OFDENIRO, NOR DREAMS OF HIS SHAMELESS FRINDS, NOR 400 SHAMELESS CELEBRITIES, intending to celebrate their laughable Vainglory with Putin-Trump Secret Services in Windsor Castle!! What a Disgrace!! What a Disgust!! What a Shame!! For what could be more shameless than Speech of Jim Carrey delivered on Shamelessness with only goal: To hide hideous conscienceless theft under mask of Conscientious indignation!! Drink my Blood, Jim Carrey! Drink Blood of Genius, dying in incredible martyrdom, you, Morons!! Drink Blood of Genius, having brought GREATEST LIGHT SINCE PROMETEUS on this cursed earth!! You, COWARDS!! DRINK MY BLOOD WITH PUTIN-TRUMP SECRET SERVICES, YOU,

TRAITORS!! //
«Dropping of a spine at ABC. Seems as something they could us» Yes, Manly Pressa, i have given to you a perfect tool to erase stupid Morons from power! Your guess was absolutely right: You needed only to narrate to the world on Discovery and my Martyrdom to finish once and forever with Morons in Power!! But you failed. You sold out Discovery and Truth on Discovery!! You are Cowards, like your Morons in Power!! You pissed your pants!! Say HER NAME… HONOR HERLEGACY 210 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL And Now, you, expect, after having sold out Discovery and Truth on Discovery, that Morons in Skirts will fulfill their commitments!! They will MAKE NATION GREAT THROUGH THEFT OF DISCOVERY!! First of all, the disgrace of being Thieves and Murderers of a Martyr is the only reward of any «nation» in such circumstances. And, moreover, THEY HATE GUTS OF DISCOVERY, which exposes them as stupid cowardly morons, as Amorphous Serpents Without me, the author, they will maim and cripple it to the degree, where it will entirely disappear. Instead of Laws of Nature of One Truth of Scientific Control, which is the Core and the Victory of Good, Victory of Energy of Spirit, you will be reduced back to chaos of contradictory stupid theories, to the entire loss of Scientific Control. And as result the objective of Satans will be secured: Back to physical control of Amorphous Serpents, back to Darwinian
paradigm!!//
America's old Republic has reached its irreversible point of no return, like in Rome of Sulla and Ceasar. Schlesinger on Roman Republic as pattern for Founding Fathers. And on America as Experiment to build Roman Republic Do you remember History of Rome? Do you remember how and why Ceasar was forced to declare himself Dictator? How and why Sulla was forced to declare themselves dictators?? Both still noble great true citizens of free republic?? And yet both clearly understood that the only

way to save Rome in present circumstances was to declare it Empire under rule of dictator. Why? Because, as Gibbon says, Rome stopped being Rome of romans. Millions ans millions of multicultural people, destitute of any respect for freedom and Republic, now inundated Rome. 211 LEILA TESLA KHUGAEVA THINIKASHVILI And Freddom of old Rome was build by Greek-Roman culture of Reason and Roman noble religion of Stoics Why all ancient Republics did fall? Kept asking Founding Fathers, says Schlerzinger. How to escape the general destiny of all antique Republics? How to preserve Republic of America? Ancient Republics was small, it was city-states, in Greece and it was city- state of Rome. It was as well small city- states of Israeli people, governed as well by rule of law. Antiquity is time of first glimpse of Intellect. Small nations received Revelations — Greece, Rome, Israeli. And managed to built first patterns of first primitive Republics of Rule of Law. Still far removed from mature reason and nature rule of Scientific control, but already Rule of Law, already conscientious strife to remove Physical control of tyrants. Roman Republic with its great Roman Natural Law has made most outstanding success in that direction. And yet it failed to secure Rule of Law of Republic being overwhelmed by cultures of strangers, destitute of their Revelation on Reason, Rule of Law and Freedom. Chaos came altogether with millions of strangers and Rule of Law of Republic was doomed. This is why ALL ANTIQUE CITY-STATES WERE DOOMED TO DISAPPEAR. SCIENTIFIC CONTROL WAS IMMATURE. They could feel and realise it by intuition in their own society, but not in culture of strangers, addicted to physical control. This what is going on with Republic of modern America. It's old Democracy was a sort of Revelation of Founding Fathers. And for few hundreds years that Revelation, based on Natural Law of Roman Republic, on Antique civilization worked to produce free nation. But now when False science of Darwinian paradigm has killed every stone in foundation of America as ancient Republic of Natural Law, when general collapse of Scientific Control in the world ruined

all the constructive forces of Sane humanity, 212 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL America experiences exactly period of crisis Republic of Rome in time from Sulla to Ceasar, from which Rome emerged as Empire to be soon completely ruined under barbarian attack. It is your your choice on your modern crossroads America: You can emerge from this Republuc crisis as American Empire with Putin-Trump leadership and complete loss of Democracy And you can do something new, which Rome Republuc could not afford: you can adopt Scientific Control with Discovery!! And secure American Republic forever with Mature Scientific Control!! It is only this Discovery which secures modern Republucs from the mutual destiny of antique Republucs to be ruined under barbaric physical control. Because now, with Discovery, Scientific control is mature, and tgerfore secure. It is not immigrants who have been to blame in Rome. Nor they are to be blamed in America. For globalisation of civilised world is most Natural process. It is immaturity of Scientific control which ruined antiquity. I aim to say you, that the Crisis Republic has reached with victory of Trump's Conservatives is not temporary crisis. It is the end of old American Republic, as well as crisis of Sullas Rome was the end of old Riman Republic Rome emerged from crisis as Empire. Don't deceive yourself America on meaning of challenge you are experiencing: It is choice between Empire of Trump's lawlessness and New World Order (Wells) of International institution of Natural Law as mature Scientific control. And you cannot arrive to correct decision through compromises with Evil of Putin-Trumps Secret Services. This crossroads: either Good and Hinesty of Free Republic or Egoism of Dishonesty of Putin-Trump Empire!! // 213 LEILA TESLA KHUGAEVA THINIKASHVILI I mean Threats i have been inundated all this time. On carrying on job of Jesus on Church of Friendliness founded by Christ with many his followers- Renan, Tolstoy, Merezhkovsky, G. Sand, Schweitzer,

Jaspers, Solzhenitzyn, Chesterton, Wells, Russell, R.Rolland, Gandhi and others — was said in my numerous volumes on Discovery. «Rapture» is kind of silly jokes of morons of material energy, hating guts of Discovery «The Rapture comes… He is back and he is black…and Where will you be when the rapture happens» The kind of «Manly» talk, the Cowards have spoiled me
with.//
And Please, Never forget, that it is due to my Heroic Martyrdom, that you today have any sprinkling of knowledge on existence of Discovery You see HOW INTENT IS HATE OF MORONS, they did their best to hide it forever from eye of Public!! It was me who kept writing, explaining, writing in English, in Russian DESPITE OF CONSTANT PRESSURE OF DOWNPOUR OF THREATS Had I been as Coward as all of you, you would never have heard on Discovery of Psychic Energy!! It was my Martyrdom in blood and pain of wheelchair of tears of my old mother which secured oppotunity for Harvard, Princeton, Oxford, Yale and other «Prince» Universitties to fight now for Theft of My Discovery!! Never forget it, Cowards! All of you, you are «Manly» only when altogether with State Armies of Putin0Trump Secret Services sends your threats to Dying Martyr!! They will Take Discovery from you as they have taken it from me!! They will maim and Lie it to the nonsense!! 214 PUBLICATION TEN. ON SOME EMAILS OF MEDIA, UN, UNIVERSITIES, PUBLIC SERVICE SOCIETIES INVOLVED IN MURDER OF AUTHOROFDISCOVERY Dear Posterity, I am addressing to you, because it is absolutely apparent for me that no alive soul is left on this sinking in Hell under Satans Earth. Putin, Trump, Vatican, Israel, Monarchy of Windsors, France (i dont know who else is involved in COnspiracy against Discovery) have been ruthlessly with diabolic plotting hounding me last four years to take credit fo me Discovery: for Discovery they cannot make head from tail, for have nothing to do with My Discovery!! Now they are preparing the last mortal blow — to lock me out in Madhouse to outrage

all Human and Divine Laws!! I will do my best to prevent such horrid end of God's Angel, who have brought on earth Greatest Light from the times of Prometheus and Jesus!! But I am alone and they are Satans, ruling the World. I am sending this last letter to the world Media and Universities — the institutions whose direct duty is to be always alert on guard for Truth!! I am sending My Last Letter on Site of President of Russia (look video and photos with R. V. Kudzoev, policeman on my Facebook page, they got my Letter all right). This is Letter Accusing Putin's regime not merely in Corruption, which is common sin, but in working Havoc to Russian State, in Devastating and Cancelling Russia as State Institution!! I am also sending SOME (not all, they are too many) email addresses of Media, Universities and other organizations I have 215 LEILA TESLA KHUGAEVA THINIKASHVILI been regularly sending Volumes on Discovery and Data on Murder of Author of Discovery. Murderers of Conspiracy of Secret Services use to boast their shamelessness!! To such degree, that famous celebrities undertook task to help them to laugh down every least glimpses on decency and honesty! Well, what about you, Media and Universities, whose direct responsibility is to be on guard for truth?? I feel devastated, I feel being mortified with horrible Blasphemy of everything sacred, I feel justice being brutishly outraged. My heart is bleeding. And yes. I wish all of you, to see you email addresses in this file, when Monsters have finished with Author of Discovery. Maybe this will evoke for some of you recollections on Conscience!! 1) MYLAST LETTER TO PRESSA: I DEMAND HONEST CONTRAVERSY OR DEATH!!! STOP MURDERERS PUTIN AND TRUMPCONSPIRACY ON MADHOUSE!!! WELL, I SEE No One IS GOING TO SAY TRUTH MORONS OFCONSPIRACY KEEP BLOCKING MY VPN, My Internet!! WHAT FOR?? NOTHING SECRET: Prostitutes and PEdophiles of Putin-Trump Conspiracy AIM TO DISMEMBER BRAIN OF GREAT GENIUS Is this News for you, Dear Media and Universities?? You Know That I Have Performed Alone Greatest Discovery Ever!! Discovery of Psychic ENergy!! Even

Morons very well aware on Galactic Scale of Discovery Performed!! 216 MURDER OF TESLA, AUTHOR OF DISCOVERY. SOME MEDIA AND UNIVERSITIES INVOLVED IN SCANDAL You know That During Those Thirty Years of My Fanatical Devotion to Science I Displayed Unseen capacity To Diligent, Industrious, Laborious WORK!! DAY AND NIGHT!! LABOR IN SAVAGE PAIN!! IN BLOOD IN MISERY, IN DISGRACE!! UNDER DOWNPOUR OF THREATS OF INSTITUTION EASILY REALISING SUCH THINGS!! THREATS TO ME AND MYFAMILY!! I Kept Working! I kept Writing One Volume after Another!! Volumes in Russian!! Volumes in English!! Savage Threats! And again Volumes and sending them to World Media and Universities!! Spitting on my wounds, sitting in Blood and Urine, spitting on my life, working day and night!! Writing, Sending — Writing, Sending Under downpour of Dirt, shitting constantly by MORONS OF CONSPIRACY!! Now Morons of COnspiracy AIM TO TAKE CREDIT OF MY LABOR!! They keep nerding with their dearest DREAM: TO DISMEMBER MY BRAIN IN PUTIN'S MADHOUSE. To LOBOTOMY Greatest Mind of the Century by Pedophiles and Prostitutes Generals like Putin, IMBECILES Incapable to write down a single word on a paper. NOWIASKYou, Media and Universities!! DID I Deserve such a LOT?? DID I?? Whatever DELIRIUM Mentally Ill Morons Keep saying to you on my part, you know that ALl i Have said is Absolute Truth!! This maybe my Last Letter, maybe i wont able to send this one too. Morons keep Blocking my Internet!! My Last and My only Request to the Mad world, Allowed all this Disgrace to go on for many years is this: 217 LEILA TESLA KHUGAEVA THINIKASHVILI THEY ARE PROUD TO BE SHAMELESS!! THEY ARE PROUD TO BE BRUTISH APAES WITH BIG BALLS! THEY KEEP TALKING ON THeir Big Balls being Offended by Chesterton's Tavern of Cross and Honest Controversy!! Ask them please, when they next time will SILENCE YOU ON BEHALF OF MY DISCOVERY, Ask them Please what stops Their Big Balls of Brutish APES to Overtly Kill Me????? Is not this Perfect Instance of What those Apes calls to

be «Manly»??? What stops them I ask from openly Kill me, those Shameless, Confident, World Power of Brutish Cads??? I DEMAND TO BE CRUCIFIED ON MY CROSS, I HAVE BEEN FOLLOWING WITH AFTER JESUS ALL MY LIFE!! I DEMAND TO BE KILLED

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